

מחזור השלם ליום כפור

מתרגום ומפרש

מאת

פֶּלְטִיאל בִּירְגֵבוֹים

נמח ספרד



היבדו פובלישינג קומפני

ניו-יורק

HIGH HOLYDAY PRAYER BOOK

YOM KIPPUR

Translated and Annotated

by

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SEPHARDIC



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HIGH HOLYDAY PRAYER BOOK

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סדר במסדרה של הברו פאבלישינג קא., ניו-יורק

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הַתְּכֵן

עמוד

ix	מבוא
1	מנוחה לערב יום כפור
141	קדוש יתום
27	הדלקת נר של יום הכפורים
31	תפילה ופה
51	כל גררי
55	קבלת שבת
61	ערבית ליום כפור
197	שיר של יום
209	שיר היחוד
235	שיר הכבוד
153	ברכות השחר
241	שחרית ליום כפור
435	קריאת התורה ליום כפור
453	הפטרה
463	הזכרת נשמות
485	מוסף ליום כפור
509	עבודה
653	מנוחה ליום כפור
653	קריאת התורה לתפילת המנוחה
661	הפטרה (ספר יונה)
743	נעילה
805	תפילת ערבית
827	הבדלה

C O N T E N T S

	Page
Introduction	ix
Minḥah for Erev Yom Kippur	2
Mourners' Kaddish	142
Lighting the Yom Kippur Lights.	25
Serene Meditation	32
Kol Nidré	52
Welcoming the Sabbath	56
Evening Service for Yom Kippur	62
Psalm of the Day	198
Hymn of Oneness	209
Hymn of Glory	236
Preliminary Morning Service	154
Morning Service for Yom Kippur	242
Torah Reading for Yom Kippur	436
Haftarah	454
Memorial Service (Yizkor)	463
Musaf for Yom Kippur	486
Avodah	510
Minḥah for Yom Kippur	654
Torah Reading for Minḥah	654
Haftarah (Book of Jonah).	662
Ne'ilah, Concluding Service	744
Evening Service	806
Havdalah	828

INTRODUCTION

I

Yom Kippur, the Day of Atonement, is the climax of the ten-day period of repentance which begins with Rosh Hashanah, the New Year festival, known as the Day of Judgment.¹ These days of awe and reverence, reflection and inspiration, bring the message of hope and confidence that it is possible for human beings to improve their characters and to rise above the petty things of material existence. They speak to man about his ethical conscience and moral responsibility, about self-examination and spiritual regeneration. The prayers and hymns of Rosh Hashanah and Yom Kippur articulate the most important Jewish ideals: human brotherhood, universal enlightenment, and mutual forgiveness.

Many of these prayers are literary masterpieces with extraordinary power to elevate and to inspire. They make us intensely aware of human frailty. They keep reminding us that, according to Jewish tradition, there is no man who is absolutely free from sin and error; there are no perfect saints. Even Moses was denied admittance to the promised land because he had disobeyed a divine command. The substance of the atonement services is composed of confessions which are phrased in the first person plural, since the whole community regards itself as responsible for offenses that could have been prevented. The confessions are recited repeatedly, to emphasize the need of a fuller mastery over our wandering impulses.

The very concept of repentance and atonement has made the Jewish outlook on life one of cheerfulness and confidence.² The

¹In the Bible, the word for atonement occurs only in the plural (כַּפֻּרִים). The singular (כַּפֹּר) is generally found in post-tannaitic Hebrew. The root meaning of כָּפַר is *to cover over*; hence, כַּפֻּרִים denotes *a covering over sin*. Atonement signifies at-one-ment or reconciliation, that is, bringing into agreement those who have been estranged.

²The everlasting theme of repentance occupies a very prominent position

optimistic spirit of Judaism does not tolerate the idea that a man need ever despair and lose faith in himself. No one can sink so low that he cannot find his way back to God by self-discipline. Cheerfulness has remained a characteristic of the Jewish people until the present day.

The great poet-philosopher of twelfth century Spain, Rabbi Yehudah Halevi writes: "Our Torah is based upon the principal emotions of man: fear, love, and joy. By each of these you may be brought into communion with God. Contriteness in the days of fasting does not bring you nearer to God than joy on Sabbaths and festivals. . . If joy in God excites you to the point of singing and dancing, it is a service to God."¹ There is a passage in the Talmud to the effect that man will be called to account for every innocent enjoyment he has denied himself.

The Mishnah relates that, in Temple times, there were no happier days for the Jewish people than the fifteenth day of the month of Av and the Day of Atonement. On these occasions the maidens of Jerusalem would go out dressed in white garments, which were borrowed in order not to embarrass those who owned no festal attire. The maidens danced in the vineyards, and playfully challenged the young men to choose among them, whether for their beauty, their family, or their merit.²

Though the Day of Atonement begins with physical mortification, it ends with spiritual exaltation. It is a day of self-denial and at the same time a sabbath of sabbaths. The arrangement of the atonement prayers forms a gradual ascent from the sense of guilt to the sense of joy and confident reliance upon divine love and mercy. All of human activity gradually unrolls in these prayers and poetic compositions; the tangled web of man's complicated life slowly unfolds. The failings and weaknesses of man contrast with

in all the ethical writings of our people. Maimonides devotes a considerable portion of his *Mishneh Torah* to the "Rules of Teshuvah." The *Menorath Hamaor*, by Rabbi Israel al-Nakawa of fourteenth century Spain, includes one hundred and thirty pages concerning repentance. Some of this material is read by the devout every year, during the penitential period, to prepare the heart for the great Atonement Day.

¹Kuzari 2:5. ²Taanith 4:8.

the well-ordered, infinite universe. While it is true that man will always lag behind the ideal perfection, we are reminded that "the day is short, and the work is great. . . You are not called upon to complete the work, yet you are not free to evade it."¹

Philo, who wrote extensively on Judaism as a philosophical system of religion, speaks of Yom Kippur as an occasion for self-restraint, the more effective as it comes at a season when the fruits of the earth have just been gathered in, and the temptation to indulge is stronger than usual. Abstinence at such a season is likely to raise men's thoughts from the gifts to the Giver who sustains life.

Judaism emphasizes the idea that there can be no atonement for sins between one man and another unless reparation precedes all else.² The Day of Atonement, which brings pardon for sins that are between man and God, cannot bring forgiveness so long as no attempt is made to repair the injury inflicted upon one's fellow man. God does not clear the guilty in matters touching human beings.³ The wrongdoer must first win pardon from the wronged. Hence the old Jewish custom, on Erev Yom Kippur, to beg forgiveness of one another for any wrong committed, intentional or otherwise. Many a quarrel has been mended because of this age-old custom.

It has been said that the idea of repentance is the brightest gem among the teachings of Judaism. Man would be the most unfortunate of creatures if he had no way to escape from sin. The Hebrew term *Teshuvah*, which means *return*, must not be taken to mean penitence or penance. These words refer to self-castigation and penalty for purposes of expiating sin. Judaism opposes external forms of asceticism and demands an inner change; the root of evil must be removed from the heart and every wrong redressed in sincere repentance.

Judaism believes in the ability of the worst sinners to improve their ways. Without such possibility, man's world could not continue. Yet, Maimonides writes of twenty-four for whom repentance is almost impossible, namely: "He who is accustomed to slander;

¹ *Avoth* 3:20-21. ² *Mishnah Yoma* 8:8. ³ *Yalkut to Pentateuch* 711: 'ישא ה' פניו, בדברים שבינך לבינו; אשר לא ישא פנים, בדבר שבינך לבין חברך.

he who indulges in anger; he who shares with thieves; he who exalts himself by disgracing his neighbor; he who separates himself from the community; he who sees his children embracing a depraved life and does not protest. . . ." The Mishnah, in declaring that "whoever leads the people to sin shall not be granted the strength to repent,"¹ derives from the principle that the worst sin is to cause others to sin, just as the greatest goodness is to help others to be good.

But, in the final analysis, nothing can withstand the power of sincere repentance. Summarizing the essentials of atonement, Maimonides writes: "Even if a man has been a sinner all his days and he repents in his old age, when all opportunity for sin is gone, it is a valid atonement, though it is not the highest form of repentance. Even if he has sinned all his life and repented only on his deathbed, his sins are pardoned."²

Judaism teaches that man never ceases to be in need of atonement. Hence the admonition: "Repent one day before you die."³ But how does a man know on which day he will die? Therefore, let a man repent every day, for he may die the next day; let all his life be spent in repentance. For, "God judges a man in terms of his moral condition at any given time."⁴

It is characteristic of Jewish thinking that for the *haftarah* of Yom Kippur morning, the fifty-eighth chapter of Isaiah is used, and the book of Jonah has been chosen as the *haftarah* recited during the afternoon service of that day. In Isaiah we learn that the true fast consists of ethical behavior; and in Jonah it becomes clear that the people of Nineveh were spared, not simply because they fasted and covered themselves with sackcloth, but because they turned from their evil ways.

The passage in Isaiah reads: "Behold, this is the fast that I esteem precious: loosen the chains of wickedness, undo the bonds of oppression, let the crushed go free, break all yokes of tyranny! Share your food with the hungry, take the homeless poor to your house, clothe the naked wherever you see them; never turn from your own flesh."⁵

¹Avoth 5:21. ²Mishneh Torah, Teshuvah 2:1. ³Avoth 2:15. ⁴Leviticus Rabba 7:2: עכשו מה הוא, צדיק או רשע? איני דן את האדם אלא בשעתו. ⁵Isaiah 58:6-7.

The passage in Jonah reads: "By order of the king . . . all must turn from their evil ways and from their acts of violence. . . . When God saw what they were doing and how they turned from their evil ways, he relented from the evil he said he would inflict upon them, and he did it not."¹ The Mishnah underscores that "it is not written of the men of Nineveh that God saw their sackcloth and their fasting, but that he saw that they turned from their evil ways."²

Prayer puts ideals into words. It is the outpouring of love and aspiration. The finest of our prayers are those which we offer sincerely in behalf of others. The meaningful prayer-poems or *piyyutim*, together with the ancient liturgy, are the substance of the Yom Kippur service. They are designed to inspire us to learn and observe the ideals and teachings of the Torah. The rich hymnological literature, which forms the framework of our Maḥzor, expresses the longing of Israel for purity of heart, for faithfulness to duty, and for calm in the face of adversity. This, then, is the essence of Judaism.

II

The Maḥzor passed through a long process of evolution until it finally emerged as a rich anthology of Israel's literary classics. It embodies the visions and aspirations, the sorrows and joys of countless generations. The whole gamut of Jewish history may be traversed in its pages. The Maḥzor is a mirror that reflects the development of the Jewish spirit throughout the ages. Interwoven into the texture of its prayers and hymns are passages from the Bible, the Mishnah, the Talmud, and the Zohar. The poetic and philosophic creations of numerous known and unknown authors constitute an integral part of the Maḥzor. No other book so thoroughly expresses the creative genius of our people and so completely unites the dispersed of Israel.

¹Jonah 3:7-10. ²Taanith 2:1.

No other kind of medieval Hebrew literature has become as popular as the *piyyut*, the devotional poetry which occupies an impressively prominent place in the festival prayerbook known as the *Maḥzor*.¹ No other medieval poetry has been read so frequently by so many people and with so much approval. The prayer-hymns, created by more than two thousand *payyetanim* or liturgical poets who were active from the fifth century to the sixteenth, have made the synagogue a treasure-house where the national and religious genius of Israel is embodied.

Phrased in plural form, the prayers are meant to be the voice of all Israel. The diversified authorship of the *Maḥzor*, embracing prophets and psalmists, legalists and poets, proclaims that all Israel has a share in its making. For nearly two thousand years, the Hebrew prayers have helped to keep the Jews alive, saving them from losing their language and identity.

To be sure, the *Maḥzor* contains only a portion of the thirty-five thousand metrical compositions that were inspired by the synagogue services.² The festival prayerbook merely represents the kind and quality of the vast number of *piyyutim* that were intended to provide the worshipers with ever-new forms of religious expression and stimulating song. Much of the synagogal poetry was composed by supremely gifted *hazzanim* or cantors, who pointed out ingenious methods for the development of the Hebrew language through a variety of new-style formations. Before long the divine services gained an inner richness and the voice of song, which had been silent since the destruction of the Temple, was heard once again in the synagogue.

¹Though *piyyut* is derived from the Greek term for poetry, it denotes specifically religious poetry; hence, *payyetan* signifies a liturgical poet.

The term *Maḥzor*, originally designating the yearly cycle, was later applied to the *piyyutim* composed for the entire cycle of the year. Finally, it became the title of the prayerbook designed for the festivals of the year.

²Concerning the countless *piyyutim* yet to be found in unpublished manuscripts, Israel Davidson writes in the introduction to his *Thesaurus of Medieval Hebrew Poetry*: "Many years will yet pass and much labor will have to be spent before the contents of the innumerable manuscripts will be made accessible." In his preface to the last volume of the *Thesaurus*, Davidson states that "a rough enumeration brings up the number of poets to 2843. The religious and secular Hebrew poems listed in Davidson's monumental work total 35,200.

The piyyutim were added to the old formulas of prayer in a desire to give expression to the intense emotions and aspirations of the people. They show us the Jewish heart laid before God in all its moods: in penitence, in fear, in triumph. The worshiper will always find something in the piyyutim in sympathy with his own spiritual condition. They are adapted to old and young and are replete with midrashic lore conveyed in rhetorical figures. Varied as life, their freshness is never lost.

All the youth of Israel who early learned to sing their religion were apt to grow the most fruitfully in their faith. The singing of hymns together planted the spirit of the Torah in their minds and hearts forever. Most of the piyyutim are composed of biblical phrases and midrashic interpretations. The payyetanim borrowed language and meter from the Scriptures and drew their material from the inexhaustible wealth of ideas dispersed in the Talmud and Midrash. They wrote their prayer-hymns for the purpose of edifying and instructing the people. The hopes for a better future find their most eloquent expression in our liturgical poetry.

The most significant advancement of the piyyut was promoted by the ceaseless efforts of Rabbi Elazar ha-Kallir, a ḥazzan-payyetan of extensive learning who is said to have lived in Palestine during the eighth century. His numerous prayer-poems were introduced in all Jewish communities, where they were imitated by inspired payyetanim of succeeding generations.¹ The ḥazzan in the Middle Ages was often a combination of poet, composer and singer, many

¹ Zunz informs us about the period of Rabbi Elazar ha-Kallir in the following terms: ... מנהגם של החונים לצרף אל ההפלות שאמרו דברים שחברו בעצמם ... מיסרה של אתרים חיברו בקשות, שנועדו לעצמם בלבד, כדי לסתות בהן את תפילתם ... מיסרה של תקוה זו הוא ד' אלעזר בן יעקב קליר ... איש מוסלא זה, שסמסטי חיין אין אנו יודעים כמעט כלום ... היה חזן בבית הכנסת, תפקיד שהיו נוהגים או לשימו לעתים קרובות, וביחוד בימי החגים, על שכו של החכם הראשון במעלה ... שפתו הקשה של הקליר ... היא בגן ענקי, שסדרתו מעלה על וכוונתו את הנפילים בני האלהים ואת תקוה הקדם המקודש (לדרשות ישראל, pages 183-185).

of whose melodies have been preserved down to our time. In the twelfth century, a famous author wrote: "If you cannot concentrate when you pray, search for melodies and choose a tune you like. Your heart will then feel what you say, for it is the song that makes your heart respond."¹

The piyyutim have a timelessness about them that makes them the possession of each generation. They are filled with the prayers of men and women who have struggled to maintain life and turned to God in their distress. Perhaps nothing has come down to us in medieval literature that is more characteristically Jewish than these sublime utterances of the feelings of our people in many lands. Repeated expression is given in the piyyutim to the undying hope that God will finally put an end to the misfortunes and sufferings of Israel and humankind.

Poetry seldom says directly what it means; it only hints at it under figures of speech. Some piyyutim are comparatively difficult to understand because they are couched in rare diction and allegorical terms. Quite often one is likely to miss the payyeta's thought by reason of the metaphorical imagery, conciseness and brevity, endless variations of rhyme and acrostics usually employed in the piyyut.² Biblical expressions are quoted at every turn and talmudic-midrashic themes are continually intimated, so that without

¹ *Sefer Hasidim*, ed. Wistinetzki, page 8: חקור לך אחר ניעים, וכשתתפלל אמור: באותו ניען שנעים ומתוק בעיניך . . . ואו תתפלל בכוונה וימשך לך אחר מוצא פיך.

² Alphabetical acrostics are quite frequent in biblical poetry. Psalms 25, 34 and 145, for example, are composed so that each verse begins with a different letter of the Hebrew alphabet in consecutive order. In Psalm 37 every other verse begins with one of the letters of the alphabet in regular order. Psalm 119 has twenty-two stanzas, each consisting of eight verses, each verse beginning with the same consecutive letter of the alphabet which forms the heading of the stanza. During the medieval period it became customary for the author to weave his name into the acrostic of his poem. The acrostic form was a practical aid to memory in the old days, before the invention of printing, when books were extremely rare and much had to be learned by heart.

frequent reference to the ancient Hebrew classics the reader cannot fully appreciate the piyyutim. Once they are penetrated, they reveal themselves as immortal poems of extraordinary force. However, the best piyyutim combine simplicity and clarity and contain noble ideas about the basic problems of life on earth.

Ibn Ezra, who is best remembered for his brilliant commentary on the Bible written in the twelfth century, demands that prayer should be in lucid biblical Hebrew. He finds fault with the style of the payyetanim which is not always intelligible to those who are familiar with the language of the Bible. Belonging to the golden age of Jewish literary activity, and coming from a school of poets and philosophers quite different in spirit from Jews who studied the Talmud with greater zeal than the Bible, Ibn Ezra expresses harsh criticism of the Kallirian piyyutim which contain allusions to varied midrashic allegories and are replete with new grammatical forms based upon talmudic diction. He counsels that we should be contented with the regular ordained prayers, all of which have come down to us in simple Hebrew, instead of using piyyutim that blend old and new structures and are not easily understood.

Ibn Ezra writes: "Why should we not follow the example of king Solomon, the wisest man, whose prayer is explicitly clear? Everyone who knows Hebrew understands it, for it does not contain enigmas and allegories . . . Note how the prayers composed in ancient times . . . are free from allegoric expressions . . . Why should we not rather follow the example of the prescribed prayers, all of which are in pure Hebrew, instead of employing the dialects of the Medes, Persians, Greeks, and Arabs? . . . Our sages said: 'A literal interpretation of the Scriptures is indispensable'; if so,

¹Commentary on Ecclesiastes 5:1, where Ibn Ezra criticizes Kallir's שושן עמק איומה as a grammatical blunder, since the feminine adjective איומה must not modify the masculine noun שושן; he adds: "Besides, what is the meaning of a rose that is afraid?" The answer is that איומה is here metaphorically

we ought to pray only in a literal sense and not in some mystical manner . . ."¹ In view of his strong opposition to the payyetanim and their style, it is difficult to explain why Ibn Ezra himself composed scores of piyyutim.

Quite obviously, the poet cannot communicate his vision in ordinary language. The music of the sounds plays an important part in attuning the mind of the reader to receive the message.² The nuances and subtleties of expression have to be earnestly studied before their significance is fully unfolded.

III

The Mahzor is meant to be an open book and should be made as intelligible and inviting as possible. With reference to the urgent need of attractive prayerbooks, an eminent rabbi wrote in the last century: "I am profoundly displeased with many persons who spend large sums of money on gorgeous clothes while they do not care to buy themselves attractive Mahzorim for Rosh Hashanah and Yom Kippur. . . An attractive prayerbook is extremely effective in devotion."² This applies even more to a good translation of the Mahzor designed for those who wish to know what they pray.

applied to Israel, and the phrase **שושן עמק איוסה** simply means *Israel likened to a rose in the valley*. Indeed, the poet purposely uses the masculine form **שושן** (see I Kings 7:22, 26) instead of the feminine **שושנה** so as to obviate the kind of misinterpretation indicated by Ibn Ezra.

¹Rabbi Joseph Alho, the famous religious philosopher of the fifteenth century, writes in reference to liturgical poetry: **מבואר שאין בל אדם רשאי לסדר דברים בפי רצונו בתפלה... וצריך שיהיו הדברים הנאמרים ההם ערבים אל השומע ולא יהיו עליו לטורח, ולזה נבחרו השירים והפיוטים והבקשות העשויים במשקל אל התפלה (ועיקרים)**.

²Rabbi Hayyim Palaggi, quoted by Agnon in **ימים נוראים**, page 57: **היב: חרה לי על בסה בני אדם שמוציאים מסון הרבה על בגדי לבן יקרים ואינם נותנים לבם לקנות להם מחזורים נאים לראש השנה ויום הכפורים... והרי בסה גדולה התועלת במידור נאה לכונת התפילה**.

Since about the middle of the eighteenth century numerous attempts have been made to render the Maḥzor into English on the basis of translations which began to appear as early as the fourteenth century. Their defects have been due largely to the word-for-word method and the evident supposition that the translator need not thoroughly understand the Hebrew text in order to translate it. On examining these versions one may detect at a glance the vast jungle of words from which a clear idea only rarely emerges. They are the product of an age that scarcely believed help was needed or desirable for the understanding of the piyyutim, giving them to people without note or comment.

A great many editions of the Maḥzor have suffered from gross carelessness. In the first place, the Hebrew text has not been adequately provided with punctuation to indicate the logical relation of words to one another. The prayers have therefore remained unclear even to those who have a fair knowledge of Hebrew. Opinions are still divided as to the groupings of the words of one of the most popular prayers, the Kaddish.

Unfortunately, the Maḥzor translations abound in awkward expressions like "to us that flow together, even the multitude of the flock of thine hands" instead of *to us, thy own flock, who are knit together*; "regard our cry. . . likening our ordered orisons to columns of finest incense" instead of *regard our prayer like fine incense that ascends*; "may thy mercies speedily prevent us"¹ instead of *may thy compassion hasten to our aid* (מִהֵר רַחֲמֶיךָ יִקְדָּמוּנוּ). The word "prevent" once meant "to anticipate," but is now used in the sense of "to hinder." Many an eager student has been bitterly disappointed with the great classics by approaching them through obsolete verbiage. Whatever a translator writes must be written for his own contemporaries.

¹ Maḥzor Adler, II, 61.

For no sound reason the pages of the prayerbook are broken up by several type sizes which have a confusing effect on the eyes of the reader. Those who learn the contents of the prayers soon discover that the emphasis suggested by the larger type is in most cases no emphasis at all. Why, for instance, should one part of the *Shema* be made to appear more prominent than the other? The variation of type sizes frequently causes mental stumbling and interferes with the proper appreciation of the text. A page of print broken up to the eye cannot be expected to convey a coherent impression to the mind.

The familiar prayer-poem *שמע ישראל*, so pure and simple in the Hebrew, has been rendered into an English that was never spoken. Here is an example of the difference between the old rendering of this poem and its new translation in this edition:

THE NEW TRANSLATION

The great shofar is sounded;
a gentle whisper is heard; the
angels, quaking with fear, de-
clare: "The day of judgment is
here to bring the hosts of heaven
to justice!" Indeed, even they
are not guiltless in thy sight. All
mankind passes before thee like
a flock of sheep. As a shepherd
seeks out his flock, making his
sheep pass under his rod, so dost
thou make all the living souls
pass before thee; thou dost count
and number thy creatures, fixing
their lifetime and inscribing
their destiny.

THE OLD TRANSLATION

The great trumpet is sound-
ed; the still small voice is heard;
the angels are dismayed; fear
and trembling seize hold of them
as they proclaim, Behold the Day
of Judgment! The host of hea-
ven is to be arraigned in judg-
ment. For in thine eyes they are
not pure; and all who enter the
world dost thou cause to pass
before thee as a flock of sheep.
As a shepherd seeketh out his
flock and causes them to pass
beneath his crook, so dost thou
cause to pass, and number, tell
and visit every living soul, ap-
pointing the measure of every
creature's life and decreeing
their destiny.

A literal translation is not always possible; some sentences must necessarily be recast in order to make them intelligible to a reader who is a stranger to Hebrew constructions. Many religious terms have no English equivalent which exactly corresponds to their original meaning in Hebrew or Aramaic. The *Kol Nidré* passage, for example, contains words like *konam* and *konas*, used as substitutes for the word *korban* ("sacrifice") to express a self-imposed vow. Synonyms such as these cannot of course be translated literally.

Desiring to render each word of *Kol Nidré* into an English equivalent, the translators produced one of the most baffling paragraphs in the *Maḥzor*. Furthermore, they seem to have been unaware that the present version of *Kol Nidré*, as emended in the eleventh century, applies to personal vows one is likely to make in the *future*, vows that for some reason or other will not remain unbroken. The text that has come down to us is based on a talmudic statement which reads: "Whoever desires that none of his (self-imposed) vows made during the year shall be valid, let him declare at the beginning of the year: May all the vows which I am likely to make in the future be annulled."¹

The following parallel columns will illustrate the difference between the old translation of *Kol Nidré*, which presents a strange puzzle, and the new translation contained in the present edition of the Mahzor.

THE NEW TRANSLATION

All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur,

THE OLD TRANSLATION

All vows, bonds, devotions, promises, obligations, penalties, and oaths: wherewith we have vowed, sworn, devoted and bound ourselves: from this Day

הרוצה שלא יתקיימו נדריו כל השנה יעמוד בראש השנה ויאמר: כל ¹ Nedarim 23b: גדר שאני עתיד לידור יהא בטל

we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths.

of Atonement unto the next Day of Atonement, may it come unto us for good: lo, all these, we repent us in them. They shall be absolved, released, annulled, made void, and of none effect: they shall not be binding nor shall they have any power. Our vows shall not be vows: our bonds shall not be bonds: and our oaths shall not be oaths.

The Mahzor, a classic representing the religious faith and ideals of endless generations, is a living book that will never grow old. Its contents should be made accessible to all by means of a readable and authentic translation, one that is characterized by brevity, fluency and vitality. Some translators, however, were reduced to the desperate expedient of paraphrasing and reading into the original what is not there.

Translators have rendered the *Modim* passage variously: "We give thanks unto thee, for thou art . . . the God of our fathers for ever and ever"; "We acknowledge thee that thou art the Lord our God to all eternity and God of our fathers"; "We thankfully acknowledge thee . . . our fathers' God to all eternity." Closer inspection shows that this sentence, based on Psalm 79:13 and 55:18, should read: *We ever thank thee, who art the Lord our God and the God of our fathers.* Unaware that the phrase "evening, morning and noon" refers to the three daily services, they have construed it as if it were a dangling modifier of another phrase. Correctly translated, the third sentence of *Modim* ought to read: *In every generation we will thank thee . . . evening, morning and noon.* Others apparently thought that the original text was in need of some repair, so they paraphrased it: "We thank thee . . . for the wonderful gifts which thou dost dispense unto us morning, noon, and night."

The Maḥzor cannot be understood correctly unless it is read thoughtfully. Talmudic authorities have invariably laid stress on mental concentration as the chief requirement in praying. Maimonides writes: "Prayer without devotion is not prayer . . . He whose thoughts are wandering or occupied with other things ought not to pray . . . Before engaging in prayer, the worshiper ought . . . to bring himself into a devotional frame of mind, and then he must pray quietly and with feeling, not like one who carries a load, unloads it and departs."¹ Clearly, this is said because by means of the traditional prayers the ideals of Judaism are ever brought afresh to the consciousness of the worshiper.²

IV

This Prayerbook for the High Holydays abides by the wise counsel of Rabbi Judah of Regensburg, who wrote in the twelfth century: "He who copies a prayerbook . . . ought to copy every recurrent passage to the end, thereby dispensing with the worshiper's need of searching for it. . ."³ In this Maḥzor each of the services is arranged as a completely integrated unit so that the worshiper is not called upon to search from page to page and to commute from reference to reference. The directions are explicit, brief and to the point. The traditional text is left intact, carefully vocalized, and divided into sentences and clauses by the use of modern punctuation marks.

Every effort has been exerted to make the new translation of the Maḥzor readily intelligible to the modern reader. Wherever

¹Mishneh Torah, *Tefillah* 4:16: שיפנה לבו מכל המחשבות... ואחר כך יתפלל בנחת ובתחנונים; ולא יעשה תפלתו כמי שהיה נושא משאיו ומשליכו והולך לו.

²Rabbi Yehudah Halevi describes a religious person as one who "does not pray in a mechanical way, parrot-like, but utters every word deliberately and thoughtfully . . . Prayer is for his soul what nourishment is for his body . . . The further his soul is removed from prayer, the more it feels darkened by worldly matters" (*Kuzari* 3:5). ³*Sefer Ḥasidim*, 881.

necessary, an interpretive phrase has been inserted within square brackets, so that the student may apprehend the thought immediately. No pronouns have been capitalized, because the frequent use of capitals makes for confusion. The example of English Bibles has been followed in this respect. The pronouns *thou* and *thee* have been retained where they are addressed to God, since they convey a more reverent feeling than the common *you*.

This new translation represents the meaningful, simple style in which the prayers were originally written. It is couched in normal modern English, such as is in use everywhere. If one reads the translation to know what the Hebrew text has to say, this translation presents it in a manner most easily understood. It imparts to the original a new life and spirit. Passages hitherto unclear in meaning acquire a freshness of significance.

"Bible English" has inevitably hindered many from gaining a wholesome appreciation of the Maḥzor. If translation is to facilitate a proper understanding of the original, it must be freed from archaic forms like this: "Thou sawest the afflictions of our fathers . . . and heardest their cry . . . and shewedst signs and wonders." Unquestionably irritating are expressions such as "he gathereth the outcasts of Israel"; "he hath lifted up a horn for his people"; "as for me, in the abundance of thy lovingkindness will I come into thy house." To the modern reader, *dispersed* is undoubtedly better than "outcasts," and *raised the strength* more idiomatic than "lifted up a horn." Since the future tense in Hebrew often denotes repeated acts in the present, the correct form is *by thy abundant grace I enter thy house*. **אֲנִי אָבֹא** simply means *I enter*. The circumlocution "and as for me," repeated four times in **מִה־טָבוֹ**, is not implied in **וְאֲנִי**.

In examining the translations of the Maḥzor one encounters expressions like "As for me, may my prayer unto thee be in an acceptable time" instead of *I offer my prayer to thee at a time of*

grace, alluding to the time of public worship.¹ "The habitation of thy house," as redundant as "the tent of my house" (Psalm 132:3), simply means *thy abode* (בֵּית-מְעוֹן בֵּית). "Answer me in the truth of thy salvation" hardly makes any sense. Proper translation would give *answer me with thy saving truth*. The word "truth" is often identical with mercy and kindness; for example, "thy kindness and thy truth shall ever preserve me" (Psalm 40:12).

In the opening sentence of the *Kedushah* one is puzzled by "the mystic utterance," a mistranslation of שִׁיחַ סוּד.² The reference is of course to the phrase *holy, holy, holy*, chanted by the assembly of angels in the vision of Isaiah. The word סוּד occurs here and there in the sense of *council, assembly*, and has nothing to do with mystery. סוּד שְׂרָפִי קָדֵשׁ in the *Kedushah* is the equivalent of סוּד קְדוֹשִׁים in Psalm 89:8. Similarly, in the *Hymn of Glory* "the mystic utterance of thy servants" should be corrected to *amidst thy servants*.

The famous poem *Adon Olam* celebrates the eternity of God, and yet the initial phrase אֲדוֹן עוֹלָם is invariably translated "Lord of the universe" instead of *Eternal Lord*. גֵּרֵי הַצִּדִּיק means *the true proselytes*, that is, those who have accepted Judaism out of inner conviction; it does not mean "strangers of righteousness" or "proselytes of righteousness." שְׂמִיחָדִים בְּתֵי כְנִסְיֹת signifies *who dedicate synagogues*, and not "who unite to form synagogues."

The oft-repeated "Blessed be the name of his glorious kingdom" is incorrectly translated. Equally incorrect is "Blessed be his name, whose glorious kingdom" or "Blessed be his glorious kingdom." *His glorious Majesty*—God himself—is here the object of praise, and not his kingdom. The response שֵׁם כְּבוֹד מַלְכוּתוֹ, which was used in the Temple in place of Amen,³ is the equivalent of the *Kaddish* response מְבָרֵךְ יְהֵא שְׁמֵהּ רַבָּא ("may his great name be blessed").⁴ שֵׁם כְּבוֹד מַלְכוּתוֹ connotes *His Majesty the King*, a cir-

¹Berakhotb 8a. ²The Ashkenazic reading שִׁיחַ כְּסוּד (instead of שִׁיחַ סוּד) has been the cause of the widespread faulty rendering of this phrase.

³Ta'anith 16b. ⁴Compare Daniel 2:20. Targum Yerushalmi (Deuter-

cumlocution for the name of God and similar to שֵׁם כְּבוֹדוֹ (Psalm 72:19).

Obvious errors found in current editions of the Maḥzor have been removed. Instead of לְכָל, the variant וְכָל has been adopted as the correct reading in the fifth verse of *Yigdal*.¹ This verse is the poetic counterpart of Maimonides' fifth principle that the Creator is the only one to whom it is proper to address our prayers; hence, it is wrong to translate here: "To every creature he teacheth his greatness and his sovereignty." Through the change of a single character (וְכָל in place of לְכָל), the fifth verse of *Yigdal* corresponds exactly to the fifth principle of faith formulated by Maimonides: *Every creature must declare his greatness and his kingship*; that is, everyone must pray to God.

Since the verb בָּרַךְ primarily denotes *to bend the knees*, that is, to worship (Psalm 95:6), it would certainly be better to translate אָתָּה בָּרוּךְ *worshiped art thou*; but this would be too much of a deviation from the long established "blessed art thou." Abrupt transitions from the second person to the third person occur in the benedictions as in all biblical poetry. English syntax, on the other hand, does not tolerate such transitions. For this reason, the benedictions must be rendered consistently in the second person.

In the Baraitha of Rabbi Ishmael, enumerating the thirteen principles upon which the talmudic exposition of the Bible is based, the ninth principle as well as the tenth contains the word אָתָּה and not אַתָּה. The correct reading is found on the first page of *Sifra* and in some rare *Siddurim*, thus: כָּל דָּבָר שֶׁהוּא בְּכָלל יֵצֵא מִן

omy 6:4) interchanges the two formulas. ¹The curious statement in the Jewish Encyclopedia that the poet devoted eight years to improving and perfecting the excellent poem *Yigdal* is based on a misunderstanding of a Hebrew passage quoted by S. D. Luzzatto (see Birnbaum in *ספר השנה ליהודי* אמריקה, 1946, page 335).

הכלל לטעון טען אחר שהוא כענינו . . . כל רבר שהיה בכלל ויצא מן הכלל לטעון טען אחר שלא כענינו.

לְעֵלָּא לְעֵלָּא, the phrase used in the *Kaddish* during the High Holyday period, is a reproduction of the Targum on מְעֵלָּה מְעֵלָּה (Deuteronomy 28:43). Though it means *higher and higher*, it is analogous to all adverbs which are repeated without the use of a conjunction for the purpose of intensification and emphasis; examples: מְעֵט מְעֵט, סָבִיב סָבִיב, מָטָה מָטָה, מָאָד מָאָד. In none of these instances does the Targum add the letter ו as a conjunction.

Rabbi Jacob Emden of the 18th century called attention to a printer's error in the case of the parenthetical clause, "Our God and God of our fathers, be pleased with our rest," inserted in passages recited on festivals occurring on a Sabbath. Only the two words רְצָה בְּמוֹנְחֵתָנוּ ("be pleased with our rest") directly apply to the Sabbath; the address to God applies to the remainder of the passage as well and should not be inserted in parentheses.

Piyyutim that are recited responsively, such as לְאֵל עוֹרֵךְ רֵין and וְכָל מַאֲמִינִים, are arranged in this edition so that no worshiper should ever get confused. Nor is the Hebrew text marred in this volume by a great multitude of the unnecessary insertions of *Reader* and *Congregation*. These are dispensed with by the direction *Responsively* given once at the beginning of each piyyut that is recited in responsive form.

The Sephardic-Hasidic version of the Prayerbook, which was introduced by Rabbi Israel Baalshem (Besht) during the eighteenth century, is in accordance with the arrangements and the additions of Rabbi Isaac Luria, the famous Kabbalist of the sixteenth century known as *Ari*. There have been no less than six versions of the so-called *Siddur Nusah ha-Ari*, a fact sufficiently explaining why the Sephardic prayerbooks abound in variant readings, within parentheses, in the text. It is unfortunate indeed that, unlike the Ashkenazic editions of the Prayerbook, the *Nusah Sepharad* has

never been edited by men like Heidenheim and Baer. Complete laxity and inconsistency on the part of printers and publishers are frequently to be found by the reader, who is confused and does not know what to say and what to omit. Here are a few examples of variants within parentheses that have been eliminated from the present edition, so as to remove all obstacles from the way of the average worshiper:

תְּהַלֵּל בְּכָל (בְּרוּב) הַתְּשַׁבְּחוּת... (וְרוּב) וְרַבִּי רַבְבוֹת... נְסִים וְנִפְלְאוֹת
שְׁעָשִׂיתָ (עֲמָנוּ) עִם אֲבוֹתֵינוּ וְעֲמָנוּ... וְעַל מְאֹרֵי אור (שְׁעָשִׂיתָ) שְׂצֹרֶתָ... אֶהְבֶּה
רַבָּה (אֶהְבֵּת עוֹלָם) אֶהְבְּתֵנוּ... וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ (בְּמִצְוֹתֶיךָ) וְדַבֵּק לִבֵּנוּ
בְּמִצְוֹתֶיךָ (בְּתוֹרָתְךָ)... וְעַל כָּלֵם יִתְבָּרַךְ... (הַמִּיד) שֶׁמָּה מַלְכֵנוּ הַמִּיד... בְּרַכְנוּ
אֲבֵינוּ כְּלָנוּ כְּאֶחָד (יְחָד)... וְצִדְקָה (וְרַחֲמִים) וּבְרָכָה וְרַחֲמִים...

A running commentary has been provided in the present edition of the *Maḥzor* to explain various points of interest. Without accompanying illustrations even the best and most lucid translation cannot make clear, for example, the familiar tannaitic passage that lists the thirteen principles upon which the talmudic interpretation of the Bible is based. Included in the *Maḥzor* in order to complete the daily minimum of study required of every Jew, they are on the lips of countless worshipers. Yet very few have learned precisely what these important principles are, because the old translation is too obscurely worded for the student to grasp its meaning.¹

¹In a letter to Samuel ibn Tibbon, Maimonides writes: "Whoever wishes to translate and aims at rendering each word literally, and at the same time adheres slavishly to the order of words and sentences in the original, will meet with much difficulty; his rendering will be faulty and untrustworthy. This is not the right method. The translator should first try to grasp the sense of the passage thoroughly, and then state the author's intention with perfect clearness in the other language. This, however, cannot be done without changing the order of words, putting many words for one, or vice versa, and adding or taking away words so that the subject may be perfectly intelligible in the language into which he translates."

Designed for laymen, the footnotes are written in non-technical style and contain no abbreviations. To save space they include only references to original sources that do not bear long titles. Great authorities like Amram Gaon, Saadyah Gaon, Rashi, Maimonides and their works on the prayers are mentioned only on rare occasions. The footnotes embody illuminating information derived from a wide range of commentaries and works of scholars like Abrahams, Baer, Berliner, Dembitz, Elbogen, Finkelstein, Friedlander, Ginzberg, Heidenheim, Idelsohn, Pool, Yaavets, and Zunz. Each note begins with a Hebrew catchword, and is worded in a manner that anyone can readily find the explanation he seeks. Memorable passages of our classic literature are given at intervals in the form of responsive readings in English, so as to enable *all* the worshipers, without exception, to participate heartily in the services.

The biblical references at the bottom of the English pages serve to indicate the central source of whatever has gone into the composition of the Mahzor. The biblical phrases and expressions woven into the texture of the liturgical poems are indicated in the notes which, at the same time, contain biographical sketches of the authors.

The aim of this edition is to supply an urgent need which is widely felt by worshipers and students of liturgy. The new English translation is designed to make intelligible the rich contents of the Mahzor that have stirred the souls of countless generations. It is hoped that this volume will enable the worshiper to gain maximum intellectual and emotional satisfaction from the High Holyday services.

PHILIP BIRNBAUM

מִנְחַח לְעֶרֶב יוֹם כְּפוּר

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְיֶה לְךָ סֶלָה.
אֲשֶׁרִי הָעַם שְׁכֵכָה לוֹ; אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהֵינוּ.

תהלים קמח

תְּהִלָּה לְדָוִד

אֲרוֹמָמְךָ, אֱלֹהֵי הַמֶּלֶךְ, נֶאֱבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכֹל יוֹם אֶבְרָכְךָ, נֶאֱהַלְלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגֵד לָתוֹ אֵין חֶקֶר.
דּוֹר לְדּוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ.
הֵרֵב כְּבוֹד הוֹדְךָ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיהָ.
וַעֲזֹז נִזְרָאוֹתֶיךָ יֵאמְרוּ, וּגְדֹלֹתֶךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְרִיעוּ, וְצִדִּיקְתֶּךָ יִרְגְּנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפַּיִם וּגְדֹל־חֶסֶד.
טוֹב יְיָ לַכֹּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִזְדָּוֶה יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרָכְוֶכָה.
כְּבוֹד מַלְכוּתֶךָ יֵאמְרוּ, וְגִבּוֹרֹתֶךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הֵרֵב מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל עַלְמִים, וּמִמֶּשְׁלֶתֶךָ בְּכֹל דּוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל הַנִּפְלָאִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.

AFTERNOON SERVICE FOR EREV YOM KIPPUR

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.

¹*Psalms* 84:5; 144:15.

עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתָהּ.
 פֹּתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.
 צַדִּיק יי בָּכָל דְּרָכָיו, וְחָסִיד בָּכָל מַעֲשָׂיו.
 קָרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רָצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יי אֶת כָּל אֱהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תַּהֲלִית יי יַדְבֵּר-פִּי; וּבִרְךָ כָּל בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.
 וְאַנְחֵנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הִלְלִיָּהּ.

Reader:

יִתְעַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא בְּרַעוּתָהּ;
 וַיִּמְלִיךָ מַלְכוּתָהּ, וַיַּצְמַח פְּרֻקְנָהּ וַיִּקְרַב מוֹשִׁיחָהּ, בְּתַנְיָכוֹן
 וּבִיּוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנָלָא וּבְזִמְנוֹן קָרִיב,
 וְאַמְרוּ אָמֵן.

יְהִיא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְּשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא
 מִכָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאַמִּירָן בְּעֶלְמָא,
 וְאַמְרוּ אָמֵן.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east.
 The Reader repeats the *Shemoneh Esreh* aloud when a *minyan* holds service.

כִּי שֵׁם יי אֱקָרָא, הָבוּ נִדְרֵי לְאַלְהֵינוּ.
 אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֵם,

The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east.

The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God

¹ *Psaltn* 115:18.

אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זָכְרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנִים אֲמוּנָתוֹ לִישְׁנֵי
עֶפֶר. מִי בְּמוֹד, בָּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מְבוֹחַ
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי בְּמוֹד, אֵב תְּרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said:

נְקַדִּישְׁךָ וְנַעֲרִיצְךָ בְּנֻעָם שִׁית סוֹד שְׂרָפֵי קֹדֶשׁ הַמְּשֻׁלָּשִׁים
לָךְ קֹדֶשְׁךָ, בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

לְעַמָּתָם מְשֻׁבָּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

וּבְדִבְרֵי קֹדֶשְׁךָ כְּתוּב לֵאמֹר:

יְמַלֶּכֶךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; תְּהַלְלֶנּוּ.

of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest the dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said:

We sanctify and revere thee in the sweet words of the assembly of holy seraphim who thrice repeat *holy* unto thee, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."¹

Angels respond with praise and say:

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!³

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

Reader קָדוֹר וְדוֹר נָגִיד נִדְלָקָה, וְלִנְצַח נִצָּחִים קִדְשָׁתָהּ
 נִקְדִּישׁ, וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
 מִלֶּךְ דָּדוֹר וְקָדוֹשׁ אֲתָה. בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלֶיךָ כִּלְהָה,
 כִּי אֵל מִלֶּךְ דָּדוֹר וְקָדוֹשׁ אֲתָה. בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.
 אַתָּה חוֹנֵן לְאָדָם דָּעַת, וּמַלְמֵד לְאִנּוּשׁ בִּינָה. חֲנֻנוּ מֵאַתָּה
 דָּעָה, בִּינָה וְהַשְׁכֵּל. בָּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַדָּעַת.
 הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקַרְבֵּנוּ מִלִּכְנוּ לְעִבּוּדְךָ.
 וְתַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה, יְיָ, הַרוֹצֶה
 בְּתַשׁוּבָה.

סֶלַח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מִחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ, כִּי
 אֵל טוֹב וְסֶלַח אַתָּה. בָּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַמִּרְבָּה לְסִלָּת.
 רֵאֵה נָא בְּעֵינֵינוּ וְרִיבָה רִיבֵנוּ, וּנְאֻלָּנוּ נְאֻלָּה שְׁלֵמָה מִהֲרָה
 לְמַעַן שְׁמֶךָ, כִּי אֵל גּוֹאֵל חֹזֵק אַתָּה. בָּרוּךְ אַתָּה, יְיָ, גּוֹאֵל
 יִשְׂרָאֵל.

רַפָּאנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנו וְנִשְׁעָה, כִּי תַהֲלִיתֵנוּ אַתָּה;
 וְתַעֲלֶה רַפּוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ, כִּי אֵל מִלֶּךְ רּוֹפֵא נְאֻמָּן
 וְנִחְמָן אַתָּה. בָּרוּךְ אַתָּה, יְיָ, רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.
 בָּרֵךְ עַלְיֵנוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
 תְּבוּאָתֶיהָ לְטוֹבָה, וְתֵן בְּרָכָה עַל פְּגִי הָאֲדָמָה, וְשִׁפְעֵנוּ מִטּוֹבָה,
 וּבָרֵךְ שְׁנָתֵנוּ בְּשָׁנִים טוֹבוֹת לְבִרְכָּה, כִּי אֵל טוֹב וּמַטִּיב
 אַתָּה וּמְבָרֵךְ הַשָּׁנִים. בָּרוּךְ אַתָּה, יְיָ, מְבָרֵךְ הַשָּׁנִים.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy King.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. Blessed art thou, O Lord, holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou art a good and forgiving God. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us completely and speedily for thy name's sake, for thou art the mighty redeeming God. Blessed art thou, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our ills and wounds; for thou art the faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all its varied produce for the best; bestow a blessing upon the face of the earth. Satisfy us with its goodness, and bless our year with the prosperity of good years, for thou art the good and beneficent God who dost bless the years. Blessed art thou, O Lord, who blessest the years.

תָּקַע בְּשׁוֹפָר נְדוּלָה לְחַרוֹתֵינוּ, וְשָׂא גֵם לְקַבֵּץ נְלִיּוֹתֵינוּ,
וּמִבְּצֻנוּ יֶחֱד מִהֶרָה מֵאַרְבַּע בְּנוֹת הָאָרֶץ לְאַרְצֵנוּ. בְּרוּךְ
אַתָּה, יי, מִקְבֵּץ נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבִרְאשׁוֹנָה, וְיוֹעֲצֵינוּ בְּבִתְחִלָּה; וְהוֹסֵר
מִמֶּנּוּ יָגוֹן וְאַנְחָה; וּמְלֹךְ עָלֵינוּ מִהֶרָה, אַתָּה יי לְבִדּוֹה,
בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּצִדָּק וּבְמִשְׁפָּט. בְּרוּךְ אַתָּה, יי,
הַמְלִיךְ הַמְשַׁפֵּט.

וְלִמְלָשִׁינִים אַל תְּהִי תִקְוָה, וְכֹל הָרָשָׁעָה בְּרָגַע תֵּאבֵד,
וְכֹל אִיבֵי עַמּוֹךְ מִהֶרָה יִכָּבְחוּ; וְהַזְדִּים מִהֶרָה תַעֲקֹר וּתִשָּׁבֵר
וּתִמָּגֵר, וּתְכַלֵּם וּתִשְׁפִּילֵם וּתְכַנִּיעֵם בְּמִתְהַרָה בְּיָמֵינוּ. בְּרוּךְ
אַתָּה, יי, שׁוֹבֵר אִיבִים וּמְכַנִּיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמּוֹךְ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצִּדָּק וְעָלֵינוּ, יִהְיוּ נָא
רַחֲמֶיךָ, יי אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ
בְּאַמֶּת, וְשִׁים חֲלָקָנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא יִבּוֹשׁ, כִּי בָךְ בְּטָחֵנוּ.
וְעַל חֲסִדְךָ הַנְּדוּלָה בְּאַמֶּת נִשְׁעָנוּ. בְּרוּךְ אַתָּה, יי, מִשְׁעֵן וּמִבְטָח
לְצַדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשָּׁכּוֹן בְּתוֹכָהּ בְּאַשֶׁר
דִּבַּרְתָּ; וּבִנְיָה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וּבִסָּא דָּוִד
עֲבָדְךָ מִהֶרָה לְתוֹכָהּ תָּכִין. בְּרוּךְ אַתָּה, יי, בּוֹנֵה יְרוּשָׁלַיִם.
אֵת צֶמַח דָּוִד עֲבָדְךָ מִהֶרָה תַצְמִיחַ, וְקִרְנּוֹ תִרּוֹם
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם וּמִצָּפִים לִישׁוּעָה.
בְּרוּךְ אַתָּה, יי, מַצְמִיחַ קִרְן יְשׁוּעָה.

Sound the great shofar for our freedom; lift up the banner to bring our exiles together; assemble us speedily from the four corners of the earth into our land. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us speedily, O Lord, in kindness and mercy; clear us in righteousness and in justice. Blessed art thou, O Lord, King of Justice.

May the slanderers have no hope; may all wickedness perish instantly; may all our enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a goodly reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust and on thy great kindness we faithfully rely. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David thy servant. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hopefully look to thee for deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

נַאֲמָר, first person plural ("we rely"), occurs only once in the Bible (II Chronicles 14:10).

אָב הַרְחֵמוּ, שְׁמַע קוֹלֵנוּ; יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וּמַבֵּל בְּרַחֲמִים וּבְרַצּוֹן אֶת תְּפִלָּתֵנוּ, כִּי אַל שׁוֹמֵעַ תְּפִלּוֹת
וְתַחֲנוּנִים אַתָּה; וּמִלִּפְנֵי מַלְכֵנוּ רִיקָם אַל תִּשְׁיבֵנוּ. תָּנֻנוּ וְעֲנֵנוּ
וְשִׁמַּע תְּפִלָּתֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה, עַמּוּהָ יִשְׂרָאֵל,
בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמּוּהָ יִשְׂרָאֵל וְלַתְּפִלָּתָם שָׁעָה; וְהָשִׁב
אֶת הָעֲבוּדָה לְדָבִיר בִּיתָהּ, וְאִשֵּׁי יִשְׂרָאֵל וְתְּפִלָּתָם מִהֲרָה
בְּאַהֲבָה תַּמְבֵּל בְּרַצּוֹן, וְתֵהִי לְרַצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל
עַמּוּהָ.

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבָה לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Shemoneh Esreh*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ)
הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נִוְדָה לָךְ, וּנְסַפֵּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיגְדֶךָ, וְעַל
נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נַסִּיָּה שְׂבָכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל
עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
כִּי מַעֲלֵם קִנְיֵנוּ לָךְ.
(בָּרוּךְ אַל הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ
הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נִוְדָה לָךְ, וּנְסַפֵּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיגְדֶךָ, וְעַל
נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נַסִּיָּה שְׂבָכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל
עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
כִּי מַעֲלֵם קִנְיֵנוּ לָךְ.

Merciful Father, hear our voice; Lord our God, spare us, have pity on us, accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed. Be gracious to us, answer us, hearken to our prayer, for thou hearest in mercy the prayer of all thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

ערב ובקר וצהרים and נודה לך לעולם, לדור ודור נספר תהלתך מוידים is based on אשיחא, Psalms 79:13; 55:18).

מוידים דרבנן, recited by the Congregation in an undertone while the Reader repeats aloud the adjacent benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

וְעַל בָּרָא יִתְבַּרַךְ וַיְתַרְוֶם וַיִּתְנַשֵּׂא שְׁמֹה, מִלְכָּנוּ, תָּמִיד
לְעוֹלָם וָעַד.

וּבְחֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתָהּ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיִּתְּלָנוּ וַיִּבְרְכוּ אֶת שְׁמֹךְ תְּהוֹלֵל
בְּאַמֶּת לְעוֹלָם בִּי טוֹב. הָאֵל, יִשְׁעֵהֲנוּ וְעֲזָרְתָנוּ סֶלָה, הָאֵל
הַטּוֹב. בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךְ, וְלֹךְ נָא לְחֹדְרוֹת.

שִׁים שְׁלֹם, טוֹבָה וּבִרְכָּה, חַיִּים חֵן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ, אֲבֹתֵינוּ, בְּלָנוּ בְּאַחַד, בְּאֹר
פְּנִיָּה. בִּי בְּאֹר פְּנִיָּה נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַחֲבַת
חֶסֶד, וַצַּדִּיקָה וּבִרְכָּה, וּרְחֻמִּים, וְחַיִּים וְשְׁלֹם. וְטוֹב יִהְיֶה
בְּעִינֶיךָ לְבָרְכֵנוּ וּלְבָרַךְ אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפּוֹר חַיִּים, בְּרְכָה וְשְׁלֹם וּפְרֻנְסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשְׁלֹם. בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרַךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

יְהִי לְרִצּוֹן אֲמַרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתָנוּ, וְאֵל
תְּתַעַלֵּם מִתְחַנְתָּנוּ; שְׁאִין אָנוּ עֲזֵי פָנִים וְקָשִׁי עֲרָף לֹאמֵר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ;
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חֲטָאנוּ.

שִׁים שְׁלֹם directly refers to the priestly blessing which ends with the word שלום. This paragraph, which was daily recited in the Temple as part of the

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to asy to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

priestly blessing, has come down to us with occasional variations. In the ninth century Siddur of Rav Amram Gaon, for example, the reading is **אהבה וחסד** instead of **אהבת חסד**. In place of **תורת חיים**, Maimonides and other authorities read **תורה וחיים**.

אבל אנחנו חטאנו is the reading in the Talmud (Yoma 87b) and in many Ashkenazie prayerbooks; see Baer, *Avodath Yisrael*, page 414. The reading **אבל אנחנו ואבותינו חטאנו** is based on Jeremiah 3:25; Nehemiah 1:16; Psalm 106:6, where we find the expression: "Like our fathers, we have sinned." In Nehemiah 9:2, we are told that the people of Israel "confessed their sins and the iniquities of their fathers."

אֲשָׁמנוּ, בְּגִדְנוּ, נִזְכְּנוּ, דְּבַרְנוּ רָפִי; הֶעֱנִינוּ, וְהִרְשָׁענוּ, זָדְנוּ,
חֲמִסְנוּ, טָפְלָנוּ שָׁקָר; יַעֲצָנוּ רָע, בִּזְבָּנוּ, לָצָנוּ, מָרְדְּנוּ, נֶאֱצָנוּ;
סָרְדְנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרְדְנוּ, קִשְׁנוּ עָרָף; רִשָּׁעֵנוּ, שְׁחָתְנוּ,
תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁנָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֵלֶּמֶת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעֵנוּ.
מִה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה
חֹפֵשׁ כָּל חֲדָרֵי בִטָּן, וּבוֹחֵן בְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם
מִפָּנֶיךָ, וְאֵין נִסְתָּר מִמְּנֶה עֵינֶיךָ.

וּבָבוּ יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
שְׁתַּכְבֵּר-לָנוּ עַל כָּל חַטָּאתֵינוּ, וְתִסָּלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל פְּשָׁעֵינוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָר,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיּוֹת.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרַעַת וּבִמְרֻמָּה.

We have acted treasonably, aggressively and slanderously;
 We have acted brazenly, viciously and fraudulently;
 We have acted willfully, scornfully and obstinately;
 We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
 And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
 And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
 And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
 And for the sin we committed against thee knowingly and
 deceptively.

אָתָּה יִדְרֵעַ רֵי עוֹלָם, quoted in the Talmud (Yoma 87b), is attributed to Rav, founder of the academy at Sura in the third century.

עַל חַטָּא, designated הַנְּדוּל ("the long form of confession") in contrast to the shorter form אֲשַׁמֶּנּוּ, is a twofold alphabetical acrostic. In Maimonides' *Mishneh Torah*, עַל חַטָּא appears in a single alphabetical acrostic. The whole range of human failings and backslidings is unrolled in this "catalogue of sins."

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְחֹר הַלֵּב,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֹעַ.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוֹי פֶּה,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבִשְׁנָה,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֵּק יָד,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֵלּוֹל הַשֵּׁם.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׂפָתַיִם.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיַצֵּר הָרָע,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבֹלֵא יוֹדְעִים.
 וְעַל כָּלֵם, אֲלוֹת סִלְיָחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, בִּפְרִי-לָנוּ.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה.

The confession is phrased in the plural because it is made collectively by the whole community, regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

For the sin we committed in thy sight willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and
falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

It has been suggested that the phrase *בכסף ושהר*, found in no other source, is in place of an original reading *ככסף ושהר* ("by ransom and bribe"), since the word *כסף* is synonymous with *שהר* (compare I Samuel 12:3; Amos 5:12).

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתִּית נָרוֹן.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינִי,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִינִים רָמוֹת,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.
 וְעַל בָּדָם, אֵלֶּלֶה סְלִיחוֹת, סֶלַח לָנוּ, מְחַל לָנוּ, בִּפְרֹ-לָנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִרְיָקָה עַל,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלְיָאוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַרוֹת עֵינִי.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִנָּלִים לְהָרַע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִבְיוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאוֹת חֲנָם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִשּׁוֹמֵת יָד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִמּוֹהֵן לֶבֶב.
 וְעַל בָּדָם, אֵלֶּלֶה סְלִיחוֹת, סֶלַח לָנוּ, מְחַל לָנוּ, בִּפְרֹ-לָנוּ.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם חֲטָאת.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיֹזֶרֶד.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם אֲשֶׁם וְדָאִי וְאֲשֶׁם תִּלְוִי.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner
of speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely,
And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust,
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם מִפְּת מִרְדּוֹת.
וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם מִלְּקוֹת אַרְבָּעִים.
וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם מִיָּתֶה בִּידֵי שְׁמָיִם.
וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם כָּרֶת וְעִירִירִי.

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,
סְקִילָה, שְׂרִפָּה, הֶרֶג, וְחֲנָק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא
תַעֲשֶׂה, בֵּין שֵׁשׁ בָּה קוֹם עֲשֵׂה, וּבֵין שְׁאֵין בָּה קוֹם עֲשֵׂה, אֶת
הַגְּלוּיִם לָנוּ וְאֶת שְׁאֵינָם גְּלוּיִם לָנוּ. אֶת הַגְּלוּיִם לָנוּ בְּכָר
אֲמַרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עָלֵיהֶם; וְאֶת שְׁאֵינָם גְּלוּיִם לָנוּ,
לְפָנֶיךָ הֵם גְּלוּיִם וְיָדוּעִים, בְּדָבָר שֶׁנֶּאֱמַר: הַנִּסְתַּרְתָּ לִּי
אֵלֶּהֵינוּ, וְהַנְּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי
הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלְחֵן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל
בְּכָל יוֹר וָדוֹר, וּמַבְלֵעַדֶּיךָ אֵין לָנוּ מִלֶּדֶךְ מוֹחֵל וְסוֹלֵחַ אֲלֵא
אַתָּה.

אֵלֶּהֵנוּ, עַד שֶׁלֹּא נוצַרְתִּי אֵינִי כְּדָאִי, וְעַכְשָׁו שֶׁנּוֹצַרְתִּי בְּאֵלֹהֵי
לֹא נוצַרְתִּי; עָפָר אֲנִי בְּחַיִּי, מֶלֶךְ וְחֹמֶר בְּמִיתָתִי; הָרִי אֲנִי
לְפָנֶיךָ בְּכָלִי מֵלֹא בּוֹשָׁה וּבִלְמָה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי
וְאֵלֶּהֵי אֲבוֹתֵנוּ, שֶׁלֹּא אֲחַטָּא עוֹד; וּמָה שֶׁחַטָּאתִי לְפָנֶיךָ מִרְק
בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחִלָּים רַעִים.

After the *Shemoneh Esreh* add the following meditation:

אֵלֶּהֵנוּ, נֹצַר לְשׁוֹנֵי מִרְעֵה, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשִׁי תְּדוּם, וְנַפְשִׁי בְּעָפָר לְכָל תַּהֲיָה. פֶּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשִׁבִּים עָלַי רָעָה, מִתְּהַרָה
הִפֵּר עֲצָתָם וּמָלַק מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן
יִמְיָךְ, עֲשֵׂה לִמְעַן קִרְשְׁתָּךְ, עֲשֵׂה לִמְעַן תוֹרַתְךָ. לִמְעַן יִחַלְצוּן

For the sins requiring corporal punishment,

And for the sins requiring forty lashes.

For the sins requiring premature death,

And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."¹ Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy cleanse the sins I have committed against thee, but not through severe sufferings.

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

¹*Deuteronomy 29:28.*

יְדִידָהּ, הוֹשִׁיעָה יְמִינָה וְעֲנֵנִי. יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגִּינוֹן לְבָבִי
לְפָנֶיהָ, יְיָ, צוּרֵי גּוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עַלְּנוֹ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיהָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתָהּ. וְשֵׁם נִעְבְּדְךָ
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרֶבָה לִּי מִנִּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיד מַלְכוּתָהּ, וְיַצְמַח פְּרָקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
וּבְיוֹמִיבוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנָלָא וּבְזֶמֶן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָהּ הוּא, לְעָלָא לְעָלָא
מִכָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְאִמִּירָן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עַלְּנוֹ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עַלְּנוֹ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only לעלא is said. In the Italian ritual לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4.

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַבֵּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹא שָׁם חָלַקְנוּ בָּהֶם, וְנִגְרַלְנוּ בְּכָל הַמּוֹנֵם. וְנִאֲנַחְנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ
הוא, שֶׁהוא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
מְמַעַל, וְשׁוֹכֵנֵת עֵזוֹ בְּנִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין עוֹד;
אַמֵּת מַלְכֵנוּ, אָפֶס זוּלָּתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם
וְהַשַּׁבָּת אֵל לְבָבָהּ, כִּי יְיָ הוא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

וְעַל בֶּן נִבְהֵה לָהּ, יְיָ אֱלֹהֵינוּ, לְרִאשׁוֹת מְהֵרָה בְּתַפִּלָּתְךָ עִנְיָנוּ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים בָּרוֹת וּבְרִיתוֹ; לְתַנּוּ
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֱלֹהֶיךָ כָּל רִשְׁעֵי אָרֶץ. וּבִירוֹ וְיִדְעוּ כָּל יוֹשְׁבֵי תְבֵל, כִּי לָךְ
תִּכְרַע כָּל בָּרָה, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ
וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְנוּ, וְיִקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עָלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ היא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב, בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

Mourners' Kaddish, page 141.

יְיָ is the proclamation of God as King over a united humanity. An old tradition claims Joshua as its author. Taken from the *Musaf* service of *Rosh Hashanah*, *Alenu* has been used as the closing prayer of the daily services since the thirteenth century. It is reported that it was the death-song of Jewish martyrs in the Middle Ages. *Alenu* has been the occasion of repeated attacks on account of the passage: "They bow to vanity and emptiness and pray to a god that cannot save" (וְהֵם מִשְׁתַּחֲוִים לְהַבֵּל וְרִיק וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ). Through fear of the official censors, the passage in question has been excluded from the prayer.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will eall upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

Mourners' Kaddish, page 142.

¹Deuteronomy 4:39. ²Exodus 15:18. ³Zechariah 14:9.

הַדִּלֵּקֶת נֵר שֶׁל יוֹם כְּפוּר

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצִּוְנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם הַכַּפָּרִים.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֲחַיְנוּ וְקִיַּמְנוּ
וְהִנֵּעְנוּ לְזֶמֶן הַזֶּה.

PARENTAL BLESSING

For daughters:

יְשַׁמְךָ אֱלֹהִים בְּשָׂרָה,
רַבָּקָה, רַחֵל וְלֵאָה.

For sons:

יְשַׁמְךָ אֱלֹהִים בְּאַפְרַיִם
וּבְמִנְשֶׁה.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. יֵשֶׂא יי פָּנָיו
אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׂלוֹם.

וַיְהִי רָצוֹן מִלִּפְנֵי אָבִינוּ שְׁבַשְׁמִים, שִׁיתֵּן בְּלִבֶּךָ אֲהַבְתּוֹ
וַיִּרְאֵתוֹ, וְתִהְיֶה יְרֵאת יי עַל פָּנֶיךָ כֹּל יְמֶיךָ שְׁלֵל תַּחֲטָא. וַיְהִי
חֲשֵׁקְךָ בְּתוֹרָה וּבְמִצְוֹת, עֵינֶיךָ לִנְכוּחַ יְבִיטוּ, פִּיךָ יְדַבֵּר חֻבְמוֹת,
וְלִבֶּךָ יִהְיֶה אֵימוֹת. יִגְדֶּיךָ יַעֲסֻקוּ בְּמִצְוֹת, רַגְלֶיךָ יִרְוּצוּ לַעֲשׂוֹת
רָצוֹן אֲבִיךָ שְׁבַשְׁמִים. וַיִּתֵּן לְךָ בָּנִים וּבָנוֹת צַדִּיקִים וְצַדִּיקוֹת,
עוֹסְקִים בְּתוֹרָה וּבְמִצְוֹת כֹּל יְמֵיהֶם, וַיְהִי מְקוֹרֶךָ בְּרוּךְ. וַיִּזְמִין
לְךָ פְּרֻנְסָתְךָ בְּהִתֵּר, בְּנִתּוֹת וּבְרִנּוֹת, מִתַּחַת יָדוֹ הִרְחֵבְהָ, וְלֹא
עַל יְדֵי מַחֲנֵת בָּשָׂר וָדָם, פְּרֻנְסָה שֶׁתִּהְיֶה פָּנָיו לַעֲבוֹדָת יי.
וְתִכְתֹּב וְתַחַתֶּם לְחַיִּים טוֹבִים וְאַרְבִּים בְּתוֹךְ כֹּל צַדִּיקִי
יִשְׂרָאֵל. אָמֵן.

Parental blessing, the blessing of children by their parents on all important occasions, notably on the eve of Sabbath and festivals, is one of the most

LIGHTING THE YOM KIPPUR LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light (the Sabbath and) the Yom Kippur lights.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

PARENTAL BLESSING

For sons:

May God make you like Ephraim
and like Manasseh.

For daughters:

May God make you like Sarah
and Rebekah, Rachel and Leah.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

May it be the will of our Father who is in heaven to inspire you with love and reverence for him. May the reverence for the Lord rest upon your countenance all the days of your life so that you commit no sins. May you be attached to Torah and good deeds; may your eyes look forward, your mouth speak wisdom, and your heart muse on things of awe. Let your hands perform works of piety, let your feet run to do the will of your Father who is in heaven. May God give you good sons and daughters who will engage in Torah and good deeds throughout their lives, and let your fountain be blessed. May he provide you with an honest and comfortable living, derived from his own generous hand and not dependent on the gifts of men, a living which will give you leisure to worship the Lord. May you be inscribed for a happy and long life together with all the good men of Israel. Amen.

beautiful customs. The *Brantspiegel*, a treatise on morals published in 1602, mentions this in the following terms: "Before the children can walk they should be carried on Sabbaths and festivals to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing." This custom has linked the generations together in mutual loyalty and affection.

¹ Numbers 6:24-26.

KNOWLEDGE AND KINDNESS

Repentance should be attained through joy. We should rejoice in God to the extent that we may regret our offending him.

The performance of a meritorious deed awakens joy in us. A joyful person ought to share his mood with those in sadness.

The mind is the essence of man; he is wherever his thoughts are. He is in a holy place wherever he thinks holy thoughts.

Anger and cruelty show the lack of knowledge. Better understanding brings peace and serenity, kindness and contentment.

The knowledge that whatever happens to you is for your good gives you a life of eternal bliss.

Slaves of gold suffer irritation and bitterness, sadness and anxiety. The more gold they own, the more anxious they are.

If you know that a soft answer will calm your enemy, do not withhold it from him.

Whoever is in position to prevent wickedness and fails to do so is regarded as if he performed the evil himself.

Charity is greater than the sacrifices offered upon the altar, but kindness is greater than charity.

Kindly people should take heed that their kindliness may not result in more evil than good.

The children are unruly in a family where the parents are untruthful.

Whoever has no confidence speaks falsehoods; whoever speaks falsehoods has no confidence.

He who does not care to prevent the wasting of another's property is like a thief.

He who gives charity with a smile is truly a rightminded man. One should believe in God by virtue of faith rather than miracles.¹

¹*Rabbi Nahman Bratzlaver (1770-1811), a great-grandson of Rabbi Israel Baal-Shem-Tov.*

WISE COUNSEL

Reverence for the Lord is the root of wisdom,
And the branches of wisdom are long life.
Do not exalt yourself, or you may fall
And bring disgrace upon yourself.
He who provides for his father atones for his sins;
He who honors his mother is like one who gathers treasure.
My child, help your father in his old age;
Do not grieve him as long as he lives.
As water will quench a blazing fire,
So kindness will atone for sin.
My child, do not defraud the poor of their living;
Do not make the eyes of the needy wait long.
Do not pain a hungry heart;
Do not anger a man in distress.
Listen to what a poor man has to say,
And give him a peaceful and gentle answer.
Do not put off turning to the Lord;
Do not postpone it from day to day.
Do not be known as a whisperer;
Do not set an ambush with your tongue.
Do not follow your impulses,
But refrain from your longings.
Do not indulge in too much luxury,
And do not be tied to its expense.
Flee from sin as from a serpent,
For it will bite you when you come near it.
Do not be angry with your neighbor,
And overlook men's ignorance.
Forgive your fellow man his wrongdoings,
Then your sins will be forgiven when you pray.¹

¹*Ben Sira, who lived in Jerusalem early in the second century before the common era.*

תפלה וכה

רבון כל העולמים, אב הרחמים והסליחות, אשר ימנה
פשוטה לקבל שבים, אתה בראת את האדם להטיב לו
באחריתו. ובראת לו שני יצרים, יצר טוב ויצר רע, כדי
שתהיה הבררה בידו לבחור בטוב או ברע, כדי להתהלך
שכר טוב על טוב בחירתו. כי כן נזרה חכמתך, בכתוב:
ראה נתתי לפניך היום את החיים ואת הטוב, ואת המוות
ואת הרע, ובחרת בחיים.

ועתה, אלתי, לא שמעתי לקולך, והלכתי בעצת יצרי
הרע ובדרךי לבי, ומאסתי בטוב ובחרתי ברע. ולא די
לי שלא גדשתי את אברי אלא טמאתי אותם. בראת בי מח
ולב ובהם חוש המחשבה, לחשוב מחשבות טובות והרהורים
טובים ולב להבין דברי גדשך, ולהתפלל ולברך כל
הברכות במחשבה טהורה, ואני טמאתי אותם בהרהורים
ומחשבות זרות. ולא די בזה אלא שעל ידי הרהורים
רעים באתי לידי טמאה, פעם ברצון ופעם באנס, טמאה
המטמאת את כל הגוף. ומהם בראתי משחיתים ומחבלים

was first published by Rabbi Abraham Danzig (1748-1820) in his famous code of law *אדם חיי אדם* as a confession to be recited by all worshipers on the eve of Yom Kippur. He attributes *תפלה וכה* to ancient sources and introduces it with these words: *והעזקתי מספרים קדמונים לומר אוידי בלשון קל... ומונחתה*. Author of varied legal and ethical works, Rabbi Abraham Danzig was a pupil of Rabbi Ezekiel Landau in Prague. At the age of eighteen he settled in Wilna, where he

SERENE MEDITATION

Lord of all worlds, merciful and forgiving Father, whose right hand is extended to receive repentant sinners, thou hast created man to do him good in the end. Thou hast created for him two impulses, a good impulse and an evil impulse, that he may have the power of choosing the good or the bad so that thou mayest grant him a goodly reward for choosing well. Thy wisdom indeed has decreed this, for it is written: "Behold, I have put before you this day life and goodness, death and evil; choose life."¹

Now, my God, I have not hearkened to thy voice; I have followed my evil impulse and my heart's desires, refusing the good and choosing the bad. I have not hallowed my limbs, but defiled them. Thou hast given me a mind and a heart to cultivate good thoughts and good ideas, to understand thy holy words, to intone prayers and utter blessings with pure intent; but I have defiled my mind and heart by entertaining strange thoughts and ideas. Nay, I have even caused my entire body to be defiled, wittingly and unwittingly, through the wrong imaginings which produce

was in close connection with Rahhi Elijah Gaon. His reputation rests on his concise and lucid manner of presenting the rabbinical decisions which were issued from the appearance of the *Shulhan Arukh* to his day. His work **חיי אדם** soon attained unusual success; special societies were formed for the purpose of studying it. In all his popular writings he emphasizes the ethical bearings of the *mitzvot*, repeatedly declaring that an offense against one's fellow man is far worse than a sin against God.

יצר טוב ויצר רע, the good impulse and the evil impulse, are pictured as wrestling in perpetual conflict within the heart of man. In the book of Job, Satan's function is described as that of testing the sincerity of men's characters. In talmudic literature, Satan was transformed into the *yetser ha-ra*, whose function it is to strengthen man's moral sense by leading him into temptation. It has been said that every man living shall assuredly meet with an hour of temptation, a certain critical hour, which shall more especially try what mettle his heart is made of.

¹ Deuteronomy 30:15, 19.

הַנִּקְרָאִים בְּנֵי אָדָם. אוֹי לִי, כִּי תַחַת הַמַּחְשָׁבוֹת הַטּוֹבוֹת
שֶׁיִּבְלֶתִי לִבְרָא עַל יְדֵי זֶה מַלְאָכִים קְדוֹשִׁים שֶׁיְהִיוּ סִגְנוֹרִים
וּפְרָקְלִיטִים טוֹבִים עָלַי, בְּרֹאֲתִי מַשְׁחִיתִים לְחַבֵּל אֶת עַצְמִי,
כְּמוֹ שֶׁכָּתוּב: וְהוֹכַחְתִּיו בְּשִׁבְט אֲנָשִׁים וּבְנֵי אָדָם.

בְּרֹאֲתָ בִי עֵינַיִם וּבָהֶן חוֹשׁ הַרְאוֹת, לְרֹאוֹת בָּהֶן מֶה
שֶׁכָּתוּב בַּתּוֹרָה וּלְקַדֵּשׁ אוֹתָן בְּרֹאֲתָ כָּל דְּבָרִים שֶׁבִקְדֻשָּׁה,
וְהַזְהַרְתָּ בַּתּוֹרָתְךָ: וְלֹא תַתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם.
אוֹי לִי, כִּי הִלַּכְתִּי אַחֲרֵי עֵינִי וְטָמְאַתִּי אוֹתָן לְהַסְתֵּכֵל בְּכֹל
דְּבַר טָמְאָה. בְּרֹאֲתָ בִי אֲזֻנִּים לְשִׁמוּעַ דְּבָרֵי קִדְשָׁה וְדְבָרֵי
תּוֹרָה, אוֹי לִי כִּי טָמְאַתִּי אוֹתָן לְשִׁמוּעַ דְּבָרֵי נִבְלָה וּלְשׁוֹן
הָרַע וְכֹל דְּבָרִים הָאֲסוּרִים. אוֹי לְאֲזֻנִּים שֶׁבִּיד שׁוֹמְעוֹת. בְּרֹאֲתָ
בִּי פֶה וּלְשׁוֹן וְשִׁנַּיִם וְחֹד וְגִירוֹן וְנִתְתָּ בָּהֶם כֶּחַ לְדַבֵּר בָּהֶם,
חֲמֹשֶׁה מוֹצְאוֹת הָאוֹתִיוֹת הַקְדוֹשׁוֹת שֶׁל אֱלֹפִיבִית אֲשֶׁר בָּהֶן
בְּרֹאֲתָ שָׁמַיִם וָאָרֶץ וּמַלְאָאִם וּבָהֶן אֶרְגֵּת תּוֹרָתְךָ הַקְדוֹשָׁה.
וּבְכֶחַ הַדְּבוּר הַבְּדִלְתָּ אֶת הָאָדָם מִן הַבְּהֵמָה; וְאַפִּילוּ בְּבִהֶמָה
לֹא הֵייתִי, כִּי טָמְאַתִּי כִּי בְּדְבָרֵי נִבְלָה, בְּלְשׁוֹן הָרַע, בְּשִׁקְרִים,
לְצַנוּת, רְבִידוֹת, מַחְלָקֹת, מַלְבִּין פְּנֵי חֲבֵרוֹ, מַקְלֵל אֶת
חֲבֵרוֹ, מַתְכַּבֵּד בְּקִלְוֹן חֲבֵרוֹ, דְּבָרֵי מִשָּׂא וּמַתָּן בְּשִׁבְתָּ וַיּוֹם
טוֹב, בְּשָׁבוּעוֹת וּנְדָרִים.

בְּרֹאֲתָ בִּי יָרִים וְחוֹשׁ הַמַּשׁוּשׁ לַעֲסוֹק בָּהֶן בְּמִצּוֹת, וְאַנִּי
טָמְאַתִּי אוֹתָן בְּמַשְׁמוֹשִׁים שֶׁל אֲסוּר, לְהַבּוֹת בְּאַגְרוֹף רָשָׁע
וּלְהָרִים יָד לְהַבּוֹת בְּגוֹאֲדָם וּלְטַלֵּל דְּבָרִים הַמְקַצִּים
בְּשִׁבְתָּ וַיּוֹם טוֹב. בְּרֹאֲתָ בִּי רִגְלַיִם לְהִלָּךְ לְכָל דְּבַר מִצְוָה,

human ills and ailments. Alas, instead of creating holy angels to shield and protect me, I have brought upon myself foes that are eager to destroy me, for it is written: "When he commits iniquity, I will punish him as men are punished."¹

Thou hast granted me eyes to see what is written in the Torah, to hallow them by looking at sacred objects, and hast declared in thy Torah: "You shall not follow the desires of your heart and your eyes."² Alas, I have followed my own desires and rendered my eyes impure by lust. Thou hast given me ears to hear the sacred words of Torah; but alas, I have defiled them by hearing lewd language, slander, and all sorts of forbidden talk. Thou hast given me the five organs of speech: mouth, tongue, teeth, palate, and throat, to pronounce the holy letters of the Hebrew alphabet by means of which thou hast created heaven and earth and all their contents and composed thy holy Torah. By granting the power of speech to man, thou hast distinguished him from the beast; but alas, I have shown myself inferior to the beast, for I have defiled my mouth by the use of obscene words, slander, falsehoods, mockery, gossip, strife, insults, business talk on sabbaths and festivals, oaths and vows.

Thou hast given me hands and the sense of touch to perform good deeds, but I have made them unclean by touching forbidden things, by striking with wicked fist or merely attempting to strike a human being, and by carrying forbidden objects on sabbaths and festivals. Thou hast given me feet to walk toward anything meritorious, but I have abused them by hastening to do

...לראות. בראת בי עינים. Similar thoughts are expressed by Rabbi Solomon ibn Gabirol, the famous poet-philosopher who lived in Spain during the eleventh century. In his *בחר מלכות* (Royal Crown), skillfully dealing with the problem of sin, he writes:

מי יגמול על טובותיך בתתך הנשמה לנפש להחיותו, וארת חיים להודותו
והראותו, להציל לו מרעתו. קרצתו מאדמה, ונפחת בו נשמה, ואצלת עליו רוח
חכמה, אשר בה יבדל מבהמה, ויעלה אל מעלה דמה...

¹II Samuel 7:14. ²Numbers 16:39.

וְאֵנִי טַמְאָתִי אוֹתָן בְּרִגְלָיִם מִמְהָרֹת לָרוּץ לָרָעָה. מוֹשְׁתִּי
 אֶת כָּל אֲבָרֵי וּמְצָאֹתִי אוֹתָם בְּעַלְי מוֹמִין; מִכַּף רִגְלִי וְעַד
 רֹאשִׁי אֵין בִּי מוֹתָם. בְּוֹשְׁתִּי וְנִכְלַמְתִּי לְהָרִים אֱלֹהֵי פָנֵי אֱלֹהֵי,
 כִּי בְּאַלֶּהָ הָאֲבָרִים וְהַחוֹשִׁים שְׁחַנְנֵתָנִי בָהֶם, וּבִבְחַת הַחַיִּים
 שֶׁהִשְׁפַּעְתָּ עָלֵיהֶם תָּמִיד, הִשְׁתַּמְּשֵׁתִי לַעֲשׂוֹת הָרָע בְּעֵינַיָּךְ
 וְלַעֲבוֹר עַל רְצוֹנְךָ. אוֹי לִי וְאוֹי לְנַפְשִׁי.

וְעַתָּה, יְיָ אֱלֹהֵי, גָּלוּי וְיָדוּעַ לְפָנֶיךָ שֶׁלֹּא נִחְבַּנְתִּי בְּכָל
 הַחֲטָאִים וְהָעֲוֹנוֹת לְהַכְעִיסְךָ וּלְמַרְדּוֹ בְּנִגְדְּךָ; אֲךָ הִלַּכְתִּי
 בַּעֲצַת יִצְרֵי הָרָע, אֲשֶׁר תָּמִיד בְּכָל יוֹם פּוֹרֵשׁ רָשָׁת לְרִגְלִי
 לְלַבְדָּנִי. וְאֵנִי עָנִי וְאֶבְיוֹן, תּוֹלַעַת וְלֹא אִישׁ, כָּשָׁל בְּחֵי לַעֲמוּד
 בְּנִגְדְּךָ. וְעַמַּל הַפְרָנְסָה לְפָרֶגֶס אֶת בְּנֵי בֵיתִי וְטָרַדְתָּ הַזְמָן
 וּמִקְרָיו הֵם הָיוּ בַּעֲוֹבְרָי. וְלִפִּי שָׁכַל זֶה גָּלוּי וְיָדוּעַ לְפָנֶיךָ,
 כִּי אֵין אָדָם צָדִיק בָּאָרֶץ אֲשֶׁר לֹא יִחַטָּא, לָכֵן בְּרַחֲמֶיךָ
 הַרְבִּים נָתַתָּ לָנוּ יוֹם אֶחָד בַּשָּׁנָה, יוֹם אֲדִיר וְקָדוֹשׁ, יוֹם
 הַכַּפּוּרִים הַזֶּה הֵבֵא עָלֵינוּ לְטוֹבָה, לְשׁוּב לְפָנֶיךָ וּלְכַפֵּר אֶת
 כָּל עֲוֹנוֹתֵינוּ וּלְטַהֵר אוֹתָנוּ מִטַּמְאוּתֵינוּ, כְּמוֹ שֶׁכָּתוּב: כִּי בַיּוֹם
 הַזֶּה יִכַּפֵּר עַל־יְכֶם, לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאוֹתֵיכֶם לְפָנֵי יְיָ
 תִּטְהָרוּ.

וְעַתָּה, רְאֵה עִמָּךְ יִשְׂרָאֵל אֲשֶׁר לָקַחְתָּ אוֹתָם לָךְ לְעַם,
 מִי בְּעִמָּךְ יִשְׂרָאֵל טְהוֹרִים וְקָדוֹשִׁים הַמְּיַחֲלִים וּמְצַפִּים
 לְמַחֲלָתְךָ. בָּאֵנוּ לְפָנֶיךָ בָּלָב נִשְׁבֵּר וְנִדְּבָה, בַּעֲנִיִּים וְדָלִים
 וְרָשִׁים, לְבַקֵּשׁ מִמָּךְ מְחִילָה וְסְלִיחָה וּכְפָרָה עַל כָּל מַה

evil. I have examined all the organs of my body and found them defective; from the sole of the foot to the head, no part is sound. I am ashamed, I blush to lift my face to thee, my God, for having abused the faculties with which thou hast endowed me. Woe, woe to me, for I have made unholy use of them by transgressing thy will and doing what is evil in thy sight.

Now, Lord my God, thou knowest that I have committed none of the sins in a spirit of defiance and rebellion against thee. Indeed, I have surrendered to temptation which daily spreads nets to entrap me. And I, poor and wretched, a mere worm and not a man, have been powerless to resist it. The toilsome task of gaining a livelihood for my family and the present-day problems have struck me down. Since thou knowest all this, since there is not a single good man upon earth without some sinful lapse, thou hast mercifully given us one day in the year, this glorious and holy Day of Atonement, that we may return to thee and that thou mayest forgive all our iniquities and cleanse us from our impurities, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."¹

Now, behold thy people Israel whom thou hast taken to be thine; who is like thy people Israel, pure and holy, hoping and waiting for thy forgiveness? We come before thee with a broken and contrite heart, like the poor and wretched, to beg of thee pardon and forgiveness for all the sins and transgressions that we

KETHER MALKHUTH

מי יודע סוד מפעלותיה, בעשותה לגוף צדכי פעלותיה, ונתת לו עינים לדאח
אותותיה, ואזנים לשמוע נודאותיה, ודעיון לתבין קצת סודותיה, ופה לספר
תהלתה, ולשון להגיד לכל יבא גבורתה... אלהי, בושתי ונקלמתי לעמור לפניה,
לדעתי כי כפי עצמתי גדלתה בן תכלית רליתי ושפלותי, וכפי תקרי וקלתה בן
חלשתי וקלתי, וכפי שלמותה בן חסרון יריעתי... ואני גוש ורמה, עפר מן הקדמה,
כלי מלא כלמה... צל עובד, רוח הולך ולא ישוב...

¹Leviticus 16:30.

שחטאנו וענינו ופושענו לפניך. ידענו, יי, רשענו ועון אבותינו;
 בושנו ונבללנו להרים פנינו אליך, בבשת גב כי ימצא.
 ואיך נפתח פה ונרים ראש, כי ברב עונינו העברנו מעלינו
 הצלם הקדוש אשר הוא מלביש אותנו, אשר כל המזיקים
 והמקטרגים אינם יכולים להביט בפניו, כמו שכתוב: וראו
 כל עמי הארץ כי שם יי נקרא עליך, ויראו מזה. והחלפנו
 אותו בצלם טמא, ולבשנו בגדים צואים; ואיך נבוא בשער
 המלך בלבוש שק, מלכך בצואה. מתמידים אנחנו על
 נפשנו איך נעשיתה התועבה הזאת, כי הוצאנו נפשנו ורוחנו
 מהעולם הקדוש וברחנו למקום מדר, ציה וצללות, למקום
 הטמא והקלפות.

ואתה, יי אלהינו, הרוצה בתשובת רשעים, כמו שכתוב:
 שובו שובו מדרךכם הרעים ולקח תמותו בית ישראל, כי
 לא אהפץ במות המת, בשובו מדרךיו וחייתו. עתה שמנו אל
 לבנו לשוב ולבא לפניך בבשת פנים. אבינו מלכנו, רחם
 עלינו ברחם אב על בנו שמרד באביו ויצא מביתו, ובשובו
 אל אביו בבשת פנים, בבכי וצעקה, ומתנפל לפניו, מדרך
 האב לרחם על בנו. ואם עבדים אנחנו, המכה את עבדו
 ביסורים בשמרד בו, מוחל לו. הנה כבר לקינו ביסורים
 שבנו, או עניות וצער גדול בנים ושאר מכאובים.

יסרנו יי אד במשפט; אל באפה, פן תמעיטנו. רחם עלינו
 וצוה למלאך הקדושים הממנים על הטהרה להפשיט את
 הבגדים הצואים מעלינו ולטהרנו מכל חטאתינו, כמו

have committed in thy sight. We know our guilt, O Lord, and the iniquity of our fathers. We are ashamed, we blush to lift our face to thee, even as a thief is ashamed when caught. How shall we open our mouth and raise our head when we have sinfully removed from us the holy likeness of God, which our foes and accusers cannot confront, as it is written: "When all the nations on earth see you bearing the name of the Lord, they stand in awe of you."¹ We have bartered the divine image for one that is unclean, we are clad in dirty clothes, how then shall we be allowed to pass inside the King's gate in sackcloth, offensively unclean! We are amazed at ourselves! How could this abominable crime have been committed? We have discarded the holy world and fled into a howling and obscure wilderness, a place of impurity and demons.

But thou, Lord our God, dost welcome repentant sinners, for it is written: "Turn back, turn back from your evil ways; why should you die, O Israel? I have no desire for the death of the wicked, but for him to live by giving up his evil course."² We have now resolved to come back to thee in shamed humility. Our Father, our King, pity us as a father pities his son who rebelled against him and left his house. When the son returns to his father in shamed humility, crying and weeping and pleading, it is natural for the father to have mercy upon his son. And if we are regarded as servants subject to punishment for rebellion, pardon us, for we have indeed been chastised already with oppression, physical torture, poverty, family difficulties and other stresses.

Correct us, O Lord, but not too hard; not in thy wrath, lest thou bring us to nothing. Have mercy upon us and command thy holy angels to strip us of our unclean clothes and cleanse us from all our sins, for it is written: "Remove the filthy garments from

KETHER MALKHUTH

עֲקֹב הַלֵּב, עֲרַל לֵב נִדְּל־חֻמָּה, חוֹדֵשׁ אֶנָּן וּמִרְמָה, זָבֵה עֵינַיִם, קָצַר אָפִים,
טִמָּא שְׂפָתַיִם, נִעְקֹשׁ דְּרָכַיִם, וְאֵץ בְּדִגְלָיִם. מָה אָנִי, מָה חַיִּי, וּמָה זְבוּרָתִי, וּמָה
צִדְקָתִי, נִחָשֵׁב לְאֵן כָּל יְמֵי הַיּוֹתִי, וְאֵף כִּי אַחֲרֵי מוֹתִי, מֵאֵן מוֹצְאִי, וּלְאֵן מוֹבְאִי.

¹Deuteronomy 28:10. ²Ezekiel 18:23, 32; 33:11.

שְׁכֵתוֹב: הִסִּירוּ תַבְנִידִים הַצּוֹאִים מֵעָלָיו; וַיֹּאמֶר אֵלָיו, רֹאה
הַעֲבֵרְתִּי מֵעָלָיָה עֹנֶה וְהִלָּבֵשׁ אֶתְךָ מַחֲלָצוֹת. וְכַתְּפֶלֶת דָּוִד
הַמֶּלֶךְ עָלָיו הַשָּׁלוֹם: הִשְׁיֵבָה לִי שִׁשּׁוֹן יִשְׁעָה וְרוּחַ נְדִיבָה
תִּסְמְכֵנִי. לֵב טָהוֹר בָּרָא לָנוּ אֱלֹהִים, וְרוּחַ תְּדַשָּׁה תִתֵּן
בְּקִרְבָּנוּ. וְאִם פָּשַׁעְנוּ וּמָרְדְּנוּ בְּמִדַּת בֶּשֶׁר וְדָם, אַתָּה עֲשֵׂה
בְּמִדָּתְךָ לְמַחוֹל וְלִסְלֹחַ. וְאַל יַעֲכֹבוּ עֲוֹנוֹתֵינוּ מִלָּשׁוֹב לְפָנֶיךָ
בְּמִדָּתְךָ לְקַבֵּל שָׁבִים. וְחֹזֵק לִבָּנוּ בְּתוֹרָתְךָ וּבִירְאָתְךָ, שְׁתַּהַרְהֵם
יִרְאָתְךָ תָּמִיד קְבוּעָה בְּלִבָּנוּ. וְטָהֵר רַעֲיוֹנֵינוּ וּמַחֲשַׁבוֹתֵינוּ
לְעִבּוּרָתְךָ.

וְרֹאה בְּשִׁכְרוֹן לִבִּי, כִּי מִתְנַחֵם אֲנִי עַל מַעֲשֵׂי הָרָעִים
שָׁעֲשִׂיתִי עַד הַיּוֹם הַזֶּה וּבֹכָה וּמִתְאֵוֵן וּמִתְנַדֵּה עָלֵיהֶם וְאוֹמֵר:
חֲטָאתִי, עֲוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ. וְקַבֵּל תְּשׁוּבָתִי בְּתוֹךְ תְּשׁוּבָת
כָּל עַמָּךְ יִשְׂרָאֵל הַשָּׁבִים לְפָנֶיךָ בְּכָל לֵבָם, כִּי גַם אֲנִי מִבְּנֵי
אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב. וְאַל יַעֲכֹבוּנִי עֲוֹנוֹתִי הָרַבִּים מִלָּשׁוֹב
לְפָנֶיךָ בְּכָל לֵב. וְזַכֵּנִי שָׂאֲשׁוּב לְפָנֶיךָ בְּלֵב שָׁלֵם וְלִהְתְּחַרֵּט
עַל עֲוֹנוֹתִי תִרְטָה גְּמוּלָה, וְלַעֲזוֹב מַעֲשֵׂי הָרָעִים עֲזִיבָה
עוֹלָמִית. וְרַחֵם עָלַי וְהַצִּילֵנִי עַד עוֹלָם מִכָּל חֲטָא וְעוֹן, כִּי
לֹאֵא רַחֲמֶיךָ וְחֲסִדֶיךָ הָרַבִּים אֵי אֶפְשָׁר לַעֲמוֹד נֶגֶד גְּדֹר
הָרָע אֲשֶׁר הוּא כְּאֵשׁ בּוֹעֵר בְּעֲצָמוֹתַי. וְלָכֵן רַחֵם עָלַי וְתַרְבִּי
כַח לַעֲמוֹד בְּנִידוֹ, כִּמוֹ שְׁאָמְרוּ הַחֲכָמִים הַצַּדִּיקִים בְּדַבְּרֵי
קִדְשָׁם: הֵבֵא לְטָהֵר מְסִיעִין אוֹתוֹ.

וְהִנֵּה אֲנִי מִקַּבֵּל עָלַי קִדְשַׁת יוֹם הַכַּפּוּרִים, לְהִתְעַנּוֹת בּוֹ
בְּחִמּוֹשׁ עֲנוּיִים שְׁצִינִית לָנוּ עַל יְדֵי מֹשֶׁה עֲבִדְךָ בְּתוֹרָתְךָ

him; then he said to him: See, I have taken your iniquity away from you, and I will clothe you with festal garments."¹ King David, may he rest in peace, likewise prayed: "Restore to me the joy of thy saving aid, and give me a willing spirit to sustain me."² Create in us a clean heart, O God, and put a new spirit within us. If we have transgressed and rebelled after the manner of mortal man, act thou in accordance with thy quality of pardon and forgiveness. Let not our iniquities hinder us from returning to thee who dost accept repentant sinners. Strengthen our heart with thy Torah; inspire us with thy veneration, so that it may ever abide in our heart. Cleanse our thoughts and designs toward the worship of thee.

See my remorse; I am regretful about all the evil deeds I have committed to this day. Tearfully I am confessing by saying: I have sinned, I have done evil, I have transgressed in thy sight. O accept my repentance along with the repentance of all thy people Israel who are returning to thee wholeheartedly, for I too am a descendant of Abraham, Isaac and Jacob. Let not my numerous iniquities hinder me from returning to thee wholeheartedly. Grant that I return to thee with a perfect heart and that I completely regret my sins, disarding them forever. Have mercy and save me forever from all sin and iniquity; were it not for thy abundant mercy and kindness I could not resist fierce temptation. Have mercy on me, therefore, and give me strength to resist temptation, even as the saintly sages declared: "If one is willing to do good, he is given divine aid."³

I am accepting the holiness of Yom Kippur and am ready to experience the five deprivations concerning which thou hast commanded us through thy servant Moses in thy holy Torah to the

KETHER MALKHUTH

וְהָיָה בְּאֵתִי לְפָנֶיךָ אֲשֶׁר לֹא כָרַת, בְּעֻזּוֹת פָּנִים וּטְמֵאֵת רַעֲיוֹנִים, וַיִּצָּר זִוְנָה,
לְגִלּוּלָיו פִּזְוִיָּה, וְתִאֲוָה מִתְגַּבְּרָה, וְנִפְשׁ לֹא מִטְהָרָה...
אֱלֹהִי, יִרְעֵתִי כִּי עֲוֹנוֹתַי עֲצָמוּ מִסִּפֶּר, וְאַשְׁמוֹתַי עֲצָמוּ מִלְּזָכוֹר. אֵךְ אֲזִכּוֹר מִקֵּם

¹Zechariah 3:4. ²Psalms 51:12. ³Avodah Zarah 55a.

הקדושה: אֲכִילָה וּשְׁתִּיָּה, רְחִיצָה, סִיבָה, נְעִילַת הַסַּנְדָּל, מְשָׁמִישׁ הַמָּטָה; וְלִשְׁבוֹת בַּיּוֹם הַקָּדוֹשׁ הַזֶּה מִכָּל מְלָאכָה. וְעַל יְדֵי עֲנוּי מֵאֲכִילָה וּשְׁתִּיָּה תִכְפֹּר-לָנוּ מִה שֶׁחָטָאנוּ בְּאֲכִילוֹת וּשְׁתִּיּוֹת אֲסוּרוֹת. וְעַל יְדֵי עֲנוּי מִרְחִיצָה וְסִיבָה תִכְפֹּר-לָנוּ מִה שֶׁחָטָאנוּ בַּתְּעֲנוּגֵי הָעוֹלָם הַזֶּה, אֲשֶׁר הִתְעַנְּנוּ בֵּימֵי חַלָּה, וּבְפָרֹט בַּתְּעֲנוּגִים הָאֲסוּרִים. וְעַל יְדֵי עֲנוּי מְנַעֲלַת הַסַּנְדָּל תִכְפֹּר-לָנוּ מִה שֶׁחָטָאנוּ בְּרִגְלִים מְמַהְרֹת לָרוּץ לָרָעָה, וְאֵת אֲשֶׁר עָבְרָנוּ עַל עֲשָׂרִים וְאַרְבָּעָה דְּבָרִים שְׁבִית דִּין מַגִּידִין עֲלֵיהֶם וְנִתְחַיְּבוּ לָהֵיוֹת יַחֲפֵי רִגְלִים בְּמַגִּידִים. וְעַל יְדֵי עֲנוּי מִתְשָׁמִישׁ הַמָּטָה תִכְפֹּר-לָנוּ מִה שֶׁחָטָאנוּ וּפְגַמְנוּ בְּבְרִית קֹדֶשׁ בְּטִמְאַת קָרִי וּבְהוֹצָאת זָרַע לְבִטְלָה.

וְעַל יְדֵי חֲמֵשׁ תַּפְלוֹת וְתַחֲנוּת וּבִקְשׁוֹת יִתְקַן מִה שֶׁפָּגַמְנוּ בַּחֲמֻשַּׁת מוֹצָאוֹת הַפֶּה: הַחֹה, וְהַגְּרוֹן, וְהַלָּשׁוֹן, וְהַשִּׁנַּיִם, וְהַשְּׁפָתִים, שֶׁמֵּהֶם יוֹצֵא הַדְּבוּר. וְטָמְאָנוּ אוֹתָם בְּכָל הַדְּבָרִים הָאֲסוּרִים, וּנְגַדִּים וּשְׁבוּעוֹת. וְעַל יְדֵי חֲבוּק וְנִשּׁוּק סִפֵּר הַתּוֹרָה, וְעַל יְדֵי זְכוּת הַתַּפְלוֹת שֶׁנִּתְפַּלֵּל בַּיּוֹם הַקָּדוֹשׁ הַזֶּה, יֵעָלוּ וַיָּבֹאוּ וַיִּגִּיעוּ וַיִּצְטָרְפוּ עִמָּהֶם כָּל הַתַּפְלוֹת שֶׁהִתְפַּלְלָנוּ בְּכָל הַשָּׁנָה בְּלֹא כוּנָה וַיְהִיו כֶּלֶן נִכְלָלוֹת בַּתַּפְלוֹת הַיּוֹם הַזֶּה, וַיִּגִּיעוּ לְרֹאשֶׁהָ לָהֵיוֹת עֲטָרָה לְרֹאשָׁהּ בְּכָלֵל תַּפְלוֹת יִשְׂרָאֵל. וְעַל יְדֵי דְמַעוֹת עֵינֵינוּ יִתְקַן מִה שֶׁפָּגַמְנוּ בְּרֵאשִׁית עֵינַיִם בְּכָל דְּבַר טָמֵא. וְעַל יְדֵי רְתִיחַת גּוּפֵנוּ עַל יְדֵי הַתַּעֲגִיז וְהַתַּפְלוֹת יִתְקַן מִה שֶׁהִרְתַּחְנוּ מֵאֲתִים וְאַרְבָּעִים וּשְׁמֹנֶה אֲבָרֵינוּ וּשְׁלֹשׁ מֵאוֹת וּשְׁשִׁים וַחֲמִשָּׁה גִידֵינוּ בְּאֵשׁ שֶׁל יֵצֵר הָרָע. וּבְמַעוֹת

effect that, on the Day of Atonement, eating and drinking, washing, self-anointing, wearing shoes, and marital cohabitation are forbidden; one must also rest from all work on this holy day. By virtue of refraining from eating and drinking, mayest thou forgive us for the sin of eating and drinking what is forbidden; by virtue of refraining from washing and self-anointing, mayest thou forgive us for the sin of enjoying forbidden pleasures; by virtue of refraining from wearing shoes, mayest thou forgive us for the sin of hastening to do evil; by virtue of refraining from marital cohabitation mayest thou forgive us for the sin of self-abuse.

By virtue of the five worship services of the Day of Atonement, may we be absolved of the sins committed by means of the five organs of speech; palate, throat, tongue, teeth and lips. We have defiled these with forbidden talk, vows and oaths. By virtue of embracing and kissing the Torah, by virtue of the prayers we offer on this holy day, may all the prayers we uttered listlessly throughout the year be favorably accepted along with the prayers of all Israel which are intoned today. By virtue of our contrite tears, may we be forgiven for gazing at things unclean; by virtue of our fasting and praying, may we be forgiven for all the sins we have committed in thy sight. Consider thou our fasting as

KETHER MALKHUTH

בְּסֶפֶה מִן הַיָּם... וְאַתָּה תִּשְׁמַע הַשְּׁמַיִם וְסִלֶּתָּ... אֱלֹהִי, וּפָלוּ פָנַי בְּזָכְרִי כָּל אֲשֶׁר
הִכְעַסְתִּיךָ, כִּי עַל כָּל טוֹבוֹת שְׁנִמְלִתִנִי דָעָה וְגִמְלִתִּיךָ. כִּי בָרָאתִנִי לֹא לְצָרָה, רַק
נִדְבָה, וְלֹא בְהִכָּרַח כִּי אִם בְּדַצּוֹן וְאַהֲבָה. וְטָרַם הָיִיתִי בְּחִסְדֶּיךָ קְדוֹמָתִי, וְנִפְתָּחַ
רוּחַ בִּי וְהִתִּיחֵנִי. וְאַתָּה צִאתִי לְאוֹר הָעוֹלָם לֹא עֲזַבְתָּנִי, אֲבָל כָּאֵב חוֹמֵל גְּדִלְתָּנִי,
וְכֹאֲמוֹן אֵת הַיּוֹנֵק אֲמַנְתָּנִי... וּמִכָּל צָרָה וְצוּקָה חֲלַצְתָּנִי... וּבְטָרַם בּוֹא הַתְּלָאָה
הַקְדַּמְתָּ דְּפוּאָה לְמִכְתִּי וְלֹא הוֹדַעְתָּנִי. וּבָעֵת לֹא נִשְׁמַרְתִּי מִכָּל נֶזֶק אֲתָה שְׁמַרְתָּנִי,
וּבִבּוּאֵי בֵין שְׁנֵי אֲרִיּוֹת שֶׁבָרַת מִלְתָּעוֹת כְּפִידִים וּמָשָׁם הוֹצֵאתָנִי...

נָתַתָּ בִּי נֶפֶשׁ קְדוֹשָׁה, וּבְמַעֲשֵׂי הַדָּעִים טִמְאתִיךָ... לֹא לָךְ רַק לְעַצְמִי הִרְעוֹתִי.
אֲבָל יְצַדִּי הָאֲכֹרִזִי נֶצֶב עַל יְמִינִי לְשֹׁטֵנִי, לֹא יִתְּנִי הָשֵׁב רוּחִי וְלִהְיוֹן מְנוּחִי... אֲנִי
תּוֹשֵׁב מִתְּשׁוּבוֹת תְּמָה, וְהוּא חוֹדֵשׁ אֶנּוּן וּמִדָּמָה, אֲנִי לְשָׁלוֹם וְהוּא לְמִלְתָּמָה...

חֲלָבֵנו וְרִמְנוּ עַל יְדֵי הַתַּעֲנִית יִכְפֹּר כָּל מַה שְּׁחָטָאנוּ וְשָׁעָרֵינוּ
וְשִׁשְׁשָׁעֵנוּ לְפָנֶיךָ. וַיְהִיָּה נִחָשֵׁב לְפָנֶיךָ הַתַּעֲנִית כְּאֵלֹו הַקָּרְבָּנוֹ
אֶת גּוֹפְנוֹ עַל גְּבִי הַמִּזְבֵּחַ, וַיִּקְבַּל לְפָנֶיךָ לְרִיחַ כְּקָרְבָּן
וּבַעֲוֹלָה.

וַחֲנֻחַ יְהִיעֲנוּ כִּי אֲנַחֲנוּ מִחֲזִיבִים לְהַתַּעֲנוֹת עַל פִּי תַקוּנֵינוּ
הַתְּשׁוּבָה עַל כָּל חֲטָא וְחֲטָא וּלְסִנְיָ אֶת גּוֹפְנוֹ בַּתְּשׁוּבָה
הַמִּשְׁקָל נִגְדַּ מַה שֶּׁהַתַּעֲנִית בַּעֲבָרוֹת. אִךְ גָּלוּי וְנִרְוֶע לְפָנֶיךָ
שָׂאִין בָּנוּ כֶּחַ לְהַתַּעֲנוֹת אֲפִילוֹ עַל חֲטָא אַחֵר וּמִכָּל שֶׁבֶן עַל
כָּל עֶזְרָן וְעֶזְרָן, כִּי רַבּוֹ עֲוֹנוֹתֵינוּ מִלְּסָפּוֹר וְכִשְׁל כַּחֲנוּ. לָכֵן יְהִי
רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ, שִׁיְהִיָּה צוּם הַתַּעֲנִית בַּיּוֹם הַקָּרוֹשׁ
הַזֶּה, יוֹם הַכַּפּוּרִים תְּבֵא עָלֵינוּ לְטוֹבָה, בַּפֶּרֶה עַל כָּל
עֲוֹנוֹתֵינוּ.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ, אֵל מְלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
הַרוֹצֶה בַּתְּשׁוּבָה רְשָׁעִים, שִׁתְּתֵן בְּלִבֵּנוּ וּבְלִב כָּל עַמְּךָ
יִשְׂרָאֵל אֲהַבְתָּךְ וַיִּרְאֶתָךְ, לִירְאָה אוֹתָךְ כָּל הַיָּמִים. וּבַתּוֹכָם
תִּרְחַם עַל פּוֹשְׁעֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְתֵן בְּלִבָּם פֶּחַד הַדָּר
גְּאוּנָךְ, וְהַכְנֵע לִבָּם הָאֶבֶן וַיִּשׁוּבוּ לְפָנֶיךָ בְּלִב שְׁלָם, כְּמוֹ
שֶׁהַבְּטַחְתָּנוּ עַל יְדֵי גְבִיאָתָךְ: לְכָל יְדִיחַ מִמֶּנּוּ נִדְּחַ. גַּם כִּי הִרְבּוּ
אֲשָׁמָה לְפָנֶיךָ עַד שֶׁנִּנְעָלוּ בְּפִיָּהֶם דְּרָכֵי תְשׁוּבָה, אֲתָה
בְּרַחֲמֶיךָ הַרְבִּים תַּחֲתוֹר לָהֶם תַּחֲתִירָה מִתַּחַת כִּסֵּא כְבוֹדָךְ,
וְתִקְבְּלֵם בַּתְּשׁוּבָה. וְרַחֵם עָלֵינוּ וְתוֹנֵן-בָּנוּ כֶּחַ לַעֲבוֹד אוֹתָךְ
כָּל הַיָּמִים; וְהִסֵּר מִמֶּנּוּ כָּל הַמַּגִּיעוֹת וְהַסָּבוֹת הַמוֹנְעוֹת אוֹתָנוּ
מִלַּעֲבוֹד אוֹתָךְ. כִּי אֲתָה יִצְרָתָנוּ, וְתַדַּע כָּל מַחֲסוּרֵי בְּנֵי אָדָם

though we offered ourselves upon the altar; may it be accepted as a favored sacrifice and burnt-offering.

Although we know that we are to do penance for each sin and to afflict ourselves for indulging in wanton pleasures, yet thou knowest that we are too weak to do so; our sins are numerous, and our strength gives way. May it therefore be thy will, Lord our God, that the fast on this holy Yom Kippur be an atonement for all our sins.

May it be thy will, Almighty King who art sitting on the throne of mercy, and art pleased with the repentance of the wicked, to inspire us and all thy people Israel with love and reverence for thee at all times. Have mercy upon the transgressors among thy people, the house of Israel, and implant in their heart deep awe before thy glorious majesty; humble their gross arrogance that they may return to thee wholeheartedly, as thou didst promise through thy prophet "not to keep the banished one an outcast."¹ Even if they are sinful to the point that the ways leading to repentance are closed to them, thou wilt mercifully bring them back to thee. Have compassion on us and grant us strength to serve thee always; remove from us all the obstacles and impediments that hinder us from worshiping thee. Thou hast created us; thou knowest all the human defects which interfere

KETHER MALKHUTH

אלהי, אם עוני מנשוא גדול, מה תעשה לשמך הגדול... ואם תבקש לעוני, אברהם ממך אליה, ואתכסה מחמתך בצלך. ובשולי רחמיה אחזיק עד אם רחמתי, ולא אשלחה כי אם ברחמי...

יהי רצון מלפניך, יי אלהי, לשוב עלי ברחמיה, ולהשיבני בתשובה שלמה לפניך... ואל תביאני לידי נסיון, ולא לידי בזיון... ויהיה עם פי ונהיגוני, ושמור דרכי מתטוא בלשוני...

אלהי, נרעתי כי תמתחננים לפניך וליצו עליהם מעשים טובים אשר הקדימו... ואני אין בי מעשים... ואין בי לא צדק ולא כשר, לא חסד ולא ישר, לא תפלה

¹II Samuel 14:14.

וּטְבָעָם הַמְבַלְבְּלִים אוֹתָם מֵעֲבוֹדָתְךָ, וּבִיָּדְךָ לְהַסִּירָם
 וּלְמַנְעָם. וְלֹא תִטְרוּף עָלֵינוּ אֶת הַשְּׁעָה עַד שֶׁנָּשׁוּב לְפָנֶיךָ
 בְּלֵב שְׁלָם. וְנִהְיָ כָּל יָמֵינוּ בְּתַשׁוּבָה וּמַעֲשִׂים טוֹבִים עַד סוּף
 הַיָּגַע הָאֲחֵרוֹן אֲשֶׁר יִהְיֶה לְרָצוֹן לְפָנֶיךָ לְאַסּוּף אֶת נַשְׁמוֹתֵינוּ
 אֵלֶיךָ. אִזּוּ תִהְיֶינָה כָּל מַחֲשַׁבוֹתֵינוּ דְּבוּקוֹת בָּךְ, וְאִזּוּ תִצָּא
 נִשְׁמָתָנוּ בְּקִדְשָׁהּ וּבְטָהֳרָה, וְאִזּוּ נִזְכֶּה לְהִיּוֹת נִקְבָּא לַעֲלּוֹת
 מִמַּטָּה לְמַעְלָה וּלְהַשְׁפִּיעַ שְׁפַע בְּכָל הָעוֹלָמוֹת מִלְּמַנְעָלָה
 לְמַטָּה. וְתוֹרְכֵנוּ בְּחַס לְהַתְעַנּוֹת בַּיּוֹם הַקָּדוֹשׁ הַזֶּה לְהַשְׁלִים
 הַתְעֲנִית בְּכָל תְּמִשָּׁת הָעֲנוּיִים, וְשֹׁלֵא יִגְדָּמוּ מַעֲשֵׂינוּ לְהִיּוֹת
 נִכְשָׁלִים חֹס וְשָׁלוֹם בְּשׁוֹם אַחֵר מִן תְּמִשָּׁת הָעֲנוּיִים, כִּי בָלָנוּ
 בְּנֵי אֲבָרָהָם יִצְחָק וַיַּעֲקֹב וְיִדְיָהּ. וְנִכְנֵנוּ לְגִדָּל בְּנֵינוּ לְתוֹרָה
 וּלְמַעֲשִׂים טוֹבִים, וְלֹא יִתְכַסּוּ חֹס וְשָׁלוֹם בַּעֲוֹנוֹתֵינוּ. וְהַחֲמֵנוּ
 בְּסִפּוּר חַיִּים טוֹבִים, חַיִּים שֶׁל יִרְאָה שְׁמָךְ, חַיִּים שֶׁנִּכְבְּדוּ
 אוֹתָךְ בְּלֵב שְׁלָם, חַיִּים שֶׁלֹּא נִכְשָׁל חֹס וְשָׁלוֹם בְּשׁוֹם חֲטָא
 וְעוֹן וְאַשְׁמָה, חַיִּים שֶׁל פְּרִנָּסָה בְּנִחַת וּבִכְבוֹד וּבְהִתָּר. וְלֹא
 תִטְרִידֵנוּ הַפְּרִנָּסָה בְּטִרְדַּת הַזָּמָן. וְתוֹרְכֵנוּ פְּרִנָּסָה בְּהַשְׁקָט
 וְשִׁלּוּה, פְּרִנָּסָה שֶׁלֹּא נִצְטָרָךְ זֶה לָזֶה וְלֹא לָעַם אֲחֵר, כְּדֵי
 שִׁיְהִיָּה לְבָנוּ פְּנוּי תָּמִיד לַעֲבוֹדָתְךָ. וְטַהַר רַעְיוֹנֵינוּ וּמַחֲשַׁבוֹתֵינוּ
 כְּדֵי שֶׁנִּהְיָה אֲנַחְנוּ דְּבוּקִים בָּךְ תָּמִיד.

וְלִהְיוֹת שְׂדֵדְעָתִי שְׁכֻמָּעַט אִין צַדִּיק פֶּאֲרִץ אֲשֶׁר לֹא יַחֲטֵא
 בֵּין אָדָם לְחֵבֶר אוּ כְּגוֹפוֹ, בְּמַעֲשֵׂה אוּ בְּדַבּוּר פֶּה;
 וְעַל זֶה דְּוָה לִבִּי בְּקִרְבִּי, כִּי עַל חֲטָא שְׁבִין אָדָם לְחֵבֶר אוּ
 יוֹם הַכַּפּוּרִים מְכַפֵּר עַד שִׁירָצָה אֶת חֵבֶר; וְעַל זֶה נִשְׁפָּר

with thy service, and it is in thy power to eliminate them. Do not let the day expire before we return to thee with a perfect heart. May we spend all our days in repentance and good deeds, until the very last moment when thou wilt gather our souls unto thee. All our thoughts shall then cling to thee and our souls shall depart in holiness and purity; we shall merit to rise ever higher, diffusing a favorable influence everywhere.

O give us strength to fast on this holy day completely, including the five deprivations; let not our misdeeds cause us to fail in observing any one of the five deprivations, for we are all the children of thy faithful Abraham, Isaac and Jacob. Enable us to train our children in Torah and good deeds; may they not be taken to account for our sins. Write us down in the book of good life, a life of reverence for thy name, a life of serving thee with all our heart, a life of utter sinlessness, a life of sustenance obtained gently, honorably and honestly. Let not our pursuit of a livelihood disturb and confuse us; grant us a quiet and congenial living, without having to depend on one another, so that our heart may be free to worship thee. Cleanse thou our thoughts and designs that we may ever cling to thee.

Knowing that there is hardly a single good man upon earth who has not wronged his fellow man whether in monetary or in personal matters, by an act or by word of mouth, my heart pines within me, because Yom Kippur does not bring atonement to one

KETHER MALKHUTH

וְלֹא תַחֲנֶה, לֹא תִמָּה וְלֹא אֲמָנָה... וּבִכְן, יְהִי רְצוֹן מִלְפָּנֶיךָ... לְדַחֵם עָלַי... וְכִפִּי מַעֲשֵׂי אֵל תִּגְמְלֵנִי... וּבְחֻצֵי יָמִי אֵל תַּעֲלֵנִי, וְאֵל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, וּמַחֲטָאֵי טְהַרְנִי, וּמִלְפָּנֶיךָ אֵל תִּשְׁלִיכֵנִי, וּבְכָבוֹד תַּחֲיִינִי... וּבָעֵצ מִן הָעוֹלָם הַזֶּה תּוֹצִיאֵנִי, לְחַיֵּי הָעוֹלָם הַבָּא בְּשָׁלוֹם תְּבִיאֵנִי, וְאֵל עַל תִּקְדָּאֵנִי, וּבֵין הַחֲסִידִים תּוֹשִׁיבֵנִי... וְתִשׁוּב תַּחֲיִינִי, וּמִתְהוֹמֹת הָאָרֶץ תָּשׁוּב וְתַעֲלֵנִי...

from the lower world to the upper world. According to kabbalistic teachings, the lower world (נוקבא) is a reflection of the upper, celestial world, and there is direct contact between them. Man below can influence the higher spheres; the stream of blessedness from above must first be set in motion from below (אחערותא דלחתא).

לבי בקרבי ורחפו עצמותי, כי אפילו יום המיתה אין
 מכפר; ולכן אני מפיל תחנוני לפניך שתרחם עלי ותתנני
 לחן ולחסד ולרחמים בעיניך ובעיני כל בני אדם. ותנני
 מוחל במחילה גמורה לכל מי שחטא נגדי, בין בגופו ובין
 במקומו, או שדבר עלי לשון הרע, ואפילו הוצאת שם רע;
 וכן לכל מי שהזיק לי בגופי או במקומו, ולכל חטאת האדם
 אשר בין אדם לחברו, חוץ ממון אשר אוכל להוציא על
 פי דין, וחוץ ממי שחטא בנגדי ואומר אהטא לו והוא ימחל
 לי. חוץ מאלו אני מוחל במחילה גמורה ולא יענש שום
 אדם בסבתי. וכשם שאני מוחל לכל אדם, כן תתן את חני
 בעיני כל אדם שימחלו לי במחילה גמורה. וכן יעלו ויבאו
 ויגיעו ויבצו וישמעו תפלותינו; קבל רנת עמך, שבבנו, טהרנו,
 נורא; ותוציא כל הניצוצות הקדושות שנפלו לקלפה על
 ידי חטאתינו. ועל ידי קדשת יום הכפורים יתעוררו מדותיהך,
 הגדלה והגבורה והתפארת והנצח וההוד, כי כל בשמים
 ובארץ; לך יי המלכה. אור זרע לצדיק וליושרי לב שמחה.
 ותחפשט עליהם קדשת יום הכפורים לכפר עלינו, כמו
 שכתוב בתורת משה עבדך: כי ביום הזה יכפר עליכם,
 לטהר אתכם, מכל חטאתיכם לפני יי תטהרו. ויהי נעם
 אדני אלהינו עלינו; ומעשה דינו בוננה עלינו, ומעשה דינו
 בוננהו. ותעביר ממשלת זדון מן הארץ; ומלוך על כל
 העולם בלב בבורה; והנשא על כל הארץ ביקרה; ותן
 שמחה לארצה, וששון לעירך, וצמיחת קרן לדוד עבדך.
 יהיו לרצון אמרי פי, והגיון לבי לפניך, יי צורי וגואלי. אמן.
 וכן יהי רצון.

who has wronged his fellow man unless he first conciliates and wins him over. My heart is broken within me, all my being shudders, since even the day of death does not bring atonement for sins committed against fellow men. Hence, I humbly petition thee to have mercy on me and let me gain favor and good will in thy sight and in the sight of all men. I am extending a complete pardon to anyone who has sinned against me directly or indirectly, who has slandered or discredited me, who has injured my person or my property, who has committed any of the transgressions that are between a man and his neighbor. However, this does not include debts which I may collect by operation of law, or a person who has deliberately wronged me under the assumption that I would forgive him. Except for these, I completely forgive all men; may no one be punished because of me. Even as I am forgiving all men, mayest thou put me in favor with all men to forgive me likewise unconditionally.

May our prayers ascend and be accepted in heaven. Revered God, accept the prayer of thy people; strengthen us, cleanse us. Cause thou the holy sparks which have gone astray on account of our sins to reappear. May the holiness of the Day of Atonement bestir thy qualities of mercy and lovingkindness. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom.¹ Light is sown for the righteous, and joy for the upright in heart.² May the holiness of Yom Kippur be diffused over us so as to bring us atonement, for it is written: "On this day shall atonement be made for you, to purify you, from all your sins before the Lord you shall be clean."³ May the favor of the Lord our God rest on us. Establish thou for us the work of our hands; the work of our hands establish thou.⁴ Mayest thou abolish the rule of tyranny on earth. Reign over the whole universe in thy glory; be exalted over all the earth in thy grandeur. Grant joy to thy land, gladness to thy city, and rising strength to David thy servant. May the words of my mouth and the meditation of my heart be pleasing before thee, my Stronghold and my Redeemer.⁵ Amen, may this be thy will.

¹I *Chronicles* 29:11.²*Psalm* 97:11.³*Leviticus* 16:30.⁴*Psalm* 90:17.⁵*Psalm* 19:15.

All the Sifre Torah are taken out of the ark.

Reader and Congregation (three times):

אור ורע לצדיק,
ולישרי לב שמחה.

MEDITATION

קם רבי שמעון, סלק ידוי לגבי עלא ושבח למרא עלמא
ואמר: רבון עלמין, עביר בגין שכינתא דאיהי בגלותא. ואם
איהי באומא, הא אבא ואמא, דאנון חכמה ובינה, יכלין
למעבד התרה; הךא הוא דכתיב: "צבאות יעץ, ומי יפר.
אם התלמיד אומי, הרב יכל למעבד התרה. ואם נדר או
נשבע בן, דאיהו ואו, דלא יפרק לה אלא דתהא בגלותא
עד זמנא ידיעא, ונדר או שבועה איהו ביוד הא דאנון חכמה
ובינה, ואיהו אתחרט, הא תלת בגי נשא יכלין למפטר לה,
ואנון תלת אבהו לעלא לקבליהו. ואם לא תתחרט, אנא
בעינא מנח ומכר אנון דמתיבתא דלעלא ותתא, דתעבד
בגין רעיא מהימנא דלא זו משכינתא בכל אתר, ואיהו עאל
שלים בינה ובינה זמנין סגיאין, ומסר גרמה למיתה בגינה
ובגין בנהא; הךא הוא דכתיב: ואם און, מחני נא מספרך
אשר כתבת. ואם הוא נדר מסטרא דאבא ואמא ולא בעי,
אנא סלק לגבי ההוא דאתמר בה כי יפלא ממך דבר,
דאתמר בה: במפלא ממך אל תדרוש, דיפטר נדר.

Psalm 97:11) is rendered: "Light is sown for the righteous and joy for the upright in heart." The Septuagint renders אור ורע in the sense of אור לשרים ורע... (Psalm 112:4): "Light dawns on the upright."

ואף על גב דשכינתא איהי בגלותא לגבי בעלה בנדה,
 דאיהו יפרש בין דם לדם, ואתפתח מקורא דילה לדבא
 לה במים דאורייתא, מים חיים דלא פסקין, ואפרש מנה
 דם נדה דאיהי לילית, דלא אתקריבת בהדה, דאיהו חובא
 דנשמתא דסאיבת לה, ולית לה רשו לסלקא נשמתא לגבי
 בעלה, ליהווא אתר דאתיהיבת מתמן, ואתדנת בין דין
 לדיו, בין דיני נפשות לדיוני ממונות, דאית מן דפרע בממונה
 ואית מן דפרע בנפשה, ובין נגע לנגע, בקמה דאוקמוהו איכה
 ישבה בדר, דאיהי חשיבא שכינתא בגלותא במצרע,
 דאתמר בה: בדר ישב מחוץ למחנה, מחוץ ודאי דא גלותא,
 דאיהי לבר מארעא דישראל, דאיהי מותבא דאת הא, ואי
 מקורא לא יכל למפתח עד דיפתח לה ההוא דסגר לה,
 אנא מפיסנא לה בגין יוד הא ואו הא, דאיהו יחודא, ובגין
 לבושין דאתלבש. מיד אתפתחת מקורא ואתדביאת שכינתא.
 ורזא דמלה מקנה ישראל יי, מושיעו בעת צרה, מושיעו
 ודאי, ההוא דמקורא דמקנה בידה. אמן.

קם רבי שמעון, a profoundly mystical meditation, is taken from *Tikkune Zohar*, written partly in Aramaic and partly in Hebrew. The *Zohar* often impresses upon the mind of the reader that the Bible contains higher truths in addition to the literal meaning of the narratives and precepts. "The narratives of the Torah are its garments . . . more valuable than the garment is the body that carries it, and more valuable even than that is the soul which animates the body. Fools see only the garment of the Torah; the more intelligent see the body; the wise see the soul, its upper being. . ." The *Tikkune Zohar* consists of a collection of seventy additions to the *Zohar* on Genesis. This prayer is a plea for the liberation of Israel from the *galuth* and its ill effects.

עֲרֵבִית לְיוֹם כְּפוֹר

When putting on the *tallith*:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Reader:

בִּישִׁיבָה שָׁל מַעֲלָה וּבִישִׁיבָה שָׁל מַטָּה,
עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקְּהָל,
אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבָרָנִים.

כָּל נִדְרֵי

וְאִסְרֵי וַחֲרָמֵי, וְקוֹנָמֵי וְכוּוִי, וְקוֹנוֹסֵי וּשְׁבוּעוֹת, דִּנְדָּרָנָא
וְדִאֲשְׁתַּבְּעָנָא, וְדִאֲחֲרָמָנָא וְדִאֲסִרָנָא עַל נַפְשָׁתָנָא, מִיּוֹם
בְּפָרִים זֶה עַד יוֹם בְּפָרִים הַבָּא עָלֵינוּ לְטוֹבָה, בְּלָהוֹן
אֲחֲרָטָנָא בְּהוֹן. בְּלָהוֹן יְהוֹן שָׂרָן, שְׂבִיקוֹן שְׁבִיתוֹן, בְּטָלִין
וּמִבְטָלִין, לָא שְׁרִירִין וְלָא קְזִמִּין. נִדְרָנָא לָא נִדְרֵי, וְאִסְרָנָא
לָא אִסְרֵי, וּשְׁבוּעָתָנָא לָא שְׁבוּעוֹת.

was introduced by Rahhi Meir of Rothenburg, whose authority throughout Europe during the thirteenth century gained for him the title *Me'or ha-Golah* ("Light of the Exile"). On his way to settle in Eretz Yisrael he was seized in 1284 and committed to prison, where he spent the last seven years of his life revising his literary works. When he died, Emperor Rudolph refused to surrender his body for fourteen years until a large sum of money was paid for its redemption. Rahhi Meir of Rothenburg inserted this passage in consideration of the talmudic statement which reads: "A public fast wherein Jewish transgressors do not participate is no fast; though the aromatic odor of galbanum is unpleasant, the Bible included it among the fragrant spices of the incense-offering" (Kerithoth 6b).

EVENING SERVICE FOR YOM KIPPUR

When putting on the tallith:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

Reader:

By the authority of the heavenly court
And by the authority of the earthly court,
With the consent of the Omnipresent One
And with the consent of this congregation,
We declare it lawful to pray with sinners.

KOL NIDRE

All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths.

כל נדרי, the Aramaic formula for the dispensation of vows, is more than a thousand years old. It refers to vows assumed by an individual for himself alone, where no other persons or their interests are involved. Though the context makes it perfectly obvious that no vows or obligations toward others are implied, there have been many who were misled into believing that by means of this formula all their vows and oaths are annulled. In the eleventh century, Rabbi Meir ben Samuel (Rashi's son-in-law) changed the original wording of *Kol Nidre* so as to make it apply to the future instead of the past, that is, to vows one might not be able to fulfill during the next year. Support for his emendation נסים כסורים זה עד יום כסורים הבא עלינו לשובה was provided by a talmudic statement which reads: "Whoever desires that none of his vows

Reader and Congregation (three times):

וְנִסְלַח לְכָל עֲרַת בְּנֵי יִשְׂרָאֵל
וְלִנְזֵר הַנֶּזֶר בְּחוּבָם, כִּי לְכָל הָעָם בִּשְׁנָה.

Reader:

סֶלַח נָא לַעֲוֹן הָעָם הַזֶּה בְּנִזְרֵי חֲסִדָּה, וּבִאֲשֶׁר
נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרִים וְעַד הַנֵּה. וְשֵׁם נֶאֱמָר:

Congregation and Reader (three times):

נִיאָמַר יְהוָה סֶלַחְתִּי בְּרַבְרָה.

Reader:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, שֶׁהַחַיִּי וְקִיּוּנוֹ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

made during the year shall be valid, let him declare at the beginning of the year: May all the vows which I am likely to make in the future be annulled" (Nedarim 23h). On account of its great solemnity, Yom Kippur was chosen for the recital of *Kol Nidré*, though the Talmud mentions Rosh Hashanah in this connection. The Hebrew version of *Kol Nidré*, found in the ninth century *Siddur* of Amram Gaon (page 47), still contains the original reference to vows contracted in the course of the year that has passed. This will partly explain the confusion in many a translation of this passage in the *Mahzor*.

The Hebrew version of *Kol Nidré* in *Siddur Rav Amram* reads:

כָּל נִדְרִים (נִאָּסִים). וְשְׁבוּעוֹת (נִאָּסִים) וְתַרְמִין. שֶׁנִּדְרֵנוּ וְשֶׁאָסַרְנוּ. וְשֶׁתַּחַסְטֵנוּ וְשֶׁנִּשְׁבַּעְנוּ. וְשֶׁקִּבַּמְט
עַל נַפְשֵׁנוּ בְּשְׁבוּעָה, מִיָּס הַבְּפוּרִים שֶׁעָבַר עַד יוֹם הַבְּפוּרִים הַזֶּה הֵבֵא עָלֵינוּ. כְּבָלָם תְּהִינּוּ וְכֵאֵת
לִפְנֵי אֱבִי שְׁבָעִים. אִם נִדַּר נִדְרֵנוּ. אִין כָּאן נִדַּר: אִם שְׁבוּעָה נִשְׁבַּעְנוּ. אִין כָּאן שְׁבוּעָה: אִם
מִיָּס מִמֶּנּוּ, אִין כָּאן מִיָּס. כְּסֵל הַנֶּזֶר סַעֲקָרוּ. כְּסֵל הַשְׁבוּעָה סַעֲקָרָה. כְּסֵל הַקִּיָּם מַעֲקָרוּ.
אִין כָּאן לֹא נִדַּר, וְלֹא אָסַר, וְלֹא תַרְם, וְלֹא שְׁבוּעָה, וְלֹא קִיָּם; וְשֶׁ כָּאן מַחֲלֵה וְסִלִּיחָה וְכַפָּרָה.
בְּחַיִּיב בְּחוּבָתָם: וְנִסְלַח לְכָל עֲרַת בְּנֵי יִשְׂרָאֵל וְלִנְזֵר הַנֶּזֶר בְּחוּבָם. כִּי לְכָל הָעָם בִּשְׁנָה.

Kol Nidré acquired intense significance particularly during the period of persecutions in Spain, where some hundred thousand Jews were forced to forswear their faith and adopt a new religion. Many of these attended the synagogue in secret at the risk of their life and used the *Kol Nidré* text as a form of

Reader and Congregation (three times):

May all the people of Israel be forgiven, including all the strangers who live in their midst, for all the people are in fault.

Reader:

O pardon the iniquities of this people, according to thy abundant kindness, even as thou hast forgiven this people ever since they left Egypt.

Congregation and Reader (three times):

The Lord said: "I pardon them as you have asked."¹

Reader:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

renouncing the vows imposed upon them by the Inquisition. At the beginning of the sixteenth century, a *hazzan* in Germany composed the stirring tune which expresses fear, impassioned pleading and hope for ultimate deliverance. This plaintive and touching melody, adopted by the Ashkenazim throughout the world, is not used by Sephardic and oriental Jews who recite *Kol Nidré* in the manner of a simple prayer.

Kol Nidré is chanted three times so that latecomers may hear it. According to *Maḥzor Vitry*, the *hazzan* chants *Kol Nidré* very softly the first time, like one who hesitates to enter the king's palace and fears to come near him with a request for a favor; the second time he chants somewhat louder; the third time he raises his voice louder and louder, like one who is accustomed to being a member of the king's court. *Kol Nidré* is chanted before sunset because dispensation from a vow may not be granted on Sabbath or on a festival.

The law regarding vows is plainly stated in the Torah: "When you make any vow to the Lord your God, you must pay it without delay. . . . If you refrain from making a vow, that is no sin for you; but you must be careful to perform any promise you have made with your lips" (Deuteronomy 23:22-24). Since one runs the risk of either breaking or delaying to fulfill the vow he makes, we are frequently advised to refrain from rash vows even if they are motivated by pious devotion.

¹Numbers 15:26; 14:19-20.

קַבְלַת שַׁבָּת

The following *Kabbalath Shabbath* service is chanted when *Yom Kippur* coincides with the Sabbath. The *Ma'ariv* service begins on page 61.

תהלים כט

מִזְמוֹר לְדָוִד. הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז;
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ. קוֹל יְיָ עַל
הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים, יְיָ עַל מַיִם רַבִּים. קוֹל יְיָ בַּכָּחַ,
קוֹל יְיָ בְּהַדְרָה. קוֹל יְיָ שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כַּמוֹ עֵגֶל, לְבָנוֹן וּשְׁרִיזוֹן כַּמוֹ בֶּן-רֵאמִים. קוֹל יְיָ הַצֵּב
לְהַבּוֹת אֵשׁ. קוֹל יְיָ יַחֲדָה מִדְבָּר, יַחֲדָה יְיָ מִדְבַּר קָדֵשׁ. קוֹל יְיָ
יַחֲדָה אֵילֹת, וַיַּחֲשֶׁשׁ יַעֲרֹת, וַיַּהַבֵּל בָּלוּ אֵמֶר כְּבוֹד.
Reader יְיָ לְמַבּוֹל יָשֹׁב, וַיָּשָׁב יְיָ מִלֶּדֶךְ לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן;
יְיָ יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אֲנֵנִי, בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צָרוֹרָה.
קַבֵּל רֵנַת עַמְּךָ, שִׁנְיָנוּ, טַהֲרָנוּ, נוֹרָא.
נָא, גְּבוֹר, דּוֹרְשֵׁי יַחֲוִידֶךָ בְּכַבֵּת שְׁמֵרָם.
בְּרַבִּים, טַהֲרָם, רַחֲמִים, צִדְקָתְךָ תְּמִיד גִּמְלָם.
חֲסִין קְדוֹשׁ, בְּרַב טוֹבָה נִהַל עֲדָתְךָ.
יַחֲדִיד גֹּאֵה, לְעַמְּךָ פָּנֶה, זֹכְרֵי קִדְשְׁךָ.
שׁוּעֵתָנוּ קַבֵּל, וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Psalm 29 describes the manifestation of God's power in the thunderstorm and the flood, and ends with an assurance of his favor to his people.

WELCOMING THE SABBATH

The following Kabbalath Shabbath Service is chanted when Yom Kippur coincides with the Sabbath. The Ma'ariv service begins on page 62.

Psalm 29

A psalm of David. Give to the Lord, O heavenly beings, give to the Lord honor and glory.

Give to the Lord the glory due to his name; worship the Lord in holy array.

The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters.

The voice of the Lord is mighty; the voice of the Lord is majestic.

The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon.

He makes Lebanon and Sirion leap like a calf, like a wild ox.

The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble.

The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory."

The Lord sat enthroned at the flood; the Lord remains King forever.

The Lord will give strength to his people; the Lord will bless his people peace.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us.

Almighty God, guard as the apple of the eye those who seek thee.

Bless them, cleanse them, pity them; ever grant them thy truth.

Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

בכח a mystical meditation attributed to Rabbi Nehunyah ben ba-Kanah, *tanna* of the second century.

Reader and Congregation:

לְכָה רוּדֵי לְקִרְאָת כַּלָּה, פָּנֵי שַׁבָּת נִקְבְּלָה. לְכָה...

Each stanza is recited first by the Congregation and then by the Reader.

שָׁמֹר וְזָכוֹר בְּדְבוּר אֶחָד הַשְׁמִיעֵנוּ אֵל הַמִּיחָד;

יְיָ אֶחָד וְשִׁמוֹ אֶחָד לְשֵׁם וּלְתַפְאֲרָת וּלְתִהְיֶינָה.

לְכָה רוּדֵי לְקִרְאָת כַּלָּה, פָּנֵי שַׁבָּת נִקְבְּלָה.

לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָּה כִּי הִיא מְקוֹר הַבְּרָכָה;

מֵרֹאשׁ מְקָרֵם נְסֻכָּה סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תַּחֲלָה.

לְכָה רוּדֵי לְקִרְאָת כַּלָּה, פָּנֵי שַׁבָּת נִקְבְּלָה.

יָמִין וּשְׂמֹאל תִּפְרוּצֵי וְאֵת יְיָ תַעֲרִיצֵי;

עַל יַד אִישׁ בֶּן פְּרָצִי וְנִשְׁמָחָה וְנִגְיָלָה.

לְכָה רוּדֵי לְקִרְאָת כַּלָּה, פָּנֵי שַׁבָּת נִקְבְּלָה.

Congregation rises and turns toward the door, as if to welcome a guest.

בּוֹאִי בְּשָׂרוֹם עֲטָרַת בַּעֲלָה גַם בְּרִנָּה, בְּשִׂמְחָה וּבְצִדִּיקָה;

תוֹךְ אֲמוּנֵי עַם סִגְלָה בּוֹאִי כַלָּה, בּוֹאִי כַלָּה.

בּוֹאִי כַלָּה, שַׁבָּת מְלֻכָּתָא.

לְכָה רוּדֵי לְקִרְאָת כַּלָּה, פָּנֵי שַׁבָּת נִקְבְּלָה.

תהלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לְהִדּוֹת לַיְי, וְלֵאמֹר לְשִׁמְךָ
עֲלִינוּ. לְהַגִּיד בְּבִקְרַת חֲסִידֶךָ, וְאֲמוּנָתְךָ בְּלִילוֹת. עֲלֵי עֲשׂוֹר
וְעֲלֵי נֶבֶל, עֲלֵי הַנָּיוֹן בְּכֹנֹר. כִּי שִׂמְחָתִי יְיָ בְּפִיעֶלְךָ; בְּמַעֲשֵׂי
יְדֶיךָ אֲרִנּוּ. מִה גִּדְּלוֹ מַעֲשֵׂיךָ, יְיָ; מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ.

was written by Rabbi Solomon Alkabetz about the middle of the sixteenth century. The name of the author, שלמה הלוי, is signed in the form of an acrostic at the beginning of the stanzas. This poem, "perhaps one of the finest pieces of religious poetry in existence," became a favorite text of syna-

Reader and Congregation:

Come, my friend, to meet the bride; let us welcome the Sabbath.

Each stanza is recited first by the Congregation and then by the Reader.

"Observe" and "Remember," in a single command, the One God announced to us. The Lord is One, and his name is One, for fame, for glory and for praise.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Come, let us go to meet the Sabbath, for it is a source of blessing. From the very beginning it was ordained; last in creation, first in God's plan.

Come, my friend, to meet the bride; let us welcome the Sabbath.

You shall extend to the right and to the left, and you shall revere the Lord. Through the advent of a descendant of Perez we shall rejoice and exult.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Congregation rises and turns toward the door, as if to welcome a guest.

Come in peace, crown of God, come with joy and cheerfulness; amidst the faithful of the chosen people come, O bride; come, O bride.

Come, O bride, O Queen Sabbath.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool

gogal composers; a great number of melodies were set to it. Each stanza consists of four parts, three of which have the same rhyme, while the fourth part ends in the common rhyme לה throughout the poem. There is scarcely a phrase in the poem which is not borrowed from the Bible. The Sabbath is personified here and compared to a bride, in the same sense as Israel is likened to a bride (Jeremiah 2:2). The poem gives expression to the hope of Israel in vivid figures of speech.

שִׁמּוֹר וְחִכּוּר refers to the talmudic explanation of the discrepancy between

אִישׁ בָּעֵר לֹא יָדַע, וְכִסִּיל לֹא יָבִין אֶת זֹאת. בְּפֶרֶחַ רִשְׁעִים
בָּמֹו עָשָׂב, וַיִּצְיָצוּ כָּל פְּעָלֵי אֱנוֹן, לְהַשְׁמָדֵם עֲדֵי עַד. וְאַתָּה
מָרוֹם לְעֵלָם, יְיָ. כִּי הִנֵּה אִיבִיךָ, יְיָ, כִּי הִנֵּה אִיבִיךָ יֵאבְדוּ,
יִתְפָּרְדּוּ כָּל פְּעָלֵי אֱנוֹן. וְתָרַם בְּרָאִים קִרְנֵי; בִּלְתִּי בִשְׁמֹן רַעְנָן.
וְחִבֵּט עֵינֵי בְּשׂוּרִי, בְּקָמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אָזְנִי. צְדִיק
בַּתָּמָר יִפְרַח, בְּאֶרְצוֹ בְּלִבְנוֹן וְשִׁגְהָ. שְׁתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת
אַלְהֵינוּ יִפְרִיחוּ. Reader עוֹד יִגְבוֹן בְּשִׁיבָה, דְּשֻׁנִּים וְרַעְנָנִים
יִהְיוּ. לְהַגִּיד כִּי יִשְׂרָאֵל יְיָ, צוּרִי, וְלֹא עֲלִיתָהּ בּוֹ.

תהלים צ

יְיָ מִלֵּךְ, גִּאוֹת לָבַשׁ; לָבַשׁ יְיָ, עֹז הַתְּאֵזֶר; אֶף תִּבּוֹן תִּבְלֵל,
כָּל תַּמּוּט. נָכוֹן בְּסֶאֱדָה מֵאֵז, מַעֲוֹלָם אָתָּה. נָשְׂאוּ נְהָרוֹת, יְיָ,
נָשְׂאוּ נְהָרוֹת קוֹלָם, וְשִׂאוּ נְהָרוֹת דְּבָכֵם. מַקְלֹת מִיָּם רַבִּים,
אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ. Reader עֲלִיתָךְ נֶאֱמָנוּ
מֵאֵד, לְבִיתְךָ נֶאֱמָה קִנְדֵּשׁ, יְיָ, לְאֶרֶץ יָמִים.

Mourners' Kaddish, page 141.

the two versions of the fourth commandment. In Exodus 20:8 the text reads: "Remember the Sabbath day," and in Deuteronomy 5:12: "Observe the Sabbath day." According to the Talmud (Shehuoth 20h), both words, *זכור* and *שמור*, were miraculously pronounced by God simultaneously.

Psalm 92 was sung by the Levites in the Temple during the Sabbath offering. The psalmist reflects on the meaning of God's works, a meaning which the foolish fail to perceive. The wicked seem to flourish only that they may be destroyed. The palm and cedar are long-lived and flourish during all seasons. They represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the wicked.

Psalm 93 speaks of God's majesty and power. His control of the violent forces of nature represents his power over the mightiest enemies of Israel. God's rule is the security of all moral order in the world.

cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old; thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

Mourners' Kaddish, page 142.

... **טוח לבש** The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reestablishes the moral order of the world.

... **נשא נהרות** God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people.

עדותך נאמן God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders. Rashi and others interpret this psalm in connection with the Messianic era.

Silent meditation:

Reader:

יִתְבַּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרומֶם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רֹאשׁוֹן וְהוּא
אַחֲרוֹן, וּמְבַלְעָדֵיו אֵין אֱלֹהִים. כְּלוּ

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

לְרַכֵּב בְּעֶרְבוֹת, בְּיָה שְׁמוֹ, וְעָלוּ לְפָנָיו; וְשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ
שֶׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרָךְ מְעַתָּה וָעֶד עוֹלָם.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב
עָרָבִים; בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִהְבוּנָה מוֹשְׁנָה עֲתִים;
וּמַחְלִיף אֶת הַזְּמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמוֹשְׁמֵרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרָא יוֹם וָלַיְלָה, גּוֹלֵל אֹר וּמַפְנֵי חָשֶׁךְ וְחָשֶׁךְ
מַפְנֵי אֹר, וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיִם, תְּמִיד וְיָמִיד עֲלֵינוּ,
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עָרָבִים.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמֶּךָ אֶהְבֵּת; תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׁבְכֵנוּ
וּבְקוֹמָנוּ נִשְׁיֵחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיָה יוֹמָם וָלַיְלָה;
Reader וְאַהְבָּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

דברים ו, ד-ט

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהְבֵּת אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל

כבוד, usually said in an undertone to set it apart from the biblical passages of the *Shema*, was used in the Temple as a response when the name of God was invoked.

Reader:

Bless the Lord who is blessed.

*Congregation and Reader:*Blessed be the Lord who is blessed
forever and ever.*Silent meditation:*Blessed, praised, glorified, ex-
tollèd and exalted be the name
of the supreme King of kings,
the Holy One, blessed be he,
who is the first and the last, andbesides him there is no God. Extol him who is in the heavens—Lord is his
name, and rejoice before him. His name is exalted above all blessing and
praise. Blessed be the name of his glorious majesty forever and ever. Let the
name of the Lord be blessed henceforth and forever.

Blessed art thou, Lord our God, King of the universe, who
at thy word bringest on the evenings. With wisdom thou openest
the gates of heaven, and with understanding thou changest the
times and causest the seasons to alternate. Thou arranges the
stars in their courses in the sky according to thy will. Thou cre-
atest day and night; thou rollest away light before darkness, and
darkness before light; thou causest the day to pass and the night
to come, and makest the distinction between day and night—Lord
of hosts is thy name. Eternal God, mayest thou reign over us
forever and ever. Blessed art thou, O Lord, who bringest on the
evenings.

Thou hast loved the house of Israel thy people with everlasting
love; thou hast taught us Torah and precepts, laws and judgments.
Therefore, Lord our God, when we lie down and when we rise up
we will speak of thy laws, and rejoice in the words of thy Torah
and in thy precepts for evermore. Indeed, they are our life and the
length of our days; we will meditate on them day and night.
Mayest thou never take away thy love from us. Blessed art thou,
O Lord, who lovest thy people Israel.

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and
with all your soul, and with all your might. And these words
which I command you today shall be in your heart. You shall

לְבָבָהּ. וְשִׁנְתָם לְבָנֶיהָ, וְדַבַּרְתָּ בָם בְּשִׁבְתָּהּ בְּבֵיתָהּ, וּבְלִבְתָּהּ
בְּדַרְתָּהּ, וּבְשִׁכְבָּהּ וּבְקוּמָהּ. וּקְשַׁרְתָם לְאוֹת עַל גִּידָהּ, וְהָיוּ
לְטוֹטַפֹּת בֵּין עֵינֶיהָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתָהּ וּבִשְׁעָרֶיהָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעַתְּ מִצְוֹתַי, אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לֹא־הִבָּה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדּוֹ כָּכָל לְבַבְכֶם וּכְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בַּעֲתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאֶסְפַּת
דָּגָהּ, וְתִירֹשֶׁה וַיִּצְהָרָהּ. וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבִהְמוֹתָהּ, וְאִבְלֹת
וְשִׁבְעֵת. הַשְּׁמֵרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וְעָצַר
אֶת הַשְּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;
וְאִבְדֶּתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם
אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל יָדְכֶם, וְהָיוּ לְטוֹטַפֹּת בֵּין עֵינֵיכֶם. וְלִמְדֶתֶם אֹתָם אֶת
בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתָּהּ בְּבֵיתָהּ, וּבְלִבְתָּהּ בְּדַרְתָּהּ, וּבְשִׁכְבָּהּ
וּבְקוּמָהּ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתָהּ וּבִשְׁעָרֶיהָ.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נָשַׁבַּע
יְיָ לְאַבְרָהָם לָתֵת לָהֶם, בְּיָמֵי הַשְּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-סא

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל
צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִחַדּוּ אֲחֵרֵי
לְבַבְכֶם וְאֲחֵרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם זִנִּים אֲחֵרֵיהֶם. לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֹא־הֵיכֶם.

teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God.

אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים להיות
לכם לאלהים; אני Reader יי אלהיכם—

אמת ואמונה כל זאת, ונקים עלינו כי הוא יי אלהינו ואין
זולתו, נאנחנו ישראל עמו. הפודנו מיד מלכים, מלכנו
הנאלנו מבף כל העריצים; האל הנפרע לנו מצרינו,
והמשלם נמול לכל איבי נפשנו; העשה גדלות עד אין חקר,
ונפלאות עד אין מספר; השם נפשנו בחיים, ולא נתן למוט
ננלנו; המדריכנו על במות איבנו, ונרם קרנו על כל שנאינו;
העשה לנו נסים ונקמה בפרעה, אותות ומופתים באדמת
בני חם; המכה בעברתו כל בכורי מצרים, ויוצא את עמו
ישראל מתוכם לחרות עולם. המעביר בנו בין נזרי ים סוף;
את רודפיהם ואת שונאיהם בתהומות טבע. וראו בנו
נבורתו; שבחו והודו לשמו, ומלכותו ברצון קבלו עליהם.
משה ובני ישראל קח ענו שירה בשמחה רבה, ואמרו
כלם:

מי כמכה באלם, יי; מי כמכה נאדר בקדש, נזרא תהלות,
עשה פלא.

מלכותך ראו בניה, בוקע ים לפני משה; זה אל ענו
ואמרו:

יי ימלך לעלם ועד.

ונאמר: כי פדה יי את יעקב, ונאלו מיד חזק ממנו. ברוך
אתה, יי, נאל ישראל.

השביבנו, יי אלהינו, לשלום; והעמידנו, מלכנו, לחיים
טובים ולשלום; ופרוש עלינו סבת שלומך, ותקנו בעצה
טובה מלפניך, והושיענו מהרה למען שמך; והננו בערנו,
והסר מעלינו אויב, דבר וחרב ורעב ונינו; והסר שטן

I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

"Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?"²

Thy children saw thy majesty as thou didst part the sea before Moses. "This is my God!" they shouted, and they said:

"The Lord shall reign forever and ever."³

And it is said: "Indeed, the Lord has delivered Jacob, and rescued him from a stronger power."⁴ Blessed art thou, O Lord, who hast redeemed Israel.

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to a life of goodness and peace. Spread over us thy shelter of peace and direct us with thy good counsel. Speedily save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the

¹ Job 9:10; Psalm 66:9. ² Exodus 15:11. ³ Exodus 15:18. ⁴ Jeremiah 31:10.

מִלְפָּנֵינוּ וּמֵאַחֲרֵינוּ, וּבִצֵּל בְּנִפְיָהּ תִּסְתַּיְרֵנוּ; כִּי אֵל שׁוֹמְרָנוּ
וּמְצִילָנוּ אַתָּה, כִּי אֵל מְלֵךְ חַנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר
צִאתָנוּ וּבִוּאָנוּ לְחַיִּים וְלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם; Reader
וּפְרוֹשׁ עָלֵינוּ סִבַּת רַחֲמִים וְחַיִּים וְשָׁלוֹם. בְּרוּךְ אַתָּה, יְיָ,
הַפּוֹרֵשׁ סִבַּת שָׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָּיִם.

On Sabbath:

(וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשָּׁבָת, לַעֲשׂוֹת אֶת הַשָּׁבָת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעַלְמָם, כִּי שֵׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֶשׁ.)

כִּי בַּיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְּכֶם, מִכָּל חַטָּאתֵיכֶם
לִפְנֵי יְיָ הַטָּהוֹר.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיְמַלִּיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻלְאָ וּבְזִמּוֹן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָם וְלְעָלְמֵי עָלְמָיָא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִידָּהּ הוּא, לְעָלְא לְעָלְא
מִכָּל בְּרַבְתָּא וְשִׁירְתָּא, הַשְּׁבַחְתָּא וְנַחֲמָתָא, דְאִמְרִין בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

שומר עמו ישראל, instead of the weekday ending שבת, is used to express the idea of peace which fills the Jewish home on Sabbath and festivals. This is the second of the two blessings that follow the recital of the *Shema* in the evening.

shadow of thy wings; for thou art our protecting and saving God, thou art the gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. O spread over us the shelter of mercy, life and peace. Blessed art thou, O Lord, who spreadest the shelter of peace over us and over all thy people Israel and over Jerusalem.

On Sabbath:

(The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹)

On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.²

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

ה' מכל חטאיכם לפני has been interpreted to mean that it is only from God that purification from sin can come, since he alone knows the sincerity of the repentant sinner. The word יכפר, however, refers to the officiating priest, in ancient times, who used to bring about the Lord's pardon and forgiveness by confession and service.

לפני has given rise to the talmudic principle that Yom Kippur is the means of atonement only for transgressions that are between man and God; hut transgressions against fellow men are atoned on Yom Kippur only after suitable conciliation of the person wronged (Moshnah Yoma 8:9).

¹Exodus 31:16-17. ²Leviticus 16:30.

The Amidah is recited in silent devotion while standing, facing east.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמַבְיֵא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
זְכָרְנוּ לְחַיִּים, מִלֵּךְ חַפֵּץ בַּחַיִּים, וְכַתֵּבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה, יי, מָגֵן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי; מַתִּיחַ מַתִּים אַתָּה, רַב לְהוֹשִׁיעַ.
מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בַּחֲסֵד, מַתִּיחַ מַתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנֵם אֲמוּנָתוֹ לְיִשְׁרָאֵל
עַד עַד. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מִלֵּךְ מַמְיֵת
וּמַתִּיחַ וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב תְּרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמָן אַתָּה לְתַחֲיוֹת מַתִּים. בָּרוּךְ אַתָּה, יי, מַתִּיחַ הַמַּתִּים.
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלָּלוּךָ סֵלָה,
כִּי אֵל מִלֵּךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

לְדוֹר וָדוֹר הַמְלִיכוֹ כָּאֵל, כִּי הוּא לְבָדוּ מְרוֹם וְקָדוֹשׁ.
וּבְכֵן יִתְקַדַּשׁ שְׁמֹךְ, יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל
ירוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחֲךָ, וְעַל מְכוּנְךָ וְהִיכָלְךָ.

The Amidah is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.¹

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

¹*Psalm 51:17.*

ובכן תן פחדך, יי אלהינו, על כל מעשיך, ואימתך על כל מה שבראת, ויראוך כל המעשים וישתחוו לפניך כל הברואים, ויעשו כלם אנדה אחת לעשות רצונך בלבב שלם, כמו שידענו, יי אלהינו, שהשליטן לפניך, עז בך ונבוכה בימינך, ושמה נזרא על כל מה שבראת.

ובכן תן פבור, יי, לעמך, תהלה ליראך ותקנה טובה לדורשיך, ופתחון פה למינחלים לך, שמחה לארצך וששון לעירך, ואמינות קרן לדוד עבדך, ועריכת גר לבן-ישי משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן תכלה, כי תעביר ממשלת זרן מן הארץ.

ותמלה, אפה הוא יי אלהינו, מהרה לבדך, על כל מעשיך, בהר ציון משכן בבודך, ובירושלים עיר קדשך, בכתוב בדברי קדשך: ימלה יי לעולם, אלהיך ציון לדר ודר; הללויה.

קדוש אפה ונזרא שמך, ואין אלה מבלעדך, בכתוב: ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך אפה, יי, המלה הקדוש.

אפה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקברתנו מלכנו לעבודתך, ושמה הגדול והקדוש עלינו קראת.

and the next two paragraphs are quoted by the renowned Hebrew poet Rabbi Yehudah Halevi of the twelfth century in his philosophical work *Kuzari* (2:44), where he says that evolution was designed to bring forth

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations. Praise the Lord!"¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

the highest essence of man, namely, prophets and saints. In his opinion, the gradation of man can be observed in this prayer which mentions first *כל מעשׂיך*, then *לעמך*, and finally *צדיקים* who represent the purest essence of humanity.

¹*Psalm 146:10.* ²*Isaiah 5:16.*

אֶלְהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְכָּה
וְיִשְׁמַע, וְיַפְקֹד וְיִזְכֹּר זְכוּנוֹ וּפְקֻדָּתוֹ, וְזָכְרוֹן אֲבוֹתֵינוּ,
וְזָכְרוֹן מַשִּׁיחַ בְּרֻדְדוֹ עֲבָדָה, וְזָכְרוֹן יְרוּשָׁלָּיִם עִיר קְדֻשָּׁה,
וְזָכְרוֹן כָּל עַמּוֹה בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. וְזָכְנוּ
יְי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּה בּוֹ לְבָרָכָה, וְהוֹשִׁיעֵנו בּוֹ
לְחַיִּים טוֹבִים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חַסִּדִּים וְהַגִּנָּה וְרַחֲמִים עָלֵינוּ
וְהוֹשִׁיעֵנו, כִּי אֱלֹהֶיךָ עֲיִינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֶלֶהִינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, מִחֵל לַעֲנוּתֵינוּ בְּיוֹם (הַשְּׁבִיט
הַזֶּה וּבְיוֹם) הַכּוֹפְרִים הַזֶּה. מִחָה וְהַעֲבֹר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ
מִנֶּגֶד עֵינֶיךָ, בְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מִחָה פְּשָׁעֶיךָ לְמַעַנִי,
וְחַטֹּאתֶיךָ לֹא אֲזַכֵּר. וְנֹאמַר: מִחִיתִי כָעֵב פְּשָׁעֶיךָ, וְכַעֲנוּ
חַטֹּאתֶיךָ; שׁוּבָה אֵלַי כִּי גִאלְתִּיךָ. וְנֹאמַר: כִּי בְּיוֹם הַזֶּה יִכְפֹּר
עֲלֵיכֶם לְשֹׁהַר אֲתֹכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יי תִּטְהָרוּ.

אֶלֶהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ (רַצָּה נָא בְּמִנוּחָתָנוּ) קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֻלְקֵנוּ בְּתוֹרָתְךָ, שֶׁבַעֲנֵנו מִטּוֹבְךָ וְשִׂמְחָה נִכְשְׁנוּ בִישׁוּעָתְךָ,
(וְהִנְחִילֵנוּ, יי אֶלֶהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְּשָׁה, וְיִגְוִחוּ
בָּהּ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.) וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי
אַתָּה סֵלִיחַ לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָדוֹר,
וּמַבְלִעֲרֵיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה,
יי, מִלֶּךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וּלְעֲוֹנוֹת בֵּית יִשְׂרָאֵל,

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost

According to Rabbi Emden of the eighteenth century, only the expression *be pleased with our rest* (רצה במנוחתנו) refers here to the Sabbath and should be within parentheses; the phrase addressing God, אלהינו ואלהי אבותינו, applies to the remainder of the passage as well and should not be inserted within parentheses.

ומעביר אשמותינו בכָּל שָׁנָה וְשָׁנָה, מִלֶּךָּ עַל כָּל הָאָרֶץ
מִקֹּדֶשׁ (הַשְּׁבֵת וְ)יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

רָצָה, יי אֱלֹהֵינוּ, בְּעִמּוּךָ יִשְׂרָאֵל וְלִהְפָּלְתָם שָׁעָה; וְהָשִׁב
אֶת הָעֲבֻדָּה לְדָבִיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל וְתִפְלָתָם מִהֲרָה
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבֻדַת יִשְׂרָאֵל
עִמּוּךָ.

וְתִחְיֶינָה עֵינֵינוּ בְּשׂוֹכֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,
הַמַּחְיֶה שְׂכִינְתּוֹ לְצִיּוֹן.

מוֹדִים אֲנִי לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תִּהְלֶתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וְבֶקֶר וְצִהָרִים. הַטּוֹב
כִּי לֹא בָּלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי
מֵעוֹלָם קִיַּנִּי לָךְ.

וְעַל בָּלָם יִתְבָּרֵךְ וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמֶךָ, מְלָכֵנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

וּבְחֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִתְּלֻוּ וְיִבְרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמֶּת לְעוֹלָם כִּי טוֹב. הָאֵל, יִשְׁעֵתְנוּ וְעִזָּרְתֵנוּ סֶלָה, הָאֵל
הַטּוֹב. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלָךְ נָאָה לְחֻדּוֹת.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמּוּךָ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא
מִלֶּךָּ אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב יִהְיֶה בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרֵךְ
אֶת כָּל עַמּוּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of peace. May it please thee to bless us and to bless all thy people Israel with thy peace at all times and at all hours.

תפלתם באהבה תקבל ברצון may well be interpreted to mean *their fervent prayer accept thou graciously*, so that the words באהבה and ברצון no longer appear as awkwardly separated adverbs modifying the verb תקבל. The phrase תפלתם באהבה is thus the equivalent of תפלתם האמורה באהבה. This would not apply, however, to the Sephardic reading תפלתם מהרה.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, וּנְזֻרוֹת טוֹבוֹת,
יְשׁוּעוֹת וּנְחֻמוֹת, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

יְהִי לְרָצוֹן אִמְרֵי כִּי וְהַגִּינוֹן לְכִי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.
אֲלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל
תַּתְּעַלֵּם מִתַּחֲנֻנֵּנוּ; שְׂאִין אָנוּ עֲצֵי פָנִים וְקָשִׁי עֵרֶךְ לֹאִמֵּר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאִנוּ;
אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ חַטָּאִנוּ.

אֲשָׁמנוּ, בְּנִדְנוּ, נִזְלָנוּ, דִּבְרָנוּ וְדָפִי; הֶעֱוִינוּ, וְהִרְשָׁעֵנוּ, וְזָדֵנוּ,
חָמְסָנוּ, טָפְלָנוּ שָׁקָר; יַעֲצָנוּ רָע, בִּזְבָּנוּ, לָצָנוּ, מָרְדָּנוּ, נֶאֱצָנוּ,
סָרְדָנוּ, עֲוִינוּ, פָּשַׁעֵנוּ, צָרְרָנוּ, קִשְׁיָנוּ עֵרֶף; רָשָׁעֵנוּ, שִׁחַתָּנוּ,
תַּעֲבָנוּ, תַּעֲיָנוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁנָה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעֵנוּ.
מִה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רְצוֹן עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה
חוֹפֵשׁ כָּל חַדְרֵי בֵּטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אִין דְּבָר נֶעְלָם
מִמֶּךָ, וְאִין נִסְתָּר מִיָּגֵד עֵינֶיךָ.

סֵפֶר חַיִּים, the book of life in which only the righteous are inscribed and from which the unrighteous are blotted out, is mentioned in Psalm 69:29. The Mishnah (*Avoth* 2:1) tells us that the deeds of every human being are recorded

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously;
We have acted brazenly, viciously and fraudulently;
We have acted willfully, scornfully and obstinately;
We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

in a book. Rabbi Judah of Regensburg (*Sefer Hasidim*, 33) points out that God is in no need of a book of records and that the "book of life" is used figuratively ("the Torah speaks the language of man").

The confession is phrased in the plural because it is made collectively by the whole community, regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

וּבְכֹן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַל־הִי אָבוֹתֵינוּ,
שֶׁתִּכַּפֶּר-לָנוּ עַל כָּל חַטָּאתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל פְּשָׁעֵינוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַגָּס וּבְרָצוֹן,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַמוּץ הַלֵּב.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלְי דַּעַת,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוֹי שְׁפָתַיִם.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָר,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיזוֹת.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרֻמָּה.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאֵת קָרַע.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנוֹדֵי פֶה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנֻעִידַת זְנוּת,
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְנָה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֵּק יָד,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם.

Now, may it be thy will, Lord our God and God of our fathers,
to grant atonement for all our sins, to forgive all our iniquities,
and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

For the sin we committed in thy sight willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

הלב denotes lack of sympathy for the poor and alludes to Deuteronomy 15:7 (עֲלֵא חֲמִץ אֶת לִבְכֶּךָ), "you must not harden your heart . . . against your needy brother."

בבלי דעת describes an offense committed unintentionally, by accident (Deuteronomy 4:42; 9:4; Joshua 20:3, 5).

בטוי שפתים denotes vain, useless talk, and refers to vows which neither benefit nor harm anybody, as in the expression **בטוי שפתים חטאת** (Baba Metsia 36a).

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בַּיּוֹצֵר הָרֶעַ,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בַּיּוֹדְעִים וּבְלֹא יוֹדְעִים.
 וְעַל בָּלֶם, אֵלֹוֶה סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, בִּפְרֹ-לָנוּ.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפֵּת שָׁחַד,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבַמִּתָּן,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִאֲכָל וּבַמִּשְׁתֶּה.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבַמִּרְבִּית,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתִּית גִּירוֹן.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵין,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצָּח.
 וְעַל בָּלֶם, אֵלֹוֶה סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, בִּפְרֹ-לָנוּ.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְאוֹת.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵין.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֲרָף.

נֶשֶׁךְ and מִרְבִּית refer to Leviticus 25:36 ("If your brother becomes poor . . . you must sustain him; you shall take no interest from him in money or in kind").

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and
falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner
of speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

פְּלִילוֹת is derived from פָּלִילִים *judges* and פְּלִילָה *judgment* (Deuteronomy 32:31; Isaiah 16:3; 28:7); compare Avoth 1:6 ("and judge all men favorably").

צָרִית רֵעַ ill will towards a neighbor. צָרִיָּה signifies malicious intent (Numbers 35:20, 22).

ועל חטא שחטאנו לפניך בריצת רגלים להרע,
 ועל חטא שחטאנו לפניך בכירות.
 ועל חטא שחטאנו לפניך בשבועת שוא,
 ועל חטא שחטאנו לפניך בשנאת חנם.
 ועל חטא שחטאנו לפניך בתשומת-יד,
 ועל חטא שחטאנו לפניך בתמהון לבב.
 ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, בפר-לנו.
 ועל חטאים שאנו חייבים עליהם עולה.
 ועל חטאים שאנו חייבים עליהם חטאת.
 ועל חטאים שאנו חייבים עליהם קרבן עולה ויזרד.
 ועל חטאים שאנו חייבים עליהם אשם ודאי ואשם תלוי.
 ועל חטאים שאנו חייבים עליהם מפת מדרות.
 ועל חטאים שאנו חייבים עליהם מלקות ארבעים.
 ועל חטאים שאנו חייבים עליהם מיתה בידי שמים.
 ועל חטאים שאנו חייבים עליהם כרת וערירי.
 ועל חטאים שאנו חייבים עליהם ארבע מיתות בית דין,
 סקילה שרפה, הרג וחנק. על מצות עשה ועל מצות לא
 תעשה, בין שיש בה קום עשה, ובין שאין בה קום עשה, את
 הגזרים לנו ואת שאינם גזרים לנו. את הגזרים לנו כבד
 אמרנום לפניך, והורינו להם עליהם; ואת שאינם גזרים לנו,
 לפניך הם גזרים וידועים, כדבר שנאמר: הנסתרת לני

לבב is mentioned in Deuteronomy 28:28 as one of the divine
 punishments, such as madness and blindness.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely,
And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust.
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs

ועל חטאים enumerates varied offerings that the people used to sacrifice for the atonement of their sins. Rabbi Moses Gaster, in his preface to *Mahzor Sepharad*, volume 3, writes to the effect that Yom Kippur has been established for the purpose of bringing home to us the consciousness of human weakness and frailty. In the confession we are taught to examine ourselves in the spirit of humility which has now been born within us. We recognize that there is no man who is absolutely free from sin. We are encouraged to approach God like a repentant son who draws near to his father. The grand Day of Atonement closes with the sound of the shofar, which in ancient times proclaimed the freedom of the people, and is now proclaiming to us the spiritual freedom gained by spiritual exertions and physical self-chastisement.

אֵלֵהֶנּוּ, וְהַמַּלְאָה לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי
הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלַח־ן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל
בְּכָל יוֹר וָדוֹר, וּמַבְלֵעֲדִידָה אֵין לָנוּ מִלָּד מוֹחֵל וְסוֹלֵחַ אֵלָּא
אַתָּה.

אֵלֵהֵי, עַד שֶׁלֹּא נִזְכַּרְתִּי אֵינִי כְדָאִי, וְעָבָשׁוּ שְׁנוֹזְרֹתַי בְּאֵלֹו
לֹא נִזְכַּרְתִּי; עָפָר אֵינִי בְּחַיִּי, קֹל וְחִמָּר בְּמִיתַתִּי; חֲרִי אֵינִי
לְפָנֶיךָ בְּכָלִי מֵלֹא בּוֹשָׁה וּבִלְמָה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי
וְאֵלֵהֵי אֲבוֹתַי, שֶׁלֹּא אֶחְטֹא עוֹד; וּמֵה שֶׁחָטָאתִי לְפָנֶיךָ מִדֶּק
בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּדִים וְחֵלִים רָעִים.
אֵלֵהֵי, נִצַּר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתַי מִדִּבֵּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשִׁי תְדוּם, וְנַפְשִׁי בְּעָפָר לִבֹּל תִּהְיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכֹל תַּחֲשׁוּבִים עָלַי רָעָה, מִתְּהַרָה
הִפֵּר עֲצָתָם וּקְלָקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוֹן יִדְיָדֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרָצוֹן אִמְרֵי פִי
וְתִגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, שִׁיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדָה
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנֶּחֱת
יְהוָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

עשה is taken substantially from the Talmud (Berakhoth 17a). וְשֵׁם נַעֲבֹדָה and יְהוָה וִירוּשָׁלָּיִם are later insertions.

to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah." Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy cleanse the sins I have committed against thee, but not through severe sufferings.

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

¹*Psalms* 60:7; 19:15.

ON SABBATH

Reader and Congregation:

(וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיִּכְלּוּ אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁכַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
אֹתוֹ, כִּי בּוֹ שָׁבַת מְכָל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Reader:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

Congregation:

מִגֵּן אֲבוֹת בְּדִבְרֵךְ, מַחֲיֵה מֵתִים בְּמַאֲמָרוֹ, הַמְלִיךְ הַקָּדוֹשׁ
שְׁאִין בְּמִוְדּוֹ, הַמְנִיחַ לַעֲמֹל בַּיּוֹם שְׁבַת קִדְּשׁוֹ, כִּי בָם רָצָה
לְהַנִּיחַ לָהֶם; לְפָנֵינוּ נַעֲבֹד בִּיְרֵאָה וּפְחַד, וְנוֹדֶה לְשִׁמּוֹ בְּכָל
יוֹם תָּמִיד מֵעִין הַבְּרָכוֹת. Reader אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,
מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְּשָׁה לַעֲם מוֹדֵשִׁי
עֲנֵנִי, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

Reader:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, רָצָה נָא בְּמִנוּחֵתֵנוּ; קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ; שְׂבַעֲנוּ מִטּוֹבֶךָ, וְשִׂמַּח נַפְשֵׁנוּ
בִּישׁוּעָתֶךָ; וְשַׂהֲר לָבֵנוּ לְעִבְדֶּךָ בְּאַמָּת; וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרַצוֹן שְׁבַת קִדְּשֶׁךָ, וַיְנַחֲנוּ בָּהּ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי
שָׁמַיְךָ. בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשְּׁבַת).

ויכול, considered an essential part of the service (Shabbath 119b), is recited after the *Amidah* because the *Amidah* of festivals occurring on the Sabbath does not include this passage. Since ויכול has to be recited after the *Amidah* when a festival occurs on the Sabbath, it has become the rule for all Sabbaths (Tosafoth, Pesahim 106a).

ON SABBATH

Reader and Congregation:

(Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, supreme God, Master of heaven and earth.

Congregation:

He with his word was a shield to our fathers, and by his bidding he will revive the dead. He is the holy King, like whom there is none. He gives rest to his people on his holy Sabbath day, for he is pleased to grant them rest. Him we will serve with reverence and awe, and to his name we will give thanks every day, constantly, in the fitting form of blessings. He is the God to whom thanks are due, the Lord of peace, who hallows the Sabbath and blesses the seventh day, who gives sanctified rest to a joyful people—in remembrance of the creation.

Reader:

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel who sanctifies thy name may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.)

מקץ שבע **מקץ שבע** is termed **מקץ שבע** because it contains the substance of the seven blessings of the *Amidah* for Sabbath. This abridged *Amidah* was originally added in order to prolong the service for the convenience of late-comers. The synagogues were often located outside the precincts of the city (since the rulers did not tolerate Jewish worship within the confines of their municipalities), and it was dangerous to walk home alone at night. By prolonging the Sabbath-evening service, which was far better attended than weekday services, the late-comers were given an opportunity to finish their prayers with the rest of the congregation (Rashi, Shabbath 24b).

ערבית ליום כפור

The ark is opened.

יַעֲלֶה	תַּחֲנוּנוֹ	מֵעֶרֶב,
וַיָּבֹא	שׁוֹעֲתָנוּ	מִבִּקְרָה,
וַיֵּרָאָה	רְנוּנוֹ	עַד עֶרֶב.
יַעֲלֶה	קוֹלָנוּ	מֵעֶרֶב,
וַיָּבֹא	צִדְקָתָנוּ	מִבִּקְרָה,
וַיֵּרָאָה	פְּדִיּוֹנוֹ	עַד עֶרֶב.
יַעֲלֶה	עֲנוּיָנוּ	מֵעֶרֶב,
וַיָּבֹא	סִלְיִחָתָנוּ	מִבִּקְרָה,
וַיֵּרָאָה	נֶאֱקָתָנוּ	עַד עֶרֶב.
יַעֲלֶה	מְנוּסָנוּ	מֵעֶרֶב,
וַיָּבֹא	לְמַעַנּוּ	מִבִּקְרָה,
וַיֵּרָאָה	כְּפוּרָנוּ	עַד עֶרֶב.
יַעֲלֶה	יִשְׁעָנוּ	מֵעֶרֶב,
וַיָּבֹא	טְהוֹרָנוּ	מִבִּקְרָה,
וַיֵּרָאָה	חֲנוּנוֹ	עַד עֶרֶב.
יַעֲלֶה	זְכוּרָנוּ	מֵעֶרֶב,
וַיָּבֹא	וַעֲדָנוּ	מִבִּקְרָה,
וַיֵּרָאָה	הַדְרָתָנוּ	עַד עֶרֶב.
יַעֲלֶה	דְּפָקָנוּ	מֵעֶרֶב,
וַיָּבֹא	גִילָנוּ	מִבִּקְרָה,
וַיֵּרָאָה	בִּקְשָׁתָנוּ	עַד עֶרֶב.
יַעֲלֶה	אֲנָקָתָנוּ	מֵעֶרֶב,
וַיָּבֹא	אֱלִיד	מִבִּקְרָה,
וַיֵּרָאָה	אֱלִינוּ	עַד עֶרֶב.

The ark is closed.

The ark is opened.

O let our prayer ascend at sunset,
And may our cry come to thee at sunrise;
O let our song be heeded till sunset.

May our voice ascend to thee at sunset,
And let our merit come up at sunrise;
May our redemption be seen till sunset.

O let our distress ascend at sunset,
And may our pardon come forth at sunrise;
O let our moaning be heard till sunset.

May our trusting faith ascend at sunset,
And let it come unto thee at sunrise;
May we have our atonement till sunset.

O let our salvation rise at sunset,
And may our purity come at sunrise;
O let our plea be noted till sunset.

May our remembrance ascend at sunset,
And let our assemblage come at sunrise;
May we be marked for glory till sunset.

O let our repentance rise at sunset,
And may our rejoicing come at sunrise;
O let our request appear till sunset.

May our contrite sigh ascend at sunset,
And let it come before thee at sunrise;
May we see our salvation till sunset.

The ark is closed.

יעלה, an alphabetical acrostic in reverse order, consists of eight stanzas or twenty-four lines. The letter א is repeated three times in the last stanza to complete the round number twenty-four. The verbs in this anonymous poem are drawn from the familiar prayer ויבא יעלה recited on festivals. The phrase מערב עד ערב, or מבקר עד ערב, refers to the entire Day of Atonement. A suggestion has been made to correct the last stanza to read אליה in place of אליך in keeping with the familiar expression עד שיבוא אליהו, which in turn is based on Malachi 3:23 (הנה אנכי שולח לבם את אליהו הנביא). Elijah would then be the subject of יראה אליהו.

Congregation:

שָׁמַע תְּפִלָּה, עֲרִיף כָּל בָּשָׂר יָבֹאוּ. יְבֹאוּ כָּל בָּשָׂר
לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי. יְבֹאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ
לְשִׁמְךָ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה, נִבְרָכָה לְפָנֶיךָ יי עוֹשֵׁנוּ. בָּאוּ
שִׁעְרֵינוּ בַתּוֹדָה, חֲצִלְתֵּנוּ בַתְּהִלָּה; הוֹדֵנוּ לֹא בְּרָכוּ שְׁמוֹ. הִנֵּה
בְּרָכוּ אֶת יי כָּל עַבְדֵי יי, הַעֲמָדִים בְּבֵית יי בְּלִילֹת. שָׂאוּ
יְדֵיכֶם קֹדֶשׁ וּבְרָכוּ אֶת יי. נִבְרָאָה לְמִשְׁכַּנּוֹתֵינוּ, נִשְׁתַּחֲוֶה לְהֵלֶם
רִנָּנוּ. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵלֶם רִנָּנוּ, קְדוֹשׁ הוּא.
רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵר קְדוֹשׁ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ.
הִשְׁתַּחֲוּוּ לַיי בְּחִדְרֵת קֹדֶשׁ, תִּילֵּוּ מִפְּנֵי כָּל הָאָרֶץ. וַאֲנַחְנוּ,
כָּרֵב חֲסִדָּה נִבְּוֹא בֵּיתָהּ, נִשְׁתַּחֲוֶה אֶל הַיִּכָּל קֹדֶשׁ בִּירְאָתָהּ.
נִשְׁתַּחֲוֶה אֶל הַיִּכָּל קֹדֶשׁ וְנוֹדָה אֶת שְׁמֶךָ, עַל חֲסִדָּה וְעַל
אֱמֻנָה, כִּי הִגִּדְלָתָ עַל כָּל שְׁמֶךָ אֱמֻנָתָהּ.

יי אֱלֹהֵי צְבָאוֹת, מִי כָמוֹךָ חֲסִין יְהִי, וַאֲמוֹנָתָהּ סְבִיבוֹתֶיהָ.
כִּי מִי בִשְׁחָק יַעֲרֹף לַיי, יִדְמָה לַיי בְּבָנֵי אֱלֹהִים. כִּי גִדּוֹל אַתָּה
וְעוֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבָדָּהּ. כִּי גִדּוֹל מֵעַל שָׁמַיִם
חֲסִדָּהּ, וְעַד שְׁחָקִים אֱמֻנָהּ. גִּדּוֹל יי וּמַהֲלָל מְאֹד, וְלִגְדֻלָּתוֹ
אִין חֶקֶר. כִּי גִדּוֹל יי וּמַהֲלָל מְאֹד, נוֹרָא הוּא עַל כָּל אֱלֹהִים.
כִּי אֵל גִּדּוֹל יי, וּמַהֲלָל גִּדּוֹל עַל כָּל אֱלֹהִים. אֲשֶׁר מִי אֵל
בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֵׂיָהּ וּכְגִבּוֹרֹתֶיהָ. מִי לֹא
יִרְאֶה מַלְאָךְ חַגּוּזִים, כִּי לֹא יָאֵתָהּ, כִּי בְּכָל חַגּוּזִים וּבְכָל
מַלְכוּתָם מֵאִין כָּמוֹךָ. מֵאִין כָּמוֹךָ יי, גִּדּוֹל אַתָּה וְגִדּוֹל שְׁמֶךָ
בְּגִבּוֹרָה. לֹא זָרוּעַ עִם גִּבּוֹרָה, תַּעֲזֹ יִדְּךָ תָּרוּם יְמִינָהּ. לֹא

Congregation:

O thou who hearest prayer, all mankind shall come to thee. All mankind shall come and worship in thy presence, O Lord. They shall come and bow down to thee, O Lord, and glorify thy name.

Come, let us worship; let us bow down before the Lord our Creator. Enter his gates with thanksgiving, enter his courts with praise. Give thanks to him, bless his name.

Come bless the Lord, all servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in the sanctuary and bless the Lord. Let us come into his dwelling and worship at his footstool.

Extol the Lord our God, the Holy One, and worship at his footstool. Exalt the Lord our God, the Holy One, and worship at his holy mountain. Worship the Lord in holy beauty; revere him, all the world!

By thy abundant grace we enter thy house; we worship toward thy shrine with reverence. We worship toward thy holy shrine, and thank thee for thy love and thy truth; thy name, and thy word, hast thou magnified over all.

Lord God of hosts, who is mighty like thee, O Lord? Thy faithfulness is round about thee. Who in heaven can be compared to the Lord? Who among the angels can be likened to the Lord?

Truly great art thou, and doing wonders; thou, only thou, art God. Thy love is high over heaven, thy truth soars to the sky. Great is the Lord, and most worthy of praise; his greatness is unsearchable.

Great is the Lord and highly to be praised; he is to be revered above all gods. The Lord is a great God, a King supreme above all gods. What God is there in heaven or on earth who could do mighty deeds like thine.

Who would not revere thee, O King of nations? All reverence is thy due; there is none like thee among all the wise of the nations, in all their dominions.

There is none like thee, O Lord, thou art great and thy name is great in might. Thine is a powerful arm; thy right hand is mighty and exalted.¹

¹*Psalms* 65:3; 86:9; 95:6; 100:4; 134:1-2; 132:7; 99:5, 9:5:8; 138:2; 89:9,7; 86:10; 108:5; 145:3; 96:4; 95:3; *Deuteronomy* 3:24; *Jeremiah* 10:7,6; *Psalms* 89:14.

יום, אף לך לילה, אתה הכינות מאור ושמש. אשר בידו מחקרי ארץ, ותועפות הרים לו. מי ימלא גבורות יי, ושמייע כל תהלתו.

לך יי הגדלה והגבורה, והתפארת והנצח וההוד, כי כל בשמים ובארץ; לך יי הממלכה, והמתנשא לכל לראש. לך שמנים, אף לך ארץ, תבל ומלוכה אתה יסדתם. אתה הצבת כל גבולות ארץ, קוץ וחרף אתה יצדתם. אתה רצצת ראשי לוייתן, תתננו מאכל לעם לציים. אתה בקעת מעין ונחל, אתה הובשת נהרות איתן. אתה פוררת בעוז ים, שברת ראשי תנינים על המים. אתה מושל בגאות הים, בשוא גליו אתה תשבחם. גדול יי ומהלל מאד, בעיר אלהינו הר קדשו. יי צבאות, אלהי ישראל, יושב הכרבים, אתה הוא האלהים לבדך. אל נערץ בסוד קדושים רבה, ונורא על כל סביביו. וידו שמנים פלאה יי, אף אמונתה בקהל קדושים. לבו גרנה ליי, נריעה לצור ישענו. נקדמה פניו בתודה, בזמירות נריע לו. צדק ומשפט מבון בסאה, חסד ואמת יקדמו פניה. אשר יחדו נמתיק סוד, בבית אלהים נהלך ברנש. אשר לו הים והוא עשהו, ויבשת ידיו יצרו. אשר בידו נפש כל חי, ורוח כל בשר איש.

that is, the whole universe is under God's control. אשר בידו מחקרי ארץ In אתה הצבת and the following four verses the pronoun אתה is emphatically repeated, *thou and none else*. ארץ geographical features (rivers, mountains) which are used as frontiers.

ראשי תנינים and ראשי לוייתן metaphorically represent the Egyptian monarch and his hosts. Leviathan was believed to be a seven-headed monster.

that is, so friendly that we share confidences and go together to worship in the house of God. יחדו נמתיק סוד ...

Thine is the day and thine is the night; thou hast provided light and sun. In thy hands are the depths of the earth; the mountain-peaks are thine. Who can describe the Lord's mighty deeds, or proclaim all his praise?

Thine, O Lord, is the greatness and the power, the glory and the victory and majesty; for all that is in heaven and on earth is thine. Thine, O Lord, is the dominion; thou art supreme over all.

The heavens are thine, the earth is thine; thou didst found the world and all its fullness. Thou didst set all the bounds of the earth; thou didst make summer and winter.

Thou didst crush the heads of Leviathan, leaving him a prey to beasts of the desert. Thou didst open springs and brooks; thou didst dry up flowing streams.

By thy power thou didst divide the sea, crushing the dragons' heads upon the waters. Thy sway is over the raging sea; when the waves rise, thou stillest them.

Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Lord of hosts, God of Israel, enthroned upon the cherubim, thou art the only God.

God is revered in the great council of the holy; he is awe-inspiring among all who surround him. The heavens praise thy wonders, O Lord; thy faithfulness is in the midst of the holy.

Come, let us sing to the Lord; let us acclaim our saving God. Let us approach his presence with thanksgiving; let us acclaim him with songs.

Thy throne rests upon equity and justice; love and truth serve thee. Let us take sweet counsel together; let us walk in fellowship to the house of God.

His is the sea, for he made it; his hands formed the dry land. In thy hand is the soul of every living being, and the whole life of man.¹

¹ *Psalms* 74:16; 95:4; 106:2; *I Chronicles* 29:11; *Psalms* 89:12; 74:17, 14, 15, 13; 89:10; 48:2; *Isaiah* 37:16; *Psalms* 89:8,6; 95:1,2; 89:15; 55:15; 95:5; *Job* 12:10.

Reader:

הַנְּשָׁמָה לָךְ וְהַגּוֹף פָּעֵלָךְ, הַיּוֹסֵה עַל עַמְלָךְ. הַנְּשָׁמָה לָךְ
וְהַגּוֹף שְׁלָךְ, יְיָ, עֲשֵׂה לִמְעַן שְׁמֹךְ. אֶתְּאֲנוּ עַל שְׁמֹךְ, יְיָ, עֲשֵׂה
לִמְעַן שְׁמֹךְ. בְּעֶבֶר כְּבוֹד שְׁמֹךְ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֹךְ.
לִמְעַן שְׁמֹךְ יְיָ, וְסִלְּחָתָ לְעֹנְנֵנוּ, כִּי רַב הוּא.

Reader and Congregation:

בְּרַבְּךָ אֱלֹהֵינוּ לְהַאֲרִיךְ אַפָּךְ לָרָעִים וְלַטּוֹבִים, וְהִיא תְּהַלֵּלְךָ.
לְמַעַן אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ, רֵאשִׁי עַמִּידָתְנוּ בְּדָלִים וְרָקִים.
תַּעֲלֶה אֲרוּכָה לְעֶלְיָה נִדְרָה, תַּעֲנֶחֱם עַל עֶבֶר וְאַפָּר. תִּשְׁלִיךְ
חֲטָאֵינוּ וְתַחֵן בְּמַעֲשֵׂיךָ, תִּקְרָא כִּי אֵין אִישׁ עֲשֵׂה עֲקֻנוּ צְדָקָה.
אֵל מְלִיךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנַּהֵג בְּחִסְדֻּדוֹת, מוֹחֵל
עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן, מַרְבֶּה מְחִילָה לְחַטָּאִים
וְסִלִּיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ, לֹא
כִרְעָתָם תִּגְמֹל. אֵל, הוֹקִיף לָנוּ לֹמֵר שְׁלֹשׁ עֶשְׂרֵה, זְכַר-לָנוּ
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָּעָנֹי מִקֶּדֶם, כְּמוֹ
שֶׁכְּתוּב: וַיִּרְדּוּ יְיָ בַּעֲנָן, וַיִּתְּצֵב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.
וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא:

ירכך is by the earliest known liturgical poet Yosé ben Yosé, who lived in Palestine during the seventh century. He was called היתום ("the orphan") because, hearing his father's name, it was assumed that at the time of his birth his father was no longer alive. This passage was originally intended as a refrain after each stanza of אמנם אשמינו עצמו, a quadruple alphabetic acrostic by Yosé ben Yosé.

ירכך conveys the idea expressed in the Talmud (Eruhin 22a) to the effect that אפס, in the dual form, indicates that God treats with forbearance both the righteous and the wicked.

מעביר ראשון ראשון is a statement in the Talmud (Rosh Hashanah 17a) to the effect that God pardons one sin after the other before they are put on the scale. Rashi explains this expression to mean that if one's good deeds are in excess, God puts aside the first iniquity and does not reckon it with the others; compare Maimonides, Mishneh Torah, Teshuvah 3:5.

Reader:

The soul belongs to thee,
 The body is thy work,
 O spare thy creation.
 Soul and body are thine,
 Lord, act for thy name's sake.
 We come trusting in thee,
 Lord, act for thy name's sake.
 Because thy name is God
 Gracious and merciful,
 Pardon thou our great guilt.

Reader and Congregation:

Our God, thou dost defer thy anger, treating with forbearance the wicked and the good; and that is thy fame.

Our God, act for thy own sake, not ours; look at our condition, how low and destitute we are.

O bring healing to a drifted leaf; have compassion on man who is mere dust and ashes. Cast away our sins, and have pity on thy creation. Thou seest that we have none to plead for us; deal thou charitably with us.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

וַיַּעֲבֹר ה' is derived from Rosh Hashanah 17b, where וַיַּעֲבֹר ה' is interpreted as follows: "Were it not written in the text [Exodus 34:6] it would be impossible for us to say such a thing; this verse teaches us that God . . . showed Moses the order of prayer. He said to him: Whenever the people of Israel sin, let them carry out this service before me [that is, read from the Torah the passage containing the thirteen attributes], and I will forgive them."

יְיָ יי, אֵל רַחוּם וְחַנוּן, אֲרֹךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נִצֵּר
חֶסֶד לְאֱלֹפִים, נִשְׂא עֵוֹן וּפָשַׁע וְחַטָּאת, וְנִקָּה.

וְסִלַּחַת לְעֹנְוֵנוּ וּלְחַטֹּאתֵינוּ וְנִחַלְתָּנוּ.

סִלַּח לָנוּ אֲבִינוּ בִּי חַטָּאוֹנוּ, מְחַל לָנוּ מִלִּבְּנוּ בִּי בְּשֹׁעֲנוּ.

בִּי אֱתָה, אֲדֹנִי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכֹל קוֹרְאֶיךָ.

הַאֲזִינָה יי תַּפְלִיתֵנוּ, וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתֵינוּ. הַקְשִׁיבָה

לְקוֹל שׁוֹעֲנוֹ, מִלִּבְּנוּ וְאֶל־הֵינוּ, בִּי אֱלֹהִיךָ נִתְפַּלֵּל. תְּהִי נָא

אֲזִנְךָ בְּשֹׁבֵת, וְעֵינֶיךָ פְּתוּחוֹת, אֵל תַּפְלִית עֲבָדֶיךָ עַמֶּךָ יִשְׂרָאֵל.

וְשִׁמְעֵת מִן הַשָּׁמַיִם, מִמִּכּוֹן שְׁבִתֶךָ, אֵת תַּפְלִיתָם וְאֵת תַּחֲנוּנֵיהֶם,

וְעֲשִׂית מִשְׁפָּטָם וְסִלַּחַת לְעַמֶּךָ אֲשֶׁר חָטְאוּ לָךְ.

בְּרַחֵם אָב עַל בָּנִים, בֶּן תִּרְחַם יי עַל־בָּנָיו. לִי הִישְׁעָה; עַל

עַמֶּךָ בְּרַבְתָּךְ סִלָּה. יי צְבֹאוֹת עֲמֻנוּ, מְשׁוּב לָנוּ אֱלֹהֵי יַעֲקֹב,

סִלָּה. יי צְבֹאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יי הוֹשִׁיעָה; הַמְלִיךְ

יַעֲנוּ בַּיּוֹם קִרְאָנוּ.

Reader:

סִלַּח נָא לְעֹוֹן הָעָם הַזֶּה בְּגִדְלֵךְ חֶסֶדְךָ, וּבְאִשְׁרֵךְ

נִשְׁאֲתָה לְעָם הַזֶּה מִמִּצָּרִים וְעַד הַנֶּה. וְשֵׁם נִאֲמַר:

Congregation:

וַיֹּאמֶר יְהוָה סִלַּחְתִּי בְּדַבְּרֶךָ.

הִטָּה אֱלֹהֵי אֲזִנְךָ וְשִׁמְעָה, פָּקַח עֵינֶיךָ וּרְאָה שְׂמִמְתִּינוּ וְהִעִיר

אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ; בִּי לֹא עַל צְדָקָתֵנוּ אֲנַחְנוּ מִפְּלִיִּים

תַּחֲנוּנֵינוּ לְפָנֶיךָ, בִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנִי שְׁמַעְהָ, אֲדֹנִי

סִלַּחְהָ, אֲדֹנִי הַקְשִׁיבָה, וְעֲשֵׂה אֵל תֹּאחֶר, לְמַעַנְךָ אֱלֹהֵי, בִּי

שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ.

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

O Lord, hear our prayer, heed our pleading. Hearken to our cry; we are praying to thee, our King, our God. Let thy ear be attentive, thy eyes open, to the prayer of thy servants, thy people Israel. Listen thou from the heavens, thy dwelling-place, to their prayer and supplication, and uphold their cause; forgive thy people who have sinned against thee.

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.²

O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

The Lord said: "I pardon them as you have asked."³

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.⁴

¹*Exodus* 34:5-9. ²*Psalms* 103:13; 3:9; 46:12; 84:13; 20:10. ³*Numbers* 14:19-20. ⁴*Daniel* 9:18-19.

The ark is opened.

אֶל־הֵינוּ וְאֶל־הֵי אֲבוֹתֵינוּ

סֶלַח נָא אֲשָׁמוֹת וּפְשָׁעֵי לְאַמֶּה,

לַעֲוֹן בְּנִיךָ בַּל יִחַרְהָ וְעַמֶּה.

סֶלַח נָא גְעוֹלָם וַיְחִיו מִמִּקְוֹר עַמֶּה,

לַעֲוֹן הַגָּלִיךְ שָׂא וְתַנַּחֵם בְּנֵאֲמֶה.

סֶלַח נָא הַפֶּל מוֹדִים וְעוֹזְבִים בְּרִשׁוֹמֶה,

לַעֲוֹן וּפֶשַׁע מִחֵל לְמַעַן שְׁמֶה.

סֶלַח נָא זְרוֹנוֹת וּשְׁגָנוֹת לְבְרוּאֵי לְשְׁמֶה,

לַעֲוֹן חֲטָאֵימוּ חֲטָא בְּנִדְיַבֶּת וּשְׁמֶה.

סֶלַח נָא טָפֶשׁ טַפְלוֹת רִשְׁעֵי עַמֶּה,

לַעֲוֹן יִדְיָיִךְ יִבְקֹשׁ וְאֵינָנו בְּנֵאֲמֶה.

סֶלַח נָא פֶחֶשׁ פְּרָעִים וּמִשְׁתַּחֲוִים לַעֲמֶה,

לַעֲוֹן לְקוֹחֶיךָ בַּפֶּר בְּטוֹב טַעֲמֶה.

סֶלַח נָא מְרֵי מִנְחָלֶיךָ וּמִיַּחְדֶּיךָ בְּעוֹלָמֶה,

לַעֲוֹן נִדְחִים מִחֵה, וּבְנֵה אוֹלָמֶה.

סֶלַח נָא סְלוּפִם וְגוֹנֵגִם בְּסִכַּת שְׁלוֹמֶה,

לַעֲוֹן עֲבָרֶיךָ עֲלֵם, וּבִכּוּשׁ בְּעֵלְוֶמֶה.

סֶלַח נָא פֶן יַעֲנֹשׁוּ מִמְרוֹמֶה,

לַעֲוֹן צֹאנֶךָ שֹׁכֵת, וְהִיא תִּהְיֶה וְרוֹמֶמֶה.

סֶלַח נָא קִלְוֹנִם וְחִמּוֹל עֲלֵימוּ מִמְרוֹמֶה,

לַעֲוֹן רַחוּמֶיךָ תִּשָּׂא מִלְּצוּרִם בְּחֵרְמֶה.

סלח נא אשמות, alphabetically arranged, was written in the thirteenth century by Rabbi Meir of Rothenburg. More than a thousand of his responsa have been published, containing opinions on legal and religious questions addressed to him.

The ark is opened.

Our God and God of our fathers:

Forgive the errors and transgressions of thy people;
Be not angry at the guilt of thy own children.

Forgive their contempt, let them draw life from thy source;
Pardon thy faithful, relent as thou didst promise.

Forgive those who confess all their sins and repent;
For thy name's sake pardon all sin and transgression.

Forgive thy people all the grave and light offenses;
Cleanse their indiscretions through thy healing rain.

Forgive the mad evildoers among thy people;
Let thy faithful be guiltless as thou didst promise.

Forgive the deceit of those who bow before thee;
In thy gentle grace remit the sins of thy chosen.

Forgive the scorn of those who acclaim thy Oneness;
Blot out the wrongs of the dispersed and build thy Temple.

Forgive their faults and shield them in thy booth of peace;
Fully condone the lapses of thy worshipers.

Forgive them lest they be punished from thy heaven;
Thy flock's iniquity forget, for thy fame's sake.

Forgive their disgrace, pity them from thy heaven;
Pardon thy loved ones, let them not be entangled.

מורידים ועוזבים refers to Proverbs 28:13 (מורה ועוזב ירחם), "he who confesses and forsakes his wrongdoings wins mercy." Instead of **הכל מורידים**, a suggestion has been made to read **הכל מורידים** ("who confess their folly"), similar to the stanza beginning with **סלח נא טמא**. This is based on the talmudic statement that nobody commits a transgression unless the spirit of folly, or madness, has entered into him (אין אדם עובר עברה אלא אם כן נכנסה בו רוח שטות).

סָלַח נָא שְׁמִי תַעֲתוּעַ תַּעֲוֹב רְחוּמִיָּה,
לַעֲזוֹן תַּמִּימִיָּה הַעֲבֵר בְּגֹדֶל רְחֻמִּיָּה.

The ark is closed.

אל מֶלֶךְ ... (page 95)

אַל תִּבָּא בְּמִשְׁפַּט עֲמֻנּוֹ, כִּי לֹא יִצְדָּק לְפָנֶיךָ כָּל הָי. מַה
נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, וּמַה נִּדְבָּר וּמַה נִּצְטַדֵּק. אֱלֹהֵינוּ,
בְּחֹשֶׁנוּ בְּמַעֲשֵׂינוּ וּנְבַלְמֵנוּ בַּעֲוֹנוֹנוּ. אֱלֹהֵינוּ, בְּחֹשֶׁנוּ וּנְבַלְמֵנוּ
לְהָרִים, אֱלֹהֵינוּ, פָּנֵינוּ אֵלֶיךָ. יִדְעֵנוּ כִּי חָטֵאנוּ וְאִין מִי יַעֲמֹד
בַּעֲדֵנוּ; שְׁמֶךָ הַגָּדוֹל יַעֲמֹד-לָנוּ בְּעֵת צָרָה.

בְּרַחֵם אָב עַל בָּנִים בֶּן תִּרְחַם יְיָ עָלֵינוּ. לִי הִישׁוּעָה; עַל
עַמֶּךָ בִּרְכַתְּךָ סֶלָה. יְיָ צְבָאוֹת עֲמֻנּוֹ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב
סֶלָה. יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יְיָ הִישׁוּעָה; הַמְלִיךָ
יַעֲנֵנוּ כִּיּוֹם קִרְאָנוּ.

כִּי לֹא עַל צַדִּיקֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנוּנוּ לְפָנֶיךָ, כִּי
עַל רְחֻמִּיָּה הַרְבִּים. אֲדֹנֵי שְׁמֻעָה, אֲדֹנֵי סֶלְחָה, אֲדֹנֵי הַקְּשִׁיבָה,
וַעֲשֵׂה אֵל תֹּאחֲרָה, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ
וְעַל עַמֶּךָ.

The ark is opened.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אֲמַנָם בֶּן יֵצֶר סוֹכֵן בָּנוּ,
בְּךָ לְהִצְדָּק רַב צִדְק וַעֲנֵנוּ סֶלְחָתִי.
נֶעֱלֵ מְרִגְל וְגַם פִּגְל סִפְרוּ,
דוֹד שׁוֹאֵג בְּקוֹל יִתֵּן קוֹל דְּבָרוּ סֶלְחָתִי.

אֲמַנָם was composed by Rabbi Yom Tov ben Isaac of York, England, who suffered martyrdom in 1190. He was a student of Rabbenu Jacob Tam, Rashi's grandson, and one of the prominent *tosafists* and liturgical poets. Dur-

Forgive the infamous conduct of thy loved ones;
In thy boundless grace remove the sins of thy people.

The ark is closed.

Do not enter into judgment with us, for in thy sight no man alive is free from guilt. What are we to say to thee, Lord our God? What can we urge? How can we clear ourselves? Our God, we are ashamed of our deeds, we are abashed for our iniquities. Our God, we are ashamed to lift up our face to thee. We know that we have sinned, and there is none to stand up for us; let thy great name protect us in time of trouble.

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.

It is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.

The ark is opened.

Our God and God of our fathers:

Yes, it is true, an evil impulse controls us;	
Thou canst clear us, Merciful One, so answer us	<i>I forgive.</i>
Cast scorn on the informer, reject his report;	
Beloved God, make thy thundering word heard	<i>I forgive.</i>

ing the reign of Richard the Lionhearted, the Jews of York were besieged by a frenzied mob forcing them to submit to baptism. Rabbi Yom Tov, who is often mentioned with the epithet הקדוש ("the Martyr"), urged the members of his community to kill themselves rather than fall into the hands of their enemies. Following his recommendation, they found refuge in death by deliberately destroying their own lives.

הס קטגור נקח סגנור מקומו,
ויהי יי למשען לו למען נאמו
זכות אזרח גם יפרח לשושנה,
חטא העבר וקול הגבר ממעונה
שוב וסלח מחל וסלח אשמים,
יה הקשב וגם השב ממרומים
פאב תחבוש ובצול תכבוש עוני,
לך תהלה אמור מלה למעני
מחה פשע וגם רשע בני ברית,
נהג חסדך בן חורך לשארית
סבות רחשי וגם לחשי תרצה,
עון נושא למענה עשה ותבצה
פנה לעלבון מקום עון להשים,
צחן הסר וגם תבשר לבך חוסים
קולי שמע וראה דמע עיני,
ריב ריבי שעה ניבי והשיבני
שמץ טהר בעב מהר בנאמר,
תמחה פשע לעם נושע ותאמר

The ark is closed.

Silence the accuser, let pleader take his place;
 O Lord, lend our pleader thy support, and tell us *I forgive.*

Abraham's merit confer thou on his offspring;
 Remove all sin and loudly proclaim from heaven *I forgive.*

Gracious One, pardon and forgive all who transgress;
 O God, give heed, reply from thy celestial heights *I forgive.*

Heal my wound, deeply conceal my iniquity;
 Thy fame it is, on my behalf to say the word *I forgive.*

Blot out all evil from the midst of thy people;
 Show thy love and glory to the remnant and say *I forgive.*

Hear thou my prayer, accept my supplication;
 Forgiver of sin, for thy sake act and utter *I forgive.*

Look at our disgrace, count it as our punishment;
 Remit sin, and to those who trust in thee declare *I forgive.*

Listen to my voice and see the tears of my eyes;
 Champion my cause, regard my plea and answer me *I forgive.*

Cleanse every wrong speedily like a cloud that melts;
 Blot out the guilt of a delivered people and say *I forgive.*

The ark is closed.

Zangwill's translation of this hymn was an attempt to preserve the meter, rhyme and alphabetical acrostic of the original Hebrew, at the expense of interpretative clarity and readability. For example:

Ay, 'tis thus	Evil us	hath in bond;	
By thy grace	guilt efface	and respond	"Forgiven!"
Ear in lieu	give him who	intercedes;	
Favoring,	answer, King,	when he pleads,	"Forgiven!"
Tears, regret,	witness set	in sin's place;	
Uplift trust	from the dust	to thy face—	"Forgiven!"

The ark is opened.

כי הנה פתחם ביד חיצור, ברצותו מרחיב וברצותו מקצר,
 בן אנחנו בידך תסד נוצר, לברית הבט ואל תפן ליצר.
 כי הנה באבן ביד המסתת, ברצותו אוהז וברצותו מכתת,
 בן אנחנו בידך מחייה וממותת, לברית הבט ואל תפן
 ליצר.

כי הנה פתחן ביד החרש, ברצותו דבק לאור וברצותו
 פרש, בן אנחנו בידך תומד עני נרש, לברית הבט ואל
 תפן ליצר.

כי הנה פתנה ביד המלח, ברצותו אוהז וברצותו שלח,
 בן אנחנו בידך אל טוב וסלח, לברית הבט ואל תפן
 ליצר.

כי הנה פזכוכית ביד המזננ, ברצותו חונג וברצותו מזוננ,
 בן אנחנו בידך מעביר זרזן ושוננ, לברית הבט ואל
 תפן ליצר.

כי הנה פיריעה ביד הרוקם, ברצותו מישר וברצותו מעקם,
 בן אנחנו בידך אל קנא ונוקם, לברית הבט ואל תפן
 ליצר.

כי הנה כפסוף ביד הצורף, ברצותו מסנסג וברצותו מצרף,
 בן אנחנו בידך ממציא למזור תרף, לברית הבט ואל
 תפן ליצר.

The ark is closed.

כי הנה כחמר, by an unknown author, is said to be a twelfth century composition based upon Jeremiah 18:6 (הנה כחמר ביד היוצר) and Isaiah 64:7 (אנחנו החמר ואתה יוצרנו). Various handicrafts are compared and set side

The ark is opened:

As clay in the hand of the potter,
 Who expands or contracts it at will,
 So are we in thy hand, gracious God;
 Heed thy pact, heed not the accuser.

As stone in the hand of the mason,
 Who preserves or smashes it at will,
 So are we in thy hand, Source of life,
 Heed thy pact, heed not the accuser.

As iron in the hand of the welder,
 Who welds or detaches it at will,
 So are we in thy hand, Sustainer;
 Heed thy pact, heed not the accuser.

As helm in the hand of the seaman,
 Who handles or abandons it at will,
 So are we in thy hand, gracious God;
 Heed thy pact, heed not the accuser.

As glass in the hand of the glazier,
 Who shapes it or dissolves it at will,
 So are we in thy hand, great Forgiver;
 Heed thy pact, heed not the accuser.

As cloth in the hand of the draper,
 Who drapes it even or uneven at will,
 So are we in thy hand, O stern God;
 Heed thy pact, heed not the accuser.

As silver in the hand of the smith,
 Who makes it pure or impure at will,
 So are we in thy hand, healing God;
 Heed thy pact, heed not the accuser.

The ark is closed.

by side with the composite nature of man created by God. Instead of אורו in the second stanza, it has been suggested to read שורו ("sharpens").

אל מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדֹתָי, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רָאשׁוֹן רָאשׁוֹן, מִרְבֵּה מַחֲלָה לְחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ; לֹא כִרְעָתָם תִּגְמֹל. אֵל, הוֹרִית לָנוּ לֵאמֹר שְׁלֹשׁ עֲשָׂרָה; וְכִדְ-לָנוּ חַיִּים בְּרִית שְׁלֹשׁ עֲשָׂרָה, כִּמּוֹ שֶׁהוֹדַעְתָּ לָּעָנִי מִקֶּדֶם, כִּמּוֹ שִׁכְחוּב: וַיֵּרֶד יי בָּעָנִי, וַיַּחֲנִיב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי. וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֶלֶף אַפִּים, וְרַב חֶסֶד וְאַמֶּת. נִצֵּר חֶסֶד לְאֲלֹפִים, נִשָּׂא עוֹן וְפָשַׁע וְחַטָּאת, וְנִקָּה. וְסִלִּיחָתָהּ לְעוֹנֵינוּ וְלְחַטָּאתֵינוּ וְנַחֲלָתָנוּ.

סִלַּח לָנוּ אֲבִינוּ בִּי חַטָּאֵנוּ, מִחַל לָנוּ מִלִּבֵּנוּ בִּי פֶשְׁעֵנוּ. בִּי אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ. זָכַר רַחֲמֶיךָ יי וְנַחֲסִיךְ, בִּי מַעֲלָם הַמֶּת. אֵל תּוֹפֵר-לָנוּ עֲוֹנוֹת רָאשׁוֹנִים, מִהֵרָ יִקְדְּמוּנוּ רַחֲמֶיךָ בִּי דִלּוֹנוּ מָאֵד. וְכִכְרֵנוּ יי בְּרִצּוֹן עֲמֶךָ, פִּקְדְּנוּ בִישׁוּעָתְךָ. זָכַר עֲדִיתְךָ קִנְיַת קֶדֶם, נֶאֱלָמָה שָׂכַט נַחֲלָתְךָ, הֵר צִיּוֹן זֶה שְׁכֵנְתָּ בּוֹ. זָכַר יי חֶבֶת יְרוּשָׁלָּיִם, אֲהַבַת צִיּוֹן אֵל תִּשְׁכַּח לְנֶצַח. זָכַר יי לִבֵּי אֲדוֹם

שלש עשרה מדות, the thirteen attributes of God referring to the actions emanating from him, are mentioned in Exodus 34:6-7, according to the following traditional interpretation: 1-2) the repetition of the Lord's name signifies that God is merciful to one about to sin, and to the sinner who has repented; 3) *powerful* to act as his wisdom dictates.; 4) *merciful* like a father to his children, to prevent them from falling; 5) *gracious* to assist those who have fallen and cannot rise; 6) *patient* and hopeful that the sinner will repent; 7) *abounding in kindness* both to the righteous and the wicked; 8) *truthful* and faithful to carry out his promises; 9) *נוצר חסד* *keeping mercy for thousands* and placing the merits of the fathers to the

Almighty King, who art sitting upon the throne of merey, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

O Lord, remember thy mercy and thy kindness; they are eternal.

Mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low.

O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.²

O Lord, remember the love of Jerusalem; never forget the love of Zion.

credit of the children; 10) *נשא עון* forgiving iniquity, sins committed with premeditation; 11) *נשח* pardoning transgression, sins committed in a spirit of rebellion; 12) *נחמה* forgiving sins committed inadvertently; 13) *נקה* acquitting the penitent.

¹Exodus 34:5-9. ²Psalms 25:6; 79:8; 106:4; 74:2.

את יום ירושלים, האמרים עָרוּ עָרוּ עַד הַסּוּד בָּהּ. אֵתָּה
תָּקוּם תִּרְחַם צִיּוֹן, כִּי עַתָּה לְחַנּוּנָהּ, כִּי בָּא מוֹעֵד. זָכֹר לְאַבְרָהָם
לְיִצְחָק וְלִישְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ, וּתְדַבֵּר
אֲלֵהֶם: אֲרָבָה אֵת זֶרְעָכֶם בְּבוֹכְבֵּי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת
אֲשֶׁר אָמַרְתִּי אֲתָן לְזֶרְעָכֶם, וְנָחֳלוּ לְעוֹלָם. זָכֹר לְעֲבָדֶיךָ
לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב, אֵל תָּפֹן אֵל קָשִׁי הָעַם הַזֶּה וְאֵל
רַשְׁעוֹ וְאֵל חַטָּאתוֹ.

Reader and Congregation:

אֵל נָא תִשָּׁחַת עֲלֵינוּ חַטָּאת, אֲשֶׁר נִוְאֵלְנוּ וְאֲשֶׁר חַטָּאנוּ.

חַטָּאנוּ צוֹרְנוּ, סִלַּח לָנוּ יוֹצֵרְנוּ.

הֵן יַעֲבִיר זֶדוֹן לְמִשְׁנָה, כִּי לְכָל הָעַם בְּשִׁנָּה.

חַטָּאנוּ צוֹרְנוּ, סִלַּח לָנוּ יוֹצֵרְנוּ.

זָכֹר-לָנוּ בְּרִית אֲבוֹת בְּאֲשֶׁר אָמַרְתָּ: וְזָכַרְתִּי אֵת בְּרִיתִי
יַעֲקֹב, וְאֵף אֵת בְּרִיתִי יִצְחָק וְאֵף אֵת בְּרִיתִי אַבְרָהָם אֲזָכֹר,
וְהָאָרֶץ אֲזָכֹר. זָכֹר-לָנוּ בְּרִית רֵאשׁוֹנִים בְּאֲשֶׁר אָמַרְתָּ:
וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֶתְּכֶם מֵאֶרֶץ
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהוֹיֹת לָהֶם לְאֱלֹהִים, אֲנִי יְיָ. עָשָׂה עִמָּנוּ
בְּמָה שֶׁהִבְטַחְתָּנוּ: וְאֵף גַּם זֹאת, בְּהִיוֹתְכֶם בְּאֶרֶץ אֲיִבֵּיהֶם לֹא
מֵאֱסָתִים וְלֹא גַעְלָתִים לְבִלְתָּם, לְהַפֵּר בְּרִיתִי אִתְּכֶם, כִּי אֲנִי
יְיָ אֱלֹהֵיכֶם. רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ, בְּמָה שֶׁבְּתוֹב: כִּי אֵל
רַחוּם יְיָ אֱלֹהֵינוּ, לֹא יִרְפֶּה וְלֹא יִשְׁחִיתֵהוּ, וְלֹא יִשְׁבַּח אֵת בְּרִית
אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם. מוֹלֵךְ אֵת לְבָבְנוּ לְאַהֲבָה וּלְיִרְאָה

בְּרִיתִי יַעֲקֹב begins with the youngest patriarch and ends with the eldest to convey, Rasbi explains, the idea that Jacob is worthy that Israel be re-deemed for his merits; if they are inadequate, then the merits of Isaac will be added, and so on.

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now. Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Reader and Congregation:

O do not punish us for the folly
And for the sin that we have committed.¹
We have sinned against thee, our God;
Forgive us, O our Creator.
Regard wilful sin as error,
For all the people are at fault.
We have sinned against thee, our God;
Forgive us, O our Creator.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."²

¹*Psalms* 137:7; 102:14; *Exodus* 32:13; *Deuteronomy* 9:27; *Numbers* 12:11.

²*Leviticus* 26:42, 45, 44; *Deuteronomy* 4:31.

את שמך, בפתוב בתורתך: ומל יי אל־היה את לבבך, ואת לבב זרעך, לאהבה את יי אל־היה בכל לבבך ובכל נפשך למען חייך. השב שבותנו ורחמנו במה שפתוב: ושב יי אל־היה את שבותך ורחמך, ושב וקבצך מכל העמים אשר הפיצך יי אל־היה שמה. קבץ נדחנו, במה שפתוב: אם יהיה נדחך בקצה השמים, משם יקבצך יי אל־היה, ומשם יתקד. הוצא לנו בקשתנו, במה שפתוב: ובקשתם משם את יי אל־היה ומוצאת, כי תדרשנו בכל לבבך ובכל נפשך.

מחה פשענו למענך, באשר אמרת: אנכי אנכי הוא מחה פשעך למעני, וחטאתך לא אזכר. מחה פשענו בעב ובענו, באשר אמרת: מחיתי בעב פשעך, ובענו חטאתך, שובה אלי כי גאלתיך. הלבו חטאנו בשלג ובצפור, במה שפתוב: לכו נא ונבכה, יאמר יי; אם יהיו חטאיכם בשנים, בשלג ילבינו; אם יאדימו בתולע, בצמר יהיו. זרוק עלינו מים טהורים וטהרנו, במה שפתוב: וזקתי עליכם מים טהורים וטהרתם; מכל טמאותיכם ומכל גלוייכם אטהר אתכם. פפר חטאנו ביום הזה וטהרנו, במה שפתוב: כי ביום הזה יכפר עליכם לטהר אתכם, מכל חטאתיכם לפני יי תטהרו. הביאנו אל הר קדשך, ושמחנו בבית תפלתך, במה שפתוב: והביאותים אל הר קדשי, ושמחתים בבית תפלתי, עולותיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.

לכך has been explained to mean that the people, having taken the initiative in returning to God, will receive his support in attaining purification of the heart. Their eyes will be opened, and they will abandon the errors which corrupted their heart. Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all the nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."¹

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."²

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Atone our sins on this day and purify us, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."³

¹*Deuteronomy* 30:6, 3, 4; 4:29. ²*Isaiah* 43:25; 44:22; 1:18. ³*Ezekiel* 36:25; *Leviticus* 16:30; *Isaiah* 56:7.

שָׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרַצוֹן אֶת תַּפְלָתָנוּ.

תְּשִׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֶיָהּ, חֲדָשׁ יָמֵינוּ בְּקָדָם.

אֲמַרְנוּ הַאֲזִינָה יְיָ, בִּינָה תִּנְיָנֵנוּ. יִהְיוּ לְרַצוֹן אֲמַרֵי פִינוּ
וְהִיְיוּ לִבְנוֹ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְנוֹאֲלָנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּפְחַח מִמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְמַנָּה, בְּכָלוֹת בָּחֲנוּ אֵל תַּעֲזֹבֵנוּ.

אֵל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת
לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַתָּה יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ.
כִּי לָךְ יְיָ הוֹחֲלָנוּ, אַתָּה תַּעֲנֶה, אֲדֹנָי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשֹׁנוּ, וְאֵל
תִּכְלִימֵנוּ וְאֵל תִּפְדֵּר בְּרִיתְךָ אִתָּנוּ. קִרְבָּנוּ לְתוֹרַתְךָ, לְמִקְדָּנוּ
מִצֻּרְתְּךָ, הוֹרֵנוּ דְרָכֶיךָ, הֵט לִבְנוֹ לְיִרְאָה אֶת שְׁמֶךָ, וּמוֹלֵ
אֶת לִבְכָּנוּ לְאַהֲבַתְךָ, וְנִשְׁוֶיב אֱלֹהֵינוּ בְּאַמֻּת וּבְלֵב שָׁלֵם. וְלִמְעַן
שְׁמֶךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ, בְּפֶתוֹב בְּדַבְרֵי קִדְשְׁךָ:
לִמְעַן שְׁמֶךָ יְיָ, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב הוּא.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, סִלַּח לָנוּ, מַחַל לָנוּ, בִּפְרִי-לָנוּ.

כִּי אָנוּ עֲמֻךָ, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בָנֶיךָ, וְאַתָּה אָבוֹתֵינוּ.

אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קַהֲלְךָ, וְאַתָּה חֵלְקֵנוּ.

Reader and Congregation:

Lord our God, hear our cry, spare us;
 Have merey and accept our prayer.
 Turn us to thee, O Lord,
 Renew our days as of old.
 Give heed to our words, O Lord,
 Consider thou our meditation.
 May our words and our meditation
 Please thee, O Lord, our Protector.
 Cast us not away from thy presenee,
 And take not thy holy spirit from us.
 Do not cast us off in our old age;
 When our strength fails, forsake us not.
 Forsake us not, Lord our God,
 And keep not far away from us.
 Show us a sign of favor despite our foes;
 Thou, O Lord, hast helped and comforted us.
 For thee, O Lord, we are waiting;
 Thou wilt answer us, Lord our God.

Our God and God of our fathers, do not discard us in disgrace;
 do not break thy covenant with us. Bring us near to thy Torah;
 teach us thy commandments. Show us thy ways; incline our heart
 to revere thy name. Open our mind to loving thee, that we may
 return to thee sincerely and wholeheartedly. For the sake of thy
 great name pardon our iniquities, as it is written in thy Holy Scrip-
 tures: "O Lord, for the sake of thy name pardon my iniquity, for
 it is great."¹

Our God and God of our fathers,
 Forgive us, pardon us, and clear us.
 We are thy people, and thou art our God;
 We are thy children, and thou art our Father.
 We are thy servants, and thou art our Lord;
 We are thy community, and thou art our Heritage.

71:9; 38:22; 86:17; 38:16. The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

¹*Psalm 25:11.*

אָנוּ נִחַלְתָּךְ, וְאַתָּה גּוֹרְלָנוּ; אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.
אָנוּ בְרִמְךָ, וְאַתָּה נוֹטְרָנוּ; אָנוּ פְּעֻלְתָּךְ, וְאַתָּה יוֹצֵרָנוּ.
אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹרְנוּ; אָנוּ סִגְלְתָּךְ, וְאַתָּה קְרוֹבָנוּ.
אָנוּ עַמְּךָ, וְאַתָּה מַלְכָּנוּ; אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירָנוּ.

Reader:

אָנוּ עַזי פָּנִים, וְאַתָּה רַחוּם וְחַנּוּן; אָנוּ קָשִׁי עֶרְךָ וְאַתָּה אֶרֶךְ
אֲפִים; אָנוּ מְלֹאֵי עוֹן, וְאַתָּה מְלֹא רַחֲמִים; אָנוּ יָמִינוּ בְּצֹל
עוֹבֵר, וְאַתָּה הוּא וְשִׁנּוּתֶיךָ לֹא יִתָּמוּ.
אֵלֵהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל
תִּתְּעַלֵּם מִתַּחֲנֻנֵּנוּ; שְׁאִין אָנוּ עַזֵּי פָנִים וְקָשִׁי עֶרְךָ לֹא־מֵר
לְפָנֶיךָ, יְיָ אֵלֵהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאִנוּ;
אֲבָל אֲנַחְנוּ וְאַבּוֹתֵינוּ חַטָּאִנוּ.

Congregation and Reader:

אֲשַׁמְנוּ, בְּגִדְנוּ, נִזְלָנוּ, דִּבְרָנוּ דָּפִי; הִעֵינּוּ, וְהִרְשַׁעְנוּ, זָדְנוּ,
חֲמִסְנוּ, טַפְלָנוּ שָׁקָר; יַעֲצֵנוּ רָע, בְּזָבְנוּ, לָצָנוּ, מִרְדְּנוּ, נֶאֱצָנוּ,
סָרְרָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁינוּ עֶרְךָ; רִשְׁעֵנוּ, שַׁחֲתָנוּ,
תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.

alludes to the expressions in Exodus 33:13; Deuteronomy 14:1; Leviticus 25:54; Ezekiel 34:31; Isaiah 5:7; Deuteronomy 9:29; Jeremiah 14:8; Isaiah 45:11; Exodus 19:5; Deuteronomy 4:7; Song of Songs 2:2; Deuteronomy 26:17-18.

and the phrase *מחננו* and *תבוא* *לסניך תסלחו* are borrowed from Psalms 88:3; 55:2. The expression *אנחנו חטאנו* is quoted in Yoma 87b as the essential part of the confession.

We are thy possession, and thou art our Destiny;
We are thy flock, and thou art our Shepherd.

We are thy vineyard, and thou art our Keeper;
We are thy work, and thou art our Creator.

We are thy faithful, and thou art our Beloved;
We are thy chosen, and thou art our Friend.

We are thy subjects, and thou art our King;
We are thy worshipers, and thou art our exalting One.

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
We have acted brazenly, viciously and fraudulently;
We have acted willfully, scornfully and obstinately;
We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

אשמנו בדרנו, an alphabetical acrostic in which every letter of the Hebrew alphabet is successively utilized, is first given in the ninth century *Siddur* of Amram Gaon. The round number of twenty-four expressions is reached by the threefold use of the last letter **נ**.

חטאתי, וישר העייתי, ולא שיה לי is borrowed from Job 33:27.

הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשָׁעֵנוּ. וְתָן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יַד נְבִיאָהּ: יַעֲזוֹב רָשָׁע
דְּרָכּוֹ, וְאִישׁ אֲנוֹן מִחֻשְׁבְּתָיו, וַיָּשָׁב אֶל יְיָ וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ
כִּי יִרְכֶּה לְסֻלּוֹת.

אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ, סִלַּח וּמַחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם
(הַשְׁכָּת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מִחָה וְהַעֲבֵר פֶּשְׁעֵינוּ
וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יָצָרְנוּ לְהַשְׁתַּעֲבֹד-לָךְ, וְהַכְנַע
עַרְפָּנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקָדֶיךָ; וּמוֹל
אֶת לִבְבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתוּב בְּתוֹרָתְךָ: וּמַל
יְיָ אֱלֹהֶיךָ אֶת לִבְבְּךָ, וְאֶת לִבֵּב זַרְעֶךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ
בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

הַזְדוֹנוֹת וְהַשְׁגָּנוֹת אֵתָּה מִכִּיר, הַרְצוֹן וְהַאֲנָס, הַגְּלוּיִם
וְהַנְּסֻתָּרִים; לְפָנֶיךָ הֵם גְּלוּיִם וִירוּעִים. מָה אָנוּ, מָה חַיֵּינוּ,
מָה חֲסִדֵּנוּ, מָה צַדִּיקֵנוּ, מָה יִשְׁעֵנוּ, מָה כַּחַנוּ, מָה גְבוּרָתֵנוּ.
מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ, הֲלֹא כָּל
הַגְּבוּרִים כָּאֵין לְפָנֶיךָ, וְאִנְשֵׁי הַשָּׁם כָּלֹא הָיוּ, וְחַכְמִים כְּבָלִי
מִדָּע, וְנִבְוִנִים כְּבָלִי הַשִּׁבְלָה, כִּי רַב מַעֲשֵׂיהֶם תָּהוּ, וַיְמִי
חַיֵּיהֶם הִקְבֵּל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הִכָּל
הִקְבֵּל. מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וְמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן
שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתָּרוֹת וְהַגְּלוּיֹת אֵתָּה יוֹדֵעַ.

Reader:

שְׁמֶךָ מַעֲלֵזִם עוֹבֵר עַל פֶּשַׁע, שׁוֹעֲתָנוּ תַּאֲזִין בְּעַמְדֵנוּ
לְפָנֶיךָ בְּתַפִּלָּה. תַּעֲבוֹר עַל פֶּשַׁע לָעַם שָׂבִי פֶשַׁע, תִּמְחָה
פֶּשַׁעֵנוּ מִנֶּגֶד עֵינֶיךָ.

conveys the idea expressed by Maimonides that the names of
God occurring in the Bible are derived from his actions (*Guide* 1:61).

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophet: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹

Our God and God of our fathers, forgive and pardon our iniquities (on this day of Sabbath and) on this Day of Atonement. Blot out and remove our transgressions and sins from thy sight. Bend our will to submit to thee; subdue our stubbornness, that we may turn back to thee; renew our conscience, that we may observe thy precepts. Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart, and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."²

Thou art aware of conscious and unconscious sins, whether committed willingly or forcibly, openly or secretly; they are thoroughly known to thee. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath; man is not far above beast, for all is vanity.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Reader:

O thou, who art ever forgiving transgression, heed our cry when we stand in prayer before thee. Pardon the transgression of the people who are turning from transgression; blot out our wrongs from before thy sight.

¹Isaiah 55:7. ²Deuteronomy 30:6.

אתה יודע רזי עולם, ותעלומות סתרי כל חי. אתה חופש כל חדרי בטן, ובוהן כליות נלב. אין דבר נעלם ממך, ואין נסתר מנגד עיניך.

ובכן יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתכפר-לנו על כל חטאתינו, ותסלח לנו על כל עונותינו, ותמחל לנו על כל פשעינו.

על חטא שחטאנו לפניך באגס וברצון,
ועל חטא שחטאנו לפניך באמוץ הלב.

על חטא שחטאנו לפניך בבלי דעת,
ועל חטא שחטאנו לפניך בבטוי שפתים.

על חטא שחטאנו לפניך בגלוי ובסתר,
ועל חטא שחטאנו לפניך בגלוי וערוות.

על חטא שחטאנו לפניך בדבור פה,
ועל חטא שחטאנו לפניך בקדעת ובמרמה.

על חטא שחטאנו לפניך בהרהור הלב,
ועל חטא שחטאנו לפניך בהונאת רע.

על חטא שחטאנו לפניך בודוי פה,
ועל חטא שחטאנו לפניך בועידת זנות.

על חטא שחטאנו לפניך בזדון ובשננה,
ועל חטא שחטאנו לפניך בזלזול הורים ומורים.

על חטא שחטאנו לפניך בחזק יד,
ועל חטא שחטאנו לפניך בחלול השם.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

For the sin we committed in thy sight willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

על חטא, designated ודוי הגדול ("the long form of confession") in contrast to the shorter form אשמונו, is a twofold alphabetical acrostic. In Maimonides' *Mishneh Torah*, על חטא appears in a single alphabetical acrostic. The whole range of human failings and backslidings is unrolled in this "catalogue of sins." It has been suggested that the phrase בכפת שחר, found in no other source, is in place of an original reading בכפר ושחר ("by ransom and bribe"), since the word כפר is synonymous with שחר (compare I Samuel 12:3; Amos 5:12).

עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאָת שְׁפָתַיִם.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּיָצֵר הָרֶעַ,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.
 וְעַל בָּלָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מִחַל לָנוּ, בְּפֶרֶר-לָנוּ.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפֵּת שָׁחַר,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְוֹן.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתָּה.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁדָּ וּבְמִרְבִּית,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתִּית גָּרוֹן.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינֵי,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינִים רְמוֹת,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.
 וְעַל בָּלָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מִחַל לָנוּ, בְּפֶרֶר-לָנוּ.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְיָאוֹת.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָעַ,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינֵי.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֲרָף.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner
of speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

קלות ראש is generally used in the sense of irreverence and frivolity. Rabbi Akiba is quoted in the *Ethics of the Fathers* to the effect that irreverence and frivolity lead a man on to lewdness (שחוק וקלות ראש מרגילים את האדם לערוה).

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלָם לְהָרַע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכְלִיּוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַשׁוּמַת־יָר,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַמְהוֹן לִבָּב.
 וְעַל בָּלָם, אֵלֹהִים סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, בִּפְרִי־לָנוּ.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם חֲטָאת.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיֹזֶר.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם אֲשֶׁם וְדָאִי וְאֲשֶׁם תְּלוֹי.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם מִכַּת מִדְּרוֹת.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם מַלְקוֹת אַרְבָּעִים.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שְׁמָיִם.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם בִּרְת וְעִרְרִי.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,
 סְקִילָה שְׂרָפָה, הֶרֶג וְחָנֶּק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא
 תַעֲשֵׂה, בֵּין שֵׁשׁ בָּהּ קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהּ קוּם עֲשֵׂה, אֶת
 הַגְּדָלִים לָנוּ וְאֶת שְׁאֵינָם גְּדָלִים לָנוּ. אֶת הַגְּדָלִים לָנוּ בְּבָר
 אֲמָרָנוּם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֶת שְׁאֵינָם גְּדָלִים לָנוּ,
 לְפָנֶיךָ הֵם גְּדָלִים וִירוּעִים, בְּדָבָר שְׁנֵאֲמָר: הַנִּסְתָּרִת לִי
 אֶלְתִּינוּ, וְהַגָּלַת לָנוּ וְלִבְנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי
 הַתּוֹרָה הַזֹּאת.

ויורד, so called because the value of the required offering varied according to the means of the person presenting it. The expense was so small that poverty would not be a bar to any man's pardon; see Leviticus 5:11.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely,
And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust.
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."¹

אשם חלוי, a conditional guilt-offering, brought by one in doubt whether he committed a transgression; on realizing later that he did transgress he would bring a sin-offering. **אשם ודאי** was brought for the undoubted commission of certain offenses, such as misappropriation of private or sacred property, after the full restoration of the stolen article or its equivalent; see Leviticus 5:21-25.

קום עשה literally denotes *rise and act* and is closely connected with the talmudic expression **לעשה שניתק לעשה**, a negative law transformed into a positive law, that is, the transgressor must repair the damage sustained through his violation of a negative law such as "you shall not steal."

¹Deuteronomy 29:28.

ואתה רחום מקבל שבים; ועל התשובה מראש הבטחתנו, ועל התשובה עינינו מנחלות לך.

ונדוד עבדך אמר לפניה: שניאות מי יבין, מנסתרות נקני. נקני יי אלהינו מכל פשעינו, וטהרנו מכל טמאותינו, וזרוק עלינו מים טהורים וטהרנו, בכתוב על יד נביאך: וזרקתי עליכם מים טהורים וטהרתם; מכל טמאותיכם ומכל נולדיכם אטהר אתכם.

מיכה עבדך אמר לפניה: מי אל במוח נשא עון ועובר על פשע לשארות נחלתו; לא החזיק לעד אפו, כי חפץ חסד הוא. ישוב ירחמנו, יכבדש עונותינו; ותשליך במצולות ים כל חטאתם. וכל חטאת עמך בית ישראל תשליך במקום אשר לא יזכרו ולא יפקדו, ולא יעלו על לב לעולם. תתן אמת ליעקב, חסד לאברהם, אשר נשבעת לאבותינו מימי קדם.

דניאל איש חמורות שוע לפניה: הטה אלהי אונך ושמע, פקח עיניך וראה שממתינו, והעיר אשר נקרא שמך עליה; כי לא על צדקותינו אנחנו מפילים תחנונינו לפניה, כי על רחמיך הרבים. אדני שמעה, אדני סלחה, אדני הקשיבה, ועשה אל תאחר, למענך אלהי, כי שמך נקרא על עירך ועל עמך.

עזרא הסופר אמר לפניה: אלהי, בשתי ונבדלתי להרים, אלהי, פני אליך; כי עונותינו רבו למעלה ראש, ואשמתנו נדלה עד לשמים. ואתה אלוה סליחות, חנון ורחום, ארך אפים ורב חסד, ולא עזבתם.

Thou, Merciful One, dost receive those who repent; thou didst promise us in days of old concerning repentance, and because we repent we hopefully look to thee.

David thy servant said to thee: "Who can discern his own errors? Of unconseious faults hold me guiltless."¹ Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."²

Micah thy servant said to thee: "Who is a God like thee? Thou dost forgive iniquity and pass over transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us merey and subdue our iniquities; thou wilt east all our sins into the depths of the sea."³ Mayest thou east all the sins of thy people, the house of Israel, into a place where they shall never be remembered or recalled to mind. "Thou wilt show kindness to Jacob and merey to Abraham, as thou didst promise our fathers in days of old."⁴

Daniel, the greatly beloved, cried to thee: "My God, incline thy ear and hear; open thy eyes and see our ruins and the city which is called by thy name. It is not because of our own righteousness that we plead before thee, but because of thy great merey. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."⁵

Ezra the Scribe said to thee: "My God, I am ashamed; I blush to lift up my face to thee, my God; our iniquities have risen higher than our heads and our guilt has reached the skies.⁶ Yet thou art a God ready to pardon, gracious and merciful, slow to anger and rich in kindness; thou hast not forsaken them."⁷

¹⁻²*Psalm* 19:13; *Ezekiel* 36:25. ³⁻⁴*Micah* 7:18-20. ⁵*Daniel* 9:18-19. ⁶*Ezra* 9:6. ⁷*Nehemiah* 9:17.

אל תעזבנו אבינו, ואל תטשנו בוראנו, ואל תזניחנו ויזכרנו,
ואל תעש עמנו כלה כחטאתינו. וקיים-לנו, יי אלהינו, את
הדבר שהבטחנו בקבלה על ידי ירמיהו הנביא, כאמור:
בימים ההם ובעת ההיא, ואם יי, יבקש את עון ישראל
ואיננו, ואת חטאת יהודה ולא תמצאנה, כי אסלח לאשר
אשאר. עמה ונחלתה, רעבי טובה, זמאי חסדה, תאבי
ישעה, נכירו וידעו כי ליי אלהינו הרחמים והסליחות.

אל רחום שמה, אל חנון שמה, בני נקרא שמה, יי עשה
למען שמה. עשה למען אמתה. עשה למען בריהה. עשה
למען נדדה ותפארתה. עשה למען דתה. עשה למען הודיה.
עשה למען ועודה. עשה למען זכרה. עשה למען חסדה.
עשה למען טובה. עשה למען יחודה. עשה למען כבודה.
עשה למען למודה. עשה למען מלכותה. עשה למען נצחה.
עשה למען סודה. עשה למען ענה. עשה למען פארה. עשה
למען צדקתה. עשה למען קדשתה. עשה למען רחמיה
הרבים. עשה למען שכינתה. עשה למען תהלתה.

עשה למען אוהביה שוכני עפר. עשה למען אברהם
יצחק ויעקב. עשה למען משה ואהרן. עשה למען דוד
ושלמה. עשה למען ירושלים עיר קדשה. עשה למען ציון
משכן כבודה. עשה למען שוממות היכלה. עשה למען
הריסות מזבחה. עשה למען דם עבדיה השפוף. עשה למען
הרוגים על שם קדשה. עשה למען טבוחים על יחודה. עשה

introduces an alphabetical acrostic containing the petition for Israel's deliverance for the sake of God's truth, covenant, glory, Torah. . . This is followed by ענו, another alphabetical acrostic. מי ענה is quoted in the Mishnah (Ta'anith 2:4). The whole section is considered as part of the old, pre-payyetic selihah literature.

Forsake us not, our Father; abandon us not, our Creator; relinquish us not, our Maker; consume us not on account of our sins. Confirm, Lord our God, thy promise transmitted to us by thy prophet Jeremiah, as it is written: "In those days, at that time, says the Lord, no guilt shall be discovered in Israel, nor any sin detected within Judah, for I pardon those whom I leave as a remnant."¹ Thy own people hunger for thy goodness, thirst for thy kindness, and long for thy deliverance. May they learn to know that mercy and forgiveness belong to the Lord our God.

Thou art a merciful God; thou art a gracious God.
We belong to thee, O Lord; aet for thy name's sake.

Act for the sake of thy truth and thy covenant;
Act for the sake of thy greatness and majesty.

Act for the sake of thy Torah and thy glory;
Act for the sake of thy assurance and thy fame.

Act for the sake of thy kindness and thy goodness;
Act for the sake of thy Oneness and thy renown.

Act for the sake of thy precepts and thy kingship;
Act for the sake of thy eternal mystery.

Act for the sake of thy might and thy excellence;
Act for the sake of thy justice and holiness.

Act for the sake of thy own merciful Presence;
Act for the sake of thy great and glorious name.

Act for the sake of thy friends who rest in the dust;
Act for the sake of Abraham, Isaac and Jacob.

Act for the sake of both Moses and Aaron;
Act for the sake of both David and Solomon.

Act for the sake of thy holy Jerusalem;
Act for the sake of Zion thy habitation.

Act for the sake of thy Temple's desolation;
Act for the sake of thy altar that was destroyed.

Act for the sake of the spilt blood of thy servants;
Act for the sake of those slain for thy holy name.

¹Jeremiah 50:20.

לִמְעַן בָּאִי בָּאֵשׁ וּבַמָּיִם עַל קְדוֹשׁ שְׁמֶךָ. עֲשֵׂה לִמְעַן תִּינוּקוֹת
שֶׁל בֵּית רַבּוֹן. עֲשֵׂה לִמְעַן יוֹנְמֵי שָׂדִים שְׁלֹא חָטְאוּ. עֲשֵׂה לִמְעַן
נְמוּלֵי חֶלֶב שְׁלֹא פָשְׁעוּ. עֲשֵׂה לִמְעַן יְתוּמִים וְאַלְמָנוֹת. עֲשֵׂה
לִמְעַנְךָ אִם לֹא לִמְעַנְנוּ. עֲשֵׂה לִמְעַנְךָ וְחַוֵּשֵׁינוּ.

עָנְנוּ יְיָ עָנְנוּ. עָנְנוּ אֱלֹהֵינוּ עָנְנוּ. עָנְנוּ אֲבִינוּ עָנְנוּ. עָנְנוּ בּוֹרְאֵנוּ
עָנְנוּ. עָנְנוּ גּוֹאֲלֵנוּ עָנְנוּ. עָנְנוּ דּוֹרְשֵׁנוּ עָנְנוּ. עָנְנוּ הַנֶּאֱמָן
עָנְנוּ. עָנְנוּ וְחֵיק וְחֹסֶד עָנְנוּ. עָנְנוּ זֶה וְזֶה עָנְנוּ. עָנְנוּ חַי וְקַיִם
עָנְנוּ. עָנְנוּ טוֹב וּמַטִּיב עָנְנוּ. עָנְנוּ יוֹדֵעַ יָצָר עָנְנוּ. עָנְנוּ בּוֹכֵשׁ
בְּעָסִים עָנְנוּ. עָנְנוּ לּוֹבֵשׁ צְדָקוֹת עָנְנוּ. עָנְנוּ מַלְדֵּי מַלְכֵי
הַמַּלְכִּים עָנְנוּ. עָנְנוּ נוֹרָא וְנִשְׁגָּב עָנְנוּ. עָנְנוּ סוֹלֵחַ וּמוֹחֵל עָנְנוּ.
עָנְנוּ עוֹנֶה בַּעַת רָצוֹן עָנְנוּ. עָנְנוּ פּוֹדֶה וּמַצִּיל עָנְנוּ. עָנְנוּ צַדִּיק
וְיֹשֵׁר עָנְנוּ. עָנְנוּ קְרוֹב לְקוֹרְאָיו עָנְנוּ. עָנְנוּ רַחוּם וְחַנּוּן עָנְנוּ.
עָנְנוּ שׁוֹמֵעַ אֶל אֲבוּנִים עָנְנוּ. עָנְנוּ תּוֹמֵךְ הַמִּיּוֹמִים עָנְנוּ. עָנְנוּ
אֱלֹהֵי אֲבוֹתֵינוּ עָנְנוּ. עָנְנוּ אֱלֹהֵי אֲבֹרָהָם עָנְנוּ. עָנְנוּ פָּחַד יִצְחָק
עָנְנוּ. עָנְנוּ אֲבִיר יַעֲקֹב עָנְנוּ. עָנְנוּ מְשֻׁבַּ אֶמְחֹת עָנְנוּ. עָנְנוּ
עֹזֶרֶת הַשְּׂבָטִים עָנְנוּ. עָנְנוּ קֹשֶׁה לְכַעֵס עָנְנוּ. עָנְנוּ רֵד לְרַצוֹת
עָנְנוּ. עָנְנוּ עוֹנֶה בַּעַת צָרָה עָנְנוּ. עָנְנוּ אָבִי יְתוּמִים עָנְנוּ.
עָנְנוּ דִּבֵּן אֲלֵמָנוֹת עָנְנוּ.

Psalm 66:12), באנו באש ובמים is based on the expression באי באש ובמים, signifying extreme dangers. Water and fire are metaphorically applied to serious perils in Isaiah 43:2 ("I will be with you when you pass through waters, no rivers shall overflow you; when you pass through fire, you shall not be scorched, no flames shall burn you").

and the immediately preceding two lines are identical with those included in the prayer אבינו מלכנו. The same applies to the last two lines of this passage, which happen likewise to be found toward the end of אבינו מלכנו.

פחד יצחק, the object of Isaac's reverence, is a phrase borrowed from Genesis 31:42, 53. The phrase אביר יעקב, the Mighty One of Jacob, is repeatedly found in the Bible.

Aet for the sake of those slaughtered for thy Oneness;

Aet for the sake of those who sanetified thy name.

Aet for the sake of the young, blameless school ehildren;

Aet for the sake of the infants who have not sinned.

Aet for the sake of bereaved orphans and widows;

Aet for thy own sake, if not for ours, and save us.

Answer us, O Lord, answer us;

Answer us, our God, answer us.

Answer us, our Father, our Creator, our Redeemer, answer us.

Answer us, our Guardian, O faithful God, answer us.

Answer us, thou who art ever kind, pure and just, answer us.

Answer us, thou who art eternal and benefieent, answer us.

Answer us, thou who knowest our impulse, answer us.

Answer us, thou who dost suppress anger, answer us.

Answer us, thou who art robed in righteousness, answer us.

Answer us, supreme King of kings, revered and exalted, answer us.

Answer us, thou who dost pardon at a time of grace, answer us.

Answer us, thou who dost deliver and save, answer us.

Answer us, thou who art upright and just, answer us.

Answer us, thou who art near all who eall to thee, answer us.

Answer us, thou who art mereiful and graeious, answer us.

Answer us, thou who hearest the needy, answer us.

Answer us, thou who sustainest the faithful, answer us.

Answer us, God of Abraham and Isaae and Jacob, answer us.

Answer us, thou Refuge of our mothers, answer us.

Answer us, thou who didst help the tribes, answer us.

Answer us, thou who art slow to anger, answer us.

Answer us, thou who art easy to reeoneile, answer us.

Answer us at a time of distress, answer us.

Answer us, Father of orphans, answer us.

Answer us, Champion of widows, answer us.

מי שְׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְיִצְחָק בְּנוֹ בְּשֹׁנְעָקֵד עַל גְּבִי הַמִּזְבֵּחַ
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְיַעֲקֹב בְּבֵית אֵל
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְאַבּוֹתֵינוּ עַל יָם סוּף
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְמֹשֶׁה בְּחוֹרֵב
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְאַהֲרֹן בְּמַחֲתָה
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְפָנְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְיֵהוֹשֻׁעַ בְּגִלְגָּל
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְשִׁמְשׁוֹן בְּמַצָּפָה
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִּירוּשָׁלַיִם
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְאַלְיָהוּ בְּהַר הַכְּרִמָּל
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְאַלְיָשֶׁעַ בִּירֵיחוֹ
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְיוֹנָה בְּמַעַי הַדָּגָה
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְחֻזְקִיָּהוּ בְּחָלָיו
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְחַנְנִיָּה מִשְׁאֵל וַעֲזָרְיָה בְּתוֹךְ כְּבֹשֶׁן הָאֵשׁ
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְדָנְיָאֵל בְּגֹב הָאֲרִיּוֹת
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְמַרְדְּכַי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּיָּרָה
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְעֹזְרָא בְּגִלְגָּל
 הוא יִעֲנֶנּוּ.
 מי שְׁעָנָה לְכָל הַצַּדִּיקִים וְהַחֲסִידִים
 הוא יִעֲנֶנּוּ.
 וְהַתְּמִימִים וְהַיֹּשְׁרִים
 רַחֲמָנָא רַעְנִי לְעַנְיָ עֲנִיָּא. רַחֲמָנָא רַעְנִי לְמַכְיָ רּוּחָא
 עֲנִיָּא. רַחֲמָנָא רַעְנִי לְתַבִּירִי לָבָא עֲנִיָּא. רַחֲמָנָא עֲנִיָּא,
 רַחֲמָנָא חוּס, רַחֲמָנָא פֶּרֶק, רַחֲמָנָא שָׁזַב, רַחֲמָנָא רַחֵם עָלָן,
 הִשְׁתָּא בַּעֲלָא וּבִזְמוֹן קָרִיב.

- May he who answered* Abraham our father on Mount Moriah,
His son Isaac bound on the altar,
Jacob in Bethel and Joseph in prison,
Answer us.
- May he who answered* our forefathers at the Red Sea,
Moses at Horeb, Aaron with censer,
And Phinehas when he rose from the people,
Answer us.
- May he who answered* Joshua in Gilgal, Samuel in Mizpah,
David and his son Solomon in Jerusalem,
Elijah on Carmel, and Elisha in Jericho,
Answer us.
- May he who answered* Jonah in the fish, Hezekiah in his illness,
Hananiah, Mishael, Azariah in the furnace,
And Daniel in the lions' den,
Answer us.
- May he who answered* Mordecai and Esther in Shushan the castle,
Ezra in the captivity, and all saintly men,
The faithful and the upright,
Answer us.

Merciful God, who dost answer the humble, the contrite and broken-hearted, answer us. Merciful God, have pity on us and save us now, speedily and soon.

במחנה alludes to the incense offered by Aaron to ward off the plague that broke out after the rebellion of Korah.

וליל the first encampment of the Israelites after crossing the Jordan, and their headquarters during the conquest of Canaan.

במצפה alludes to I Samuel 7:9-14, describing Israel's victory over the Philistines.

בהר הכרמל refers to Elijah's desperate struggle against Baal worship, related in I Kings 18:21-46. Elisha healed with salt the water of the spring at Jericho (II Kings 2:20-22).

The ark is opened.

On Sabbath omit:

אָבִינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ, אִין לָנוּ מַלְךְ אֶלָּא אַתָּה.
 אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
 אָבִינוּ מַלְכֵנוּ, חַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
 אָבִינוּ מַלְכֵנוּ, בְּטֵל מַעֲלֵינוּ בָּל גְּזֵרוֹת קָשׁוֹת.
 אָבִינוּ מַלְכֵנוּ, בְּטֵל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
 אָבִינוּ מַלְכֵנוּ, הַפֵּר עֲצַת אוֹיְבֵינוּ.
 אָבִינוּ מַלְכֵנוּ, בִּלְעָה כָּל צָר וּמַשְׁטֵין מַעֲלֵינוּ.
 אָבִינוּ מַלְכֵנוּ, סָתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטֵרֵינוּ.
 אָבִינוּ מַלְכֵנוּ, בִּלְעָה דָּבָר וַחֲרָב וְרָעַב, וְשָׂבִי וּמַשְׁחִית
 וְעוֹן וְשֹׂמֵד, מִבְּנֵי בְרִיתֶךָ.
 אָבִינוּ מַלְכֵנוּ, מִנֵּעַ מִגּוֹפָה מִנְחֶלֶתֶךָ.
 אָבִינוּ מַלְכֵנוּ, סִלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.
 אָבִינוּ מַלְכֵנוּ, מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ.
 אָבִינוּ מַלְכֵנוּ, מַחֲזִיק בְּרַחֲמֶיךָ הָרַבִּים בָּל שְׂטָרֵי חוֹבוֹתֵינוּ.

Responsively

אָבִינוּ מַלְכֵנוּ, הַחַיִּירָנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ, שְׁלַח רַפּוּאָה שְׁלָמָה לְחוֹלֵי עַמֶּךָ.
 אָבִינוּ מַלְכֵנוּ, קַרַע רָע גִּזְרֵי דִינֵנוּ.
 אָבִינוּ מַלְכֵנוּ, זָבְרָנוּ בְּזָבְרוֹן טוֹב לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסִפְרֵי חַיִּים טוֹבִים.

אָבִינוּ מַלְכֵנוּ is mentioned in the Talmud (Ta'anith 25b) as the prayer of Rabbi Akiba on a fast day. In the ninth century *Siddur* of Rav Amram Gaon there are only twenty-five verses of *Avinu Malkenu*. In the course of time the

*The ark is opened.**On Sabbath omit:*

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no king except thee.

Our Father, our King, deal with us kindly for the sake
of thy name.

Our Father, our King, renew for us a good year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries
and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity,
destruction, iniquity and persecution from thy people of
the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and
sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records
of our sins.

Responsively

Our Father, our King, bring us back in perfect repentance
to thee.

Our Father, our King, send a perfect healing to the sick
among thy people.

Our Father, our King, tear up the evil sentence decreed
against us.

Our Father, our King, remember us favorably.

Our Father, our King, inscribe us in the book of a happy life.

number has been increased on account of disaster and persecution. Since this prayer directly refers to a long series of human failings and troubles, it is omitted on Sabbath when one ought not to be sad but cheerful.

אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר נִאֲלָה וְיִשׁוּעָה.
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה.
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר זְכוּת.
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
 אָבִינוּ מֶלֶכְנוּ, הִצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.
 אָבִינוּ מֶלֶכְנוּ, הָרַם קֶרֶן יִשְׂרָאֵל עַמָּךְ.
 אָבִינוּ מֶלֶכְנוּ, הָרַם קֶרֶן מִשְׁתָּחָה.
 אָבִינוּ מֶלֶכְנוּ, מֵלֵא יִדְּנוּ מִבְּרוּתְךָ.
 אָבִינוּ מֶלֶכְנוּ, מֵלֵא אֲסָמִינוּ שָׁבַע.
 אָבִינוּ מֶלֶכְנוּ, שָׁמַע קוֹלְנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מֶלֶכְנוּ, קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת הַפִּלְתָּנוּ.
 אָבִינוּ מֶלֶכְנוּ, פָּתַח שַׁעֲרֵי שָׁמַיִם לְהַפְלִתָנוּ.
 אָבִינוּ מֶלֶכְנוּ, נָא אַל תִּשְׁבְּנוּ רִיקָם מִלְּפָנֶיךָ.
 אָבִינוּ מֶלֶכְנוּ, זְכוּר כִּי עָפַר אֲנִיָּהּ.
 אָבִינוּ מֶלֶכְנוּ, תִּתֵּן הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים
 וְעַת רָצוֹן מִלְּפָנֶיךָ.
 אָבִינוּ מֶלֶכְנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁהּ.

and the next two verses refer to martyrdom in the cause of religion. *Kiddush ha-Shem* ("sanctification of God's name") has always been the highest standard of Jewish ethics. The *Akedah*, the attempted self-sacrifice of Isaac, is read on Rosh Hashanah as an example of martyrdom which Isaac offered to all his descendants. In the course of time, the term *Kiddush ha-Shem*

Our Father, our King, inscribe us in the book of redemption and salvation.

Our Father, our King, inscribe us in the book of maintenance and sustenance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

assumed a wide meaning. Every act of humanity and generosity is considered in the Talmud as an act of sanctifying God's name. The deep feeling of responsibility for his people has inspired the Jew to show by noble deeds his allegiance to the God of his fathers.

אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחִידָה.
 אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן בָּאִי בָאֵשׁ וּבַמֵּיִם עַל קְדוֹשׁ שְׁמֶךָ.
 אָבינו מֶלֶכְנוּ, נָקוּם וְנִקְמַת יָדֵם עֲבָרֶיהָ הַשְׁפוּדָה.
 אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן אִם לֹא לָמַעַנּוּ.
 אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן וְהוֹשִׁיעֵנוּ.
 אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן רַחֲמֶיךָ הָרַבִּים.
 אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא
 שֶׁנִּקְרָא עָלֵינוּ.
 אָבינו מֶלֶכְנוּ, חַנּוּן וְעֻנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

תהלים כד

Responsively

לָדוֹר מְזֻמּוֹר. לִי הָאָרֶץ וּמְלוֹאָתָהּ, תִּבְלֵ וַיֵּשְׁבִי בָהּ.
 כִּי הוּא עַל יָמִים יִסְדָּהָ, וְעַל נְהָרוֹת יִבֹּנְנָהּ.
 מִי יַעֲלֶה בָהֶר יֵי, וּמִי יָקוּם בְּמָקוֹם קָדְשׁוֹ.
 נָקִי כַפַּיִם וּבֶרֶךְ לִבָּב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי
 וְלֹא נִשְׁבַּע לְמַרְמָה.
 יֵשׂא בְרָכָה מֵאֵת יֵי, וּצְדָקָה מֵאֵלֹהֵי יִשְׁעוֹ.
 זֶה דּוֹר וְדֹרָשׁוֹ, מִבְּקָשֵׁי פְנִיָּה, יַעֲקֹב, סֶלָה.
 שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם,
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
 מִי זֶה מֶלֶךְ הַכְּבוֹד, יֵי עֲזוֹ וְגִבּוֹר, יֵי גִבּוֹר מֶלֶךְ חֲמָה.
 שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יֵי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֶלָה.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

The ark is closed.

Psalm 24

Responsively

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants.

For it is he who has founded it upon the seas, and established it on the floods.

Who may ascend the Lord's mountain?

Who may stand within his holy place?

He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully.

He will receive a blessing from the Lord, and justice from his saving God.

Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob.

Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in.

Who, then is the glorious King? The Lord strong and mighty, the Lord strong in battle.

Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in.

Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי בְּרָא בְרֻעוּתָהּ;
וַיִּמְלִיף מִלְּבוּתָהּ, וַיַּצְמַח פְּרָקְנָה וַיִּקְרַב מְשִׁיחָה, בְּתַיִיבֹן
וּבְיוֹמֵיבֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיף הוּא, לְעָלְמָא לְעָלְמָא
מִכָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְיָרוּ בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְרֻעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבְּחָתָא לְאֲדוֹן הַכֹּל, לְתַת גְּדָלָה לְיוֹצֵר בְּרָאשִׁית,
שְׁלָא עֲשֵׂנוּ כְגוּיִי הָאֲרֻצוֹת, וְלֹא שְׁמַנּוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה;
שְׁלָא שָׂם חֻלְקֵנוּ בְּהֵם, וְנִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאַנְחֵנוּ בּוֹרְעִים
וּמְשַׁתַּחֲוִים וּמוֹדִים לְפָנֵי מַלְאֲכֵי הַמַּלְאָכִים, הַקְדּוֹשׁ בְּרוּךְ
הוּא, שְׁהוּא נוֹטֵה שְׁמֵינִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם
מִמַּעַל, וְשִׁכִּינֵת עִזּוּ בְּנִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else;

The Kaddish has five different forms: 1) קדיש דרבנן, recited after the reading of passages from the Talmud; 2) קדיש שלם, the full-Kaddish, recited by the Reader at the end of the service; 3) קדיש חצי, the half-Kaddish, recited by the Reader between sections of the service; 4) קדיש יתום, the mourners' Kaddish, recited by the mourners after the service and after the recitation of certain psalms; 5) קדיש לאחאחדא, an expanded form of the mourners' Kaddish, recited at the cemetery after a burial.

אַמַּת מִלְכָּנוּ, אָפֶס זוֹלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וַחֲשַׁבְתָּ אֶל לְבָבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמוֹעֵל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

וְעַל כֵּן נִקְנָה לָךְ, יי אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת עֲזָךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת וּפְרִתוֹן; לְתַנּוֹן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. וּפִירוֹ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְבֵל, כִּי לָךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יי אֱלֹהֵינוּ, יִכְרְעוּ
וַיִּפְלְאוּ, וְלִכְבוֹד שְׁמֶךָ יִקְרִי יְתָנוּ, וַיִּקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתְךָ,
וְתַמְלוּךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,
וְלְעוֹלָמֵי עַד תַּמְלוּךְ בְּכָבוֹד, בְּתוֹב בְּתוֹרָתְךָ: יי יִמְלֹךְ
לְעֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יי לְמַלְךְ עַל כָּל הָאָרֶץ;
בַּיּוֹם הַזֶּה וַיְהִי יי אַחֵד וְשִׁמוֹ אַחֵד.

MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֶךָ רַבָּא בְּעֻלְמָא דִּי בְרָא כְרַעוּתְהָ;
וַיִּמְלִיךְ מַלְכוּתְהָ, וַיַּצְמַח פְּרָקְנָה וַיִּקְרַב מְשִׁיחָה, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְנוֹן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֶךָ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא
מְכַל בְּרַכְתָּא וְשִׁירְתָּא, וְשִׁבְחָתָא וְנִחְמָתָא, דְאִמְרוּן בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹Deuteronomy 4:39. ²Exodus 15:18. ³Zechariah 14:9.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

אַל תִּירָא מִפֶּחַד פֶּתָאם, וּמִשַּׁאֲת רָשָׁעִים כִּי תָבֵא. עָצוּ
עֲצֵה וְתַפֵּר, בְּדַבְּרוּ דְּכָר וְלֹא יָקוּם, כִּי עֲמָנוּ אַל. וְעַד זִקְנָה
אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל; אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי
אֶסְבֵּל וְאֶמְלֵט.

תהלים כו

לְדָוִד. יְיָ אוֹרִי וְיִשְׁעִי, מִמִּי אִירָא; יְיָ מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד.
בְּקָרֵב עָלַי מִרְעִים לֶאֱכֹל אֶת בָּשָׂרִי, צָרִי וְאֹיְבֵי לִי, תִּקְחָה
בָּשָׂרִי וְנַפְלֹו. אִם תִּחַנֶּנָּה עָלַי מִחַנְנָה, לֹא יִירָא לְבָבִי; אִם תִּקְוִים
עָלַי מִלִּחְמָה, בְּזֹאת אֲנִי בֹטָח. אַחַת שְׁאֵלְתִּי מֵאֵת יְיָ, אֲזִיחָה
אֲבַקֵּשׁ: שְׁבִתִּי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחַיּוֹת בְּנֻעָם יְיָ, וּלְבִקֹּר
בְּחִיכָלוֹ. כִּי יִצְפְּנִי בְּסֻפָּה בַּיּוֹם רָעָה, וְסִתְּרֵנִי בְּסִתְּרֵי אֲהָלָיו;
בְּצוּר יְרוּמָמִנִי. וְעִתָּה יְרוֹם רֹאשִׁי עַל אֹיְבֵי סִבִּיבוֹתַי, וְאֲזַבְּחָהּ
בְּאַהֲלֹו זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאֲזַמְּרָה לַיְיָ. שְׁמַע, יְיָ, קוֹלִי
אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי. לֵךְ אָמַר לְבָבִי, בִּקְשׁוּ פָנָי; אֵת פְּנִיָּה, יְיָ,
אֲבַקֵּשׁ. אַל תִּסְתֵּר פְּנִיָּה מִמֶּנִּי, אַל תֵּט בְּאַף עֲבָדְךָ, עֲזָרְתִּי
הִיָּה; אַל תִּשְׁשֵׁנִי וְאַל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁעִי. כִּי אָבִי וְאִמִּי
עֲזָבוּנִי, וְיִי יֹאסִפֵּנִי. הוֹרֵנִי יְיָ בְּדִרְכְּךָ, וְנִחַנִּי בְּאַרְחַ מִישׁוֹר, לִמְעַן
שָׁרְרִי. אַל תִּתְּנֵנִי בְּגִפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שֹׁקֵר וַיִּפְחַח חֲמָס.
לֹאֵל הָאֲמִנְתִּי לִרְאוֹת בְּטוֹב יְיָ בְּאַרְץ חַיִּים. Reader קְנוּה אֵל יְיָ,
חֲזֹק וְאַמֵּץ לְבָבְךָ, וְקְנוּה אֵל יְיָ.

Mourners' Kaddish.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

אֲדוֹן עוֹלָם אֲשֶׁר מָלָךְ	בְּטָרִם כָּל יַצִּיר נִבְרָא.
לַעֲשֵׂת נַעֲשָׂה בְּחֶפְצוֹ כָּל	אֲזִי מְלָכְךָ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִכְלוֹת הַכֹּל	לְכַבְדּוֹ יִמְלֹךְ נִזְרָא.
וְהוּא הָיָה וְהוּא הֵנָּה	וְהוּא יִהְיֶה בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי	לְהַמְשִׁיר לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית	וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְהוּא אֵלֵי וְחִי נֶאֱלִי	וְצוּר חֲבִלִי בַּעֲת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי	מִנַּת בּוֹסִי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי	בַּעֲת אִישָׁן וְאֶעִירָה.
וְעַם רוּחִי נִנְיָתִי	יְיָ לִי וְלֹא אֵירָא.

שיר הכבוד and שיר ה'הודו pages 209–235

treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. In his famous hymn *Kether Malkhuth*, which is appended to the Sephardic liturgy for the evening service of Yom Kippur, Ibn Gabirol addresses God in terms which bear traces of the theme of *Adon Olam*. He writes:

לֵךְ בְּדוֹאֵי מַעְלָה וּמַסָּה יַעֲדוּ, כִּי הִמָּה יִאֲבְדוּ וְאַתָּה תַעֲמֹד. לֵךְ הַגְּבוּרָה אֲשֶׁר
בְּסוּדָה נִלְאוּ רַעֲיוֹנָיו לַעֲמֹד, כִּי עֲצַמָּת מִמֶּנּוּ מֵאֵד ... לֵךְ הַשֵּׁם הַנֶּעְלָם מִמְּתֵי חֻכָּמָה,
וְהַפֶּתַח הַסּוּבֵל הָעוֹלָם עַל בְּלִימָה, וְהִיכָלֶת לְהוֹצִיא לְאוֹר כָּל תַּעֲלוּמָה... לֵךְ
הַסּוּדוֹת אֲשֶׁר לֹא יִכִּילִם שָׁכָל וְרַעֲיוֹן, וְהַחַיִּים אֲשֶׁר לֹא יִשְׁלַט עֲלֵיהֶם כָּלִיוֹן... לֵךְ
הַמַּצִּיאוֹת אֲשֶׁר מַצִּיל מֵאוֹרוֹ נְהִיָּה כָּל הוּהָ, אֲשֶׁר אֶמְדֶּנּוּ בְּצִלוֹ נְהִיָּה... אַתָּה אֶחָד,
וּבְסוּד אַחֲדוּתָךְ חֻכְמִי לֵב יִתְמָהוּ, כִּי לֹא יִדְעוּ מֶה הוּא... אַתָּה אֶחָד, וְלֹא כְּאֶחָד
הַקְּנוֹי וְהַמְּנוֹי, כִּי לֹא יִשְׁיֶנּה רַבּוֹי וְשׁוֹנֵי, לֹא תֵאֵד וְלֹא כְּנוֹי. אַתָּה אֶחָד, וְלִשׁוֹם לֵךְ
חֵק תִּבְּגֵל וְנִלְאָה הַיּוֹנִי, עַל כֵּן אֶמְדָּתִי אֲשַׁמְּדָה דְּדָכִי מִחֲטוֹא בְּלִשׁוֹנִי... אַתָּה נִמְצָא
וְלֹא יִשְׁיֶנּה שְׁמַע אֲזוֹן וְלֹא דְאוֹת עֵינַי, וְלֹא יִשְׁלַט בְּךָ אֵיף וְלִקְחָה וְאֵין... אַתָּה נִמְצָא.

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.
 He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

Hymn of Oneness and Hymn of Glory, pages 210-236

וּבְטָרָם הָיִיתָ כָּל יָמֵינוּ הָיִיתָ, וּבְלֵי מָקוֹם חָנִיתָ... אַתָּה חַי, וְלֹא מִזְמַן קָבוֹעַ, וְלֹא מֵעַתָּה
 יָרוּעַ... אַתָּה חַי, וְלֹא כְחַי אֲדָם לְהַכֵּל דָּמָה, וְסוּפוֹ עָשׂ וְדָמָה. אַתָּה חַי, וְהַמְצִיעַ
 לְסוּדָה יִמְצָא מַעֲנוֹ עוֹלָם, וְאֶכֶל וְחַי לְעוֹלָם... אַתָּה אֱלֹהִים, וְכָל הַבְּרִואִים עֲרִיף...
 וְלֹא יִחָסֵר כְּבוֹדָה, בְּגִלְל עוֹבְרֵי בְלַעֲרִיהָ, כִּי כֹנֶנֶת כָּלָם לְהַצִּיעַ עֲרִיף, אֲבָל הֵם
 פְּעוּדִים מְנִיחַ פְּנִיָּהֶם דָּרָה הַמֶּלֶךְ, וְהָעוֹ מִן הַדָּרָה... וְכָלָם חָשְׁבוּ כִּי לְחַפְצָם
 נָגְעוּ, וְהֵם לְרִיק יָגְעוּ. אֲךָ עֲבָרִיהָ הֵם כְּפִקְחִים, הַהוֹלְכִים דָּרָה נְכוּחִים. לֹא סָרוּ
 יָמִין וּשְׂמָאל מִן הַדָּרָה, עַד בּוֹאֵם לְחַצֵּר בֵּית הַמֶּלֶךְ... אַתָּה חָכֵם, וְקִדְמוֹן לְכָל
 קִדְמוֹן... וְלֹא לְמִדָּת מַבְלַעֲרִיהָ, וְלֹא קִנִּיתָ חֻכָּמָה מִזִּילָתָהּ...

BROTHERHOOD

Have we not all one Father? Has not one God created us?
Then why do we break faith with one another?

How good and pleasant it is for brethren to live in harmony!
It is here that the Lord has given his blessing of life eternal.

You have been told, O man, what is good;
What does the Lord require of you?

To do justice, to love kindness,
And to walk humbly with your God.

How beautiful upon the mountains are the feet of a herald
Who brings good news of peace, tidings of relief.

In after days it shall be that the Lord's house
Shall rise, towering over every mountain.

To it shall all the nations stream,
And many people will go and exclaim:

Come, let us go to the Lord's mountain,
To the house of the God of Jacob,

That he may instruct us in his ways,
And that we may walk in his paths.

They will beat their swords into plowshares,
And their spears into pruning-hooks.

Nation will not lift up sword against nation,
No longer shall men learn to fight.

Then the wolf will lodge with the lamb,
And the leopard will lie down with the kid.

None shall injure, none shall kill,
For the land shall be full of the knowledge of the Lord.¹

¹*From the Bible.*

RULES OF CONDUCT

The world is based on three principles:

Torah, worship, and kindness.

Let your house be wide open to all;

Treat the poor as members of your own family.

Get yourself a companion,

And judge all men favorably.

Keep aloof from a bad neighbor,

And do not associate with an evil man.

Be of the disciples of Aaron,

Loving peace and pursuing peace.

Be one who loves his fellow men,

And draws them near to the Torah.

Say little but do much,

And receive all men cheerfully.

Be careful to do a minor *mitzvah*

Just as well as a major one.

Do God's will as you would do your own will;

Sacrifice your will for the sake of his will.

Let your friend's honor be as dear to you as your own,

And do not be easily provoked to anger.

Know whence you came, whither you are going,

And before whom you are to give a strict account.

Give to God of his own,

For you and yours are his.

One who is liked by men is liked by God;

One who is not liked by men is not liked by God.

Who is wise? He who learns from every man.

Who is strong? He who subdues his evil impulse.

Who is rich? He who is content with his lot.

Who is honored? He who honors his fellow men.¹

¹From the *Ethics of the Fathers*.

TORAH

My God, guard my tongue from evil,
And my lips from speaking falsehood.

Open my heart to thy Torah,
That I may follow thy commands.

Make study of thy Torah pleasant
To thy people, the house of Israel,

That we and our descendants may all
Know thy name and learn thy Torah.

Torah is likened to water,
To wine, oil, honey, and milk.

As water is free for all,
So is Torah free for all.

As water brings life to the world,
So Torah brings life to the world.

As water refreshes the spirit of man,
So Torah refreshes the spirit of man.

As water cleanses the body,
So Torah cleanses the mind.

As wine improves with age,
So Torah improves with age.

As wine cheers man's heart,
So Torah cheers man's heart.

As ointment comforts head and body,
So Torah comforts head and body.

As honey and milk are sweet,
So the words of Torah are sweet.

Greater is the study of Torah,
Than the restoration of the Temple.¹

¹*From midrashic literature.*

TRAINING

Children are a gift of the Lord;
Offspring is a reward from him.

Grandchildren are the crown of old men,
And fathers are the pride of their children.

Train a child in the way he is to go,
And he will never leave it even when he is old.

Let your father and mother be happy;
Let your mother thrill with joy.

A sensible son is a joy to his father,
But a foolish son is a grief to his mother.

Listen, my son, to your father's instructions;
Reject not your mother's teachings.

Above all things get wisdom;
At any cost get knowledge.

Bend your ear, hear the words of the wise;
Apply your mind to understand them.

He who does not increase his knowledge, decreases it;
He who does not study deserves to die.

Do not say, "When I shall have leisure I shall study,"
For you may never have leisure.

The more Torah study, the more life;
The more schooling, the more wisdom.

Give yourself to studying the Torah,
For it does not come to you by inheritance.

If one learns when he is young, to what is he like?
To ink written on clean, fresh paper.

If one learns when he is old, to what is he like?
To ink written on blotted, used paper.

If you lack knowledge, what have you acquired?
If you acquired knowledge, what do you lack?¹

¹*Book of Proverbs, Pirké Avoth and, Midrash.*

פֶּתַח אֱלֹהֵיוּ וְאָמַר: רַבּוֹן עֲלָמִין, אַנְתָּ הוּא חַד וְלֹא בְחֻשְׁבָּן.
 אַנְתָּ הוּא עֲלָאָה עַל כָּל עֲלָאִין, סְתִימָא עַל כָּל סְתִימִין; לִית
 מְחֻשְׁבָּה תְּפִיסָא בְּךָ כָּלָל. אַנְתָּ הוּא דְאַפְקֵת עֶשֶׂר תְּקוּנִין,
 וְקָרִינוּ לַחֲוֵן עֶשֶׂר סְפִירָן, לְאַנְהָא בְּהוֹן עֲלָמִין סְתִימִין דְּלֹא
 אֲתַגְלִין וְעֲלָמִין דְּאֲתַגְלִין, וּבְהוֹן אֲתַבְּסִיאת מִבְּנֵי נָשָׂא. וְאַנְתָּ
 הוּא דְקָשֶׁר לֹון וּמִנְחַד לֹון. וּבְנִין דְּאַנְתָּ מְלָנָא, כָּל מֶן דְּאַפְרֵשׁ
 חַד מִן חֲבֵרָה מֵאֲלִין עֶשֶׂר סְפִירָן, אֲתַחֲשֵׁב לָהּ בְּאֵלֹו אֲפֵרֵשׁ
 בְּךָ. וְאֲלִין עֶשֶׂר סְפִירִין, אַנּוּן אֲזִלִין בְּסִדְרָן, חַד אֲרִיד וְחַד
 קָצִיר וְחַד בִּינּוּנִי. וְאַנְתָּ הוּא דְאַנְהָג לֹון וְלִית מֶן דְּאַנְהָג לָהּ,
 לֹא לְעֲלָא וְלֹא לְתַתָּא וְלֹא מִכָּל סְטָרָא. לְבוּשִׁין תְּקַנְתָּ לֹון
 דְּמִנְהוּ פְּרָחִין נִשְׁמָתִין לְבְנֵי נָשָׂא. וּבְמָה גּוֹפִין תְּקַנְתָּ לֹון
 דְּאַתְקָרִיאוּ גּוֹפִין לְגַבִּי לְבוּשִׁין דְּמִכְסֵּן עֲלִיהוֹן, וְאַתְקָרִיאוּ
 בְּתַקּוּנָא דָּא: חֲסֵד דְּרוּעָא יְמִינָא; גְּבוּרָה דְּרוּעָא שְׂמָאלָא;
 תְּפָאֲרֵת גּוֹפָא; נֶצַח וְחֹד תְּרִין שׁוֹקִין; יְסוֹד סִימָא דְּגּוֹפָא,
 אוֹת בְּרִית קֹדֶשׁ; מַלְכוּת פֶּה, תּוֹרָה שְׁבַעַל פֶּה קָרִינוּ לָהּ;
 חֲכָמָה מוֹחָא, אִיהִי מְחֻשְׁבָּה מְלָנָא; בִּינָה לְבָא, וּבִהּ הִלָּב
 מִבִּין; וְעַל אֲלִין תְּרִין כְּתִיב הַנְּסֻתוֹת לִי אֱלֹהִינוּ; בְּתַר
 עֲלִיוֹן אִיהוּ בְּתַר מַלְכוּת, וְעִלָּה אֲתַמַּר מַנִּיד מְרֹאשִׁית אַחֲרִית,
 וְאִיהוּ קַרְקַפְתָּא דְּתַפְלִי, מְלָנָא אִיהוּ יוֹד הָא וְאוּ הָא דְּאִיהוּ
 אֲרַח אֲצִילוֹת. וְאִיהוּ שְׁקִיו דְּאִילָנָא בְּדִרְעוּהִי וְעִנְפוּהִי, כְּמִיָּא
 דְּאַשְׁקִי לְאִילָנָא וְאַתְרֵבִי בְּהוּא שְׁקִיו.

תקוני זוהר, an Aramaic collection of additions to the Zohar on the first section of the Book of Genesis, bears a close resemblance to the original work and deals mainly with the problem of creation. In this passage, the first of the seventy additions, the doctrine of the Ten Sefiroth is defined. According to this doctrine, all that exists has been produced as successive emanations from the Supreme Being; hence, all finite creatures are an essential portion of the Author of the universe. The Ten Sefiroth are divided into three groups

דבון העולמים, אנת הוא עלת העלות וסבת הסבות,
 דאשקי לאילנא בההוא נביעו. ויהוא נביעו איהו בנשמחא
 לגופא, דאיהי חיים לגופא. ובך לית דמיון ולית דיוקנא
 מכל מה דלנאו ולבר. ובקראת שמיא וארעא, ואפקת
 מנהון שמיא וסהרא ובוכביא ומזליא. ובארעא אילני
 ודשאיו, וננתא דערן, ועשבין וחינו, ועופין ונונין, ובני נשא
 לאשתמודע בהון עלאיו, ואיד יתנהגון בהון עלאין ותתאין,
 ואיד אשתמודען מעלאי ותתאי, ולית דידיע בך בלל. ובר
 מנה לית יחודא בעלאי ותתאי, ואנת אשתמודע ארון על
 בלא. וכל ספירין, כל חד אית ליה שם ידיע ובהון אתקריאו
 מלאכיא; ואנת לית לך שם ידיע, ואנת הוא ממלא כל
 שמחן, ואנת הוא שלימו דכלהו. ובך אנת תסתלק מנהון,
 אשתארו בלהו שמחן בגופא בלא נשמחא. אנת חכים ולא
 בחכמה ידיעא, אנת הוא מבין ולא מבינה ידיעא. לית לך
 אתר ידיעא, אלא לאשתמודעא תקפך וחיילך לבני נשא,
 ולאחזאה לון איד אתנהג עלמא בדינא וברחמי, דאנו צדק
 ומשפט, בכם עובדיהון דבני נשא. דין איהו גבורה; משפט
 עמודא דאמצעיתא; צדק מלכותא קדישא; מאזני צדק
 תרין סמכי קשוט; הין צדק אות ברית. בלא לאחזאה איד
 אתנהג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין,
 ולא משפט ידיעא דאיהו רחמי, ולא מכל אליו מדות
 בלל. ברוד יי לעולם, אמן ואמן.

which form the world of thought, the world of soul, and the world of material things, respectively. These triads are united like links to the first Sefirah which emanated from the light of the infinite God, the *En Sof*. The Ten Sefiroth were all combined in the *Adam Kadmon*, the heavenly, primordial man, after whose prototype earthly man is formed.

י' דִּיד נִפְשׁ אָב הִרְחֵמֶנּוּ מְשׁוּף עֲבֹדָה אֶל רְצוֹנָה;
 יְרוּץ עֲבֹדָה כְּמוֹ אֵיל יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָה;
 תַּעֲרֹב לוֹ יְדִידוּתָהּ מִנֹּפֶת צוּף וְכָל טַעַם.
 ה' דוּר נָאָה זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבֵּתָהּ;
 אֲנָא אֶל נָא רָפֵא נָא לָהּ בְּהִרְאוֹת לָהּ נֶעַם זִינָה;
 אֲזִי תִתְחַזֵּק וְתִתְרַפֵּא וְהִיֵּתָה לָהּ שְׂמִיחַת עוֹלָם.
 ו' חֵיק יִהְיֶמוּ נָא כַחֲמִידָה וְחוּסָה נָא עַל בֶּן אֲהוּיָהּ;
 כִּי זֶה בְּכֹה נִבְסָף גִּבְסָפִי לְרֹאוֹת בְּתַפְאֶרֶת עֲזָה;
 אֶלֶּה חֲמִידָה לְבִי, חוּסָה נָא וְאַל תִּתְעַלֵּם.
 ה' גִּלָּה נָא וּפְרוֹשׁ חֲבִיבִי עָלֵי אֶת סִבַּת שְׁלוֹמָהּ;
 תֹּאִיר אֶרֶץ מִכְבוֹדָהּ נְגִילָה וְנִשְׁמָחָה בָּהּ;
 מִהֵר אֲהוּב כִּי בָא מוֹעֵד וְחֲנֻנוּ כִּימֵי עוֹלָם.

בְּרִבּוֹת הַשַּׁחַר

Upon entering the synagogue:

מַה טָּבוּ אֱהֲלֶיהָ יַעֲקֹב, מִשְׁכְּנֶתֶיהָ יִשְׂרָאֵל. וְאַנִּי בָרֵב
 חֲסִידָה אָבֹא בֵיתָהּ, אֲשֶׁתַּחֲוֶה אֶל הַיָּבֵל קִדְשָׁהּ בִּירְאָתָהּ. יי,
 אֶהְבֵּתִי מְעוֹן בֵּיתָהּ, וּמְקוֹם מִשְׁכָּן כְּבוֹדָהּ. וְאַנִּי אֲשֶׁתַּחֲוֶה
 וְאֶכְרַעָה, אֶבְרָכָה לִפְנֵי יי עֲשִׂי. וְאַנִּי תַפְלִיתִי לָהּ, יי, עַת רְצוֹן;
 אֱלֹהִים, בְּרִב־חֲסִידָהּ, עֲנֵנִי בְּאַמֶּת יִשְׁעָהּ.

Before putting on the *tallith*:

בְּרַכֵּי נִפְשִׁי אֶת יי; יי אֱלֹהֵי, נִדְלָתִי מְאֹד, חוֹד וְהָדָר לְבִשְׁתִּי.
 עֲטָה אוֹר בְּשִׁלְמָה, נוֹטָה שָׁמַיִם בִּירְיַעָה.

O dearly beloved, mereiful Father,
 Lead on thy servant unto thy favor;
 As swiftly as a hart thy servant runs,
 That he may bow before thy majesty;
 Thy love to him is sweeter than honey.

Glorious One, thou who art the world's light,
 My soul is love-siek, pining for thy love;
 I beseech thee, O God, restore her health;
 By displaying thy sweet splendor to her,
 She will rally with everlasting joy.

Faithful One, have merey on thy dear ehild;
 For ever so long have I been yearning
 To behold thy glorious majesty;
 These things, only these, does my heart desire;
 Have pity, hide not from my entreaty.

Reveal thyself, my dearly beloved;
 Spread over me thy canopy of peace;
 Shed light upon the earth with thy splendor,
 That we may exult and rejoice in thee;
 Hasten, Loved One, show us graee as of yore.

PRELIMINARY MORNING SERVICE

Upon entering the synagogue:

How goodly are your tents, O Jaeob, your habitations, O Israel!
 By thy abundant graee I enter thy house; I worship before thy
 holy shrine with reverence. O Lord, I love thy abode, the place
 where thy glory dwells. I will worship and bow down; I will bend
 the knee before the Lord my Maker. I offer my prayer to thee,
 O Lord, at a time of graee. O God, in thy abundant kindness,
 answer me with thy saving truth.¹

Before putting on the tallith:

Bless the Lord, O my soul! Lord my God, thou art very great;
 thou art robed in glory and majesty. Thou wrappest thyself in light
 as in a garment; thou spreadest the heavens like a curtain.²

¹ Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14. ² Psalm 104:1-2.

לְשֵׁם יְחִוּד קִדְשָׁא בְּרִיךְ הוּא וּשְׁכֻנָּתוֹ. בְּדַחֲלֵינוּ וּרְחִימוּנוּ,
 לְיַחַד שֵׁם י"ה בּו"ה בְּיַחְוָדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל, תְּרִינֵי
 מִתְעַטֵּף בְּצִיצִית. בֶּן תַּתְעַטֵּף נִשְׁמָתִי וּרְמ"ח אֲבָרֵי וּשְׁס"ה
 נִיּוֹדֵי בְּאוֹר הַצִּיצִית הָעוֹלָה תִּרְנ"נ. וּבְשֵׁם שְׁאֵנִי מִתְכַּסֶּה
 בְּטָלִית בְּעוֹלָם הַזֶּה, בְּדֵ אֲזֻכָּה לְחִלּוּקָא דְרַבְרָבֵנּוּ וּלְטָלִית נָאָה
 לְעוֹלָם הַבָּא, בְּנֵן עֶדְנִי. וְעַל יְדֵי מַצּוֹת צִיצִית הַנֶּחֱלָל נִפְשִׁי,
 וְרוּחִי וְנִשְׁמָתִי וּתְפִלָּתִי, מִן הַחִיצוֹנִים. וְהַטָּלִית יִפְרוֹשׁ בְּנִפְיוֹ
 עֲלֵיהֶם וְיַצִּילֵם, בְּנִשְׁרֵי יַעִיר קִנּוּ עַל גּוֹזְלֵיוֹ יִרְחַף. וְתַהֲא
 חֲשׂוּבָה מַצּוֹת צִיצִית לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא כְּאֵלּוּ קִימָתֶיהָ
 בְּכָל פְּרָטֶיהָ וּדְקָדֻקָּיהָ וּכְבוֹנֻתֶיהָ וְתִרְנ"ג מַצּוֹת הַתְּלוּיִם בָּהּ.
 אָמֵן סְלָה.

When putting on the tallith:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמַצּוֹתָיו
 וְצִוָּנוּ לְהַתְעַטֵּף בְּצִיצִית.

תהלים לו, ח-יא

מִה יִקָּר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל בְּנִפְיָךְ יַחֲסִיוֹן.
 יִרְוֶיז מִנְדָּשׁן בֵּיתְךָ, וְנַחַל עֲדָנֶיךָ תִּשְׁקֶם. כִּי עֲמֻךְ מְקוֹר חַיִּים,
 בְּאוֹרְךָ נִרְאָה אוֹר. מִשֶּׁךְ חֲסִדְךָ לִירְעִיָה, וְצִדְקָתְךָ לְיִשְׁרֵי לֵב.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ	בְּטָרָם כָּל יַעִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל	אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִבְלוֹת הַכֹּל	לְבָדוּ יִמְלוּךְ נִזְרָא.

treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the

In the name of the Holy One, blessed be he, and his divine presence. With reverence and love, in complete unity with all Israel, I am enwrapping myself in the fringed garment. Likewise, may my soul and body be enveloped in the light of the *tsitsith* precept which alludes to the six hundred and thirteen precepts. As I cover myself with a *tallith* in this world, may I deserve to be robed in a dignified garment and a beautiful *tallith* in the world to come, in Paradise. By virtue of the *tsitsith* precept, may my soul and prayer escape the dangers of the profane. May the *tallith* symbolically spread its sheltering wings over them, "like an eagle that stirs its nestlings, fluttering over its young."¹ May my observing the precept of *tsitsith* be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

When putting on the tallith:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

Psalm 36:8-11

How precious is thy kindness, O God! The children of men take refuge in the shadow of thy wings. They have their fill of the choice food of thy house, and thou givest them to drink of thy stream of delights. For with thee is the fountain of life; by thy light do we see light. Extend thy love to those who know thee, and thy truth to the upright in heart.

ADON OLAM

He is the eternal Lord who reigned
Before any being was created.
At the time when all was made by his will,
He was at once acknowledged as King.
And at the end, when all shall cease to be,
The revcred God alone shall still be King.

morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

¹ *Deuteronomy* 32:11.

וְהוּא הָיָה וְהוּא הֵנָּה	וְהוּא יְהִיָּה בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שְׁנֵי	לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַּכְלִית	וְלֹא הָעֵז וְהַמְשָׁרָה.
וְהוּא אֵלֵי וְחִי גָּאֵלִי	וְצוּר חֲבֵלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי	מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי	בְּעֵת אִישָׁן וְאֶעֱיָרָה.
וְעַם רוּחִי נְוִיתִי	יְיָ לִי וְלֹא אֵיֶרָא.
יְגַדֵּל אֱלֹהִים חֵי וַיִּשְׁתַּבַּח	נִמְצָא וְאֵין עֵת אֶל מַצִּיאֹתוֹ.
אֶחָד וְאֵין יְחִיד בִּיחּוּדוֹ	נַעֲלָם וְגַם אֵין סוֹף לְאַחֲדוּתוֹ.
אֵין לּוֹ דְּמוּת חֲנוּף וְאֵינוֹ נוֹף	לֹא נַעֲרוֹף אֵלָיו קִדְשָׁתוֹ.
קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא	רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.
הֵנוּ אֲדוֹן עוֹלָם וְכָל נוֹצֵר	יּוֹרָה נִדְלָתוֹ וּמַלְכוּתוֹ.
שָׁפַע נְבוֹאָתוֹ נִתְּנוֹ אֶל	אֲנָשִׁי סִגְלָתוֹ וְתַפְאָרָתוֹ.
לֹא קָם בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד	נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֶל	עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

יִגְדֵּל is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fourteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading וְכָל נוצר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. יורה is used here in the sense of יסוד, ייִר, ייִד (see Joh 12:7-8; Psalm 145:6-12). In Erubin 65a, יתמלל is taken as the equivalent of יורה.

The Jewish philosophy of Moses Maimonides (1135-1204), summed up in this poem, consists of the following principles: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is

He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.
 He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

YIGDAL

1. Exalted and praised be the living God!
He exists; his existence transcends time.
2. He is One—there is no oneness like his;
He's unknowable—his Oneness is endless.
3. He has no semblance—he is bodiless;
Beyond comparison is his holiness.
4. He preceded all that was created;
The First he is though he never began.
5. He is the eternal Lord; every creature
Must declare his greatness and his kingship.
6. His abundant prophecy he granted
To the men of his choice and his glory.
7. Never has there arisen in Israel
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people
Through his prophet, his own faithful servant.

immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

ראשון ואין ראשית לראשיתו is taken from חובות הלבבות, chapter 6.

אנשי טעלות וחמארתו compare Exodus 19:5; Isaiah 46:13. נאמן ביתו see Numbers 12:7.

לא יחליף האל ולא ימיר דתו לעולמים לזולתו.
 צופה ויודע סתרינו מביט לסוף דבר בקדמותו.
 גומל לאיש חסד כמפעלו נותן לרשע רע כרשעתו.
 ישלח לקץ ימיו משיחנו לפדות מחבי קץ ישועתו.
 מתים יחיה אל ברב חסדו ברוך עדי עד שם תהלתו.

מסכת ברכות יא, א; ס, ב

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
 וצונו על גטילת ידים.

ברוך אתה, יי אלהינו, מלך העולם, אשר יצר את האדם
 בחכמה, וברא בו נקבים ונקבים, חלולים וחלולים. גלוי וידוע
 לפני כסא כבודך, שאם יפתח אחד מהם או יסתם אחד מהם
 אי אפשר להתקיים ולעמוד לפניך. ברוך אתה, יי, רופא כל
 בשר ומפליא לעשות.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
 וצונו לעסוק בדברי תורה.

והעבד-נא, יי אלהינו, את דברי תורתך בפנינו, ובפי
 עמך בית ישראל, ונהיה אנחנו וצאצאינו, וצאצאי עמך בית
 ישראל, בקני יודעי שמך ולומדי תורתך לשמיה. ברוך אתה,
 יי, המלמד תורה לעמו ישראל.

is taken from Proverbs 11:17, and רשע רע from Isaiah 3:11. The Book of Daniel ends with the phrase למן הימן.

In the Siddur of the Spanish-Portuguese Jews a fourteenth line is added to *Yigdal*, which reads: הָנֵם יְסוּד דַּת אֵל וְתוֹרַתוֹ.

9. God will never replace, nor ever change
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;
He repays the evil man for his evil.
12. At time's end he will send our Messiah
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;
Blessed be his glorious name forever.

Talmud Berakhoth 11a; 60b

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, Lord our God, King of the universe, who hast formed man in wisdom, and created in him a system of ducts and tubes. It is well known before thy glorious throne that if but one of these be opened, or if one of those be closed, it would be impossible to exist in thy presence. Blessed art thou, O Lord, who healest all creatures and doest wonders.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to study the Torah.

Lord our God, make the words of thy Torah pleasant in our mouth and in the mouth of thy people, the house of Israel, so that we and our descendants and the descendants of thy people, the house of Israel, may all know thy name and study thy Torah for its own sake. Blessed art thou, O Lord, who teachest the Torah to thy people Israel.

ברוך אתה... אשר קדשנו is an abrupt transition from the second person singular to the third person. Such transitions occur frequently in biblical poetry (compare Psalm 104:1-7; Isaiah 23:16; 47:8; 54:1; Jeremiah 49:4; Micah 1:2). The phrase *ברוך אתה ה'* is borrowed from Psalm 119:12, while *מלך העולם* is taken from Jeremiah 10:10.

The expression *נשילת ידים* (literally, "uplifting the hands") is derived

ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו מכל העמים, ונתן לנו את תורתו. ברוך אתה, יי, גותן התורה.

בסדר ו, כד-כו

יברך יי וישמרה. יאר יי פניו אליה ויחנה. ישא יי פניו אליה, וישם לה שלום.

פאה א, טשנה א; כסכת שבת קכו, א

אלו דברים שאין להם שעור: הפאה, והבבורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהם בעולם הזה והקצין בקימת לו לעולם הבא, ואלו הן: בבור אב ואם, וגמילות חסדים, והשכמת בית המדרש שחרית וערבית, והכנסת אורחים, ובקור חולים, והכנסת פלה, והלגת המה, ועיון תפלה, והקאת שלום בין אדם לחברו; ותלמוד תורה בגג בלם.

סכת ברכות ס, ב

אלהי, נשמה שנתת בי טהורה היא. אתה בראתה, אתה יצרתה, אתה נפתתה בי, ואתה משמרה בקרבי, ואתה עתיד לטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך, יי אלהי ואלהי אבותי, רבון כל המעשים, ארון כל הנשמות. ברוך אתה, יי, המחזיר נשמות לפגרים מתים.

from the custom of lifting up one's hands immediately after washing them as a symbol of purification. The Targum renders שאו ידיכם (Psalm 134:2) by טולו ידיכם.

פאה part of the crop which the owner was required to leave for the benefit of the poor (Leviticus 23:22). According to tradition, the minimum was one-sixtieth of the harvest (Mishnah Peah 1:2).

בכורים the earliest gathered fruits of the season brought to the Temple.

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples and given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

Numbers 6:24-26

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.

Mishnah Peah 1:1; Talmud Shabbath 127a

These are the things for which no limit is prescribed: the corner of the field, the first-fruits, the pilgrimage offerings, the practice of kindness, and the study of the Torah. These are the things the fruits of which a man enjoys in this world, while the principal remains for him in the hereafter, namely: honoring father and mother, practice of kindness, early attendance at the schoolhouse morning and evening, hospitality to strangers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between fellow men; but the study of the Torah excels them all.

Talmud Berakhoth 60b

My God, the soul which thou hast placed within me is pure. Thou hast created it; thou hast formed it; thou hast breathed it into me. Thou preservest it within me; thou wilt take it from me, and restore it to me in the hereafter. So long as the soul is within me, I offer thanks before thee, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed art thou, O Lord, who restorest the souls to the dead.

ראין The nature and value of the offering which all male Israelites were required to present at the Temple is not defined in Deuteronomy 16:16-17.

נמילות חסדים There is no fixed limit to personal service and charity to all men. *Gemiluth hasadim* includes every kind of help.

תלמוד תורה is one of the duties to which there is no prescribed limit. We are to engage in Torah study at all times. The readings from the Bible and the Talmud which form part of the morning service are meant to enable every Jew to have a daily share in the study of the Torah.

ברוך אתה, יי אלהינו, מלך העולם, אשר נתן לשכני בינה
להבחין בין יום ובין לילה.

ברוך אתה, יי אלהינו, מלך העולם, שלא עשני גוי.

ברוך אתה, יי אלהינו, מלך העולם, שלא עשני עבד.

Women say:

Men say:

ברוך אתה, יי אלהינו, מלך העולם, אשר נתן לשכני בינה
להבחין בין יום ובין לילה.

ברוך אתה, יי אלהינו, מלך העולם, פוקח עורים.

ברוך אתה, יי אלהינו, מלך העולם, מלביש ערמים.

ברוך אתה, יי אלהינו, מלך העולם, מתיר אסורים.

ברוך אתה, יי אלהינו, מלך העולם, זוקף כפופים.

ברוך אתה, יי אלהינו, מלך העולם, רוקע הארץ על המים.

ברוך אתה, יי אלהינו, מלך העולם, המכין מצעדי גבר.

ברוך אתה, יי אלהינו, מלך העולם, שעשה לי כל צרכי.

ברוך אתה, יי אלהינו, מלך העולם, אוזר ישראל בגבורה.

ברוך אתה, יי אלהינו, מלך העולם, עושר ישראל בתפארה.

ברוך אתה, יי אלהינו, מלך העולם, הנותן ליער כח.

ברוך אתה, יי אלהינו, מלך העולם, המעביר שנה מעיני
וחנומה מעפעפי.

and the following two blessings are taken from Menahoth 43b. Men thank God for the privilege of performing many precepts which are incumbent only on male Israelites.

שעשני כרצוני is mentioned by David Abudarham (fourteenth century) as a recently introduced blessing to be recited by women.

הנותן ליער כח is not derived from the Talmud but is found in Mahzor

Blessed art thou, Lord our God, King of the universe, who hast given the cock intelligence to distinguish between day and night.

Blessed art thou, Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, Lord our God, King of the universe, who hast not made me a slave.

Men say:

Blessed art thou, Lord our God, King of the universe, who hast not made me a woman.

Women say:

Blessed art thou, Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, Lord our God, King of the universe, who clothest the naked.

Blessed art thou, Lord our God, King of the universe, who settest the captives free.

Blessed art thou, Lord our God, King of the universe, who raisest up those who are bowed down.

Blessed art thou, Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, Lord our God, King of the universe, who guidest the steps of man.

Blessed art thou, Lord our God, King of the universe, who hast provided for all my needs.

Blessed art thou, Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, Lord our God, King of the universe, who removest sleep from my eyes and slumber from my eyelids.

Vitry, the liturgical work which was compiled in the eleventh century by Rabbi Simḥah of Vitry, France, a pupil of Rashi.

ויהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתרגילנו
 בתורתך ונדבקנו במצותיך; ואל תביאנו לא לידי חטא, ולא
 לידי עברה ועון, ולא לידי נסיון, ולא לידי בזיון; ואל ושלטר
 בנו יצר הרע; והרחיקנו מאדם רע ומחבר רע; ונדבקנו ביצר
 הטוב ובמעשים טובים; וכף את יצרנו להשתעבד לך.
 Reader והגנו היום ובכל יום לחן ולחסד ולרחמים בעיניך
 ובעיני כל רואינו, ותגמלנו חסדים טובים. ברוך אתה, יי,
 גומל חסדים טובים לעמו ישראל.

יהי רצון מלפניך, יי אלהי ואלהי אבותי, שתצילני היום
 ובכל יום מעצי פנים ומעוות פנים, מאדם רע, מיצר רע,
 מחבר רע, מושכן רע ומפגע רע; מעין הרע, מלשון הרע,
 ממלשינות, מעדות שקר, משנאת הבירות, מעלילה, ממיתת
 משנה, מחלים רעים, ממקרים רעים ומשטן המושחית, מדין
 קשה ומבעל דין קשה, בין שהוא בן ברית ובין שאינו בן
 ברית, ומדינה של גיהנם.

אלהינו ואלהי אבותינו, זכרנו בזכרון טוב לפניך, ופקדנו
 בפקדת ישועה ורחמים משמי קדם; וזכר-לנו, יי אלהינו,
 אהבת הקדמונים, אברהם יצחק וישראל עבדיך, את הברית
 ואת החסד, ואת השבועה שושבעת לאברהם אבינו בהר
 המוריה, ואת העקדה שעקר את יצחק בנו על גבי המזבח,
 בכתוב בתורתך:

בראשית כב, א-יט

ויהי אחר הדברים האלה, והאלהים נסה את אברהם.
 ויאמר אליו: אברהם, ויאמר הנני. ויאמר: קח נא את בנו,

In the Talmud, the first רצון יהי is phrased in the singular (ודבקי)

May it be thy will, Lord our God and God of our fathers, to make us familiar with thy Torah, and to cause us to adhere to thy precepts. Lead us not into sin, transgression, iniquity, temptation, or disgrace; let not the evil impulse have power over us; keep us far from an evil man and a bad companion; make us cling to the good impulse and to good deeds, and bend our will to submit to thee. Grant us today, and every day, grace, favor and mercy, both in thy sight and in the sight of all men, and bestow loving-kindness on us. Blessed art thou, O Lord, who bestowest loving-kindness on thy people Israel.

May it be thy will, Lord my God and God of my fathers, to deliver me today, and every day, from impudent men and insolence, from an evil man and an evil impulse, from a bad companion and a bad neighbor, and from meeting with any evil; from an evil eye and an evil tongue, from slander and false testimony, from human hatred and wanton charges, from violent death and severe disease, from an evil fate and a destructive adversary, from an oppressive lawsuit and a hard opponent, be he a man of the covenant or not, and from punishment in the hereafter.

Our God and God of our fathers, remember us favorably and visit us with mercy and salvation from the eternal high heavens. Remember in our favor, Lord our God, the love of our ancestors Abraham, Isaac and Israel thy servants. Remember the covenant, the kindness, and the oath which thou didst swear to our father Abraham on Mount Moriah, and the binding of Isaac his son on the altar, as it is written in thy Torah:

Genesis 22:1-19

And it came to pass after these things that God put Abraham to the test, and said to him: "Abraham"; and he answered: "Here I am." Then he said: "Take your son, your only son, Isaac, whom

while the second יהי רצון is reported in singular and plural (Berakboth 16b; Shabbath 30b).

אברהם Abraham's faith was put to the supreme test when he was commanded to sacrifice Isaac. This was the tenth and the greatest of the trials he had to face, to prove that he was worthy of being the founder of the Jewish people. This narrative portrays also the faith and obedience of Isaac.

אֶת יְחִידָהּ, אֲשֶׁר אֶהְבֶּתָּ, אֶת יִצְחָק, וְלֵךְ לְךָ אֶל אֶרֶץ הַמִּרְיָה,
 וְהֵעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים. וַיִּשָּׁב
 אֲבִרְהָם בְּבִקְרָה, וַיַּחֲבֹשׁ אֶת חֲמורוֹ, וַיִּקַּח אֶת שְׁנֵי נַעֲרָיו אִתּוֹ
 וְאֶת יִצְחָק בְּנוֹ; וַיִּבָּקַע עֲצֵי עֹלָה, וַיָּקֶם וַיֵּלֶךְ אֶל הַמָּקוֹם אֲשֶׁר
 אָמַר לוֹ הָאֱלֹהִים. בַּיּוֹם הַשְּׁלִישִׁי, וַיִּשָּׂא אֲבִרְהָם אֶת עֵינָיו וַיֵּרָא
 אֶת הַמָּקוֹם מֵרָחֹק. וַיֹּאמֶר אֲבִרְהָם אֶל נַעֲרָיו: שִׁבּוּ לָכֶם פֹּה
 עִם הַחֲמור, וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עַד פֹּה, וְנִשְׁתַּחֲוֶה וְנִשְׁיָכָה
 אֲלֵיכֶם. וַיִּקַּח אֲבִרְהָם אֶת עֲצֵי הָעֹלָה וַיִּשֶׂם עַל יִצְחָק בְּנוֹ,
 וַיִּקַּח בָּיְדוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכָלָה, וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיֹּאמֶר
 יִצְחָק אֶל אֲבִרְהָם אָבִיו, וַיֹּאמֶר: אָבִי, וַיֹּאמֶר הַנְּנִי בְנִי;
 וַיֹּאמֶר: הִנֵּה הָאֵשׁ וְהָעֵצִים, וְאַיִה הִשָּׂה לְעֹלָה. וַיֹּאמֶר אֲבִרְהָם:
 אֱלֹהִים יִרְאֶה לוֹ הִשָּׂה לְעֹלָה, בְּנִי; וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיָּבֹאוּ
 אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים, וַיִּבְנוּ שָׁם אֲבִרְהָם אֶת
 הַמִּזְבֵּחַ, וַיַּעֲרֹךְ אֶת הָעֵצִים, וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ, וַיִּשֶׂם אִתּוֹ
 עַל הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים. וַיִּשְׁלַח אֲבִרְהָם אֶת יָדוֹ וַיִּקַּח אֶת
 הַמַּאֲכָלָה לִשְׁחַט אֶת בְּנוֹ. וַיִּקְרָא אֵלָיו מִלֹּאדָּה יְיָ מִן הַשָּׁמַיִם,
 וַיֹּאמֶר: אֲבִרְהָם, אֲבִרְהָם, וַיֹּאמֶר הַנְּנִי. וַיֹּאמֶר: אֵל תִּשְׁלַח
 יָדְךָ אֶל הַנֶּעֱר וְאֶל תַּעֲשֵׂשׁ לוֹ מְאוֹמָהּ, כִּי עֲתָה יֵדַעְתִּי כִּי יִרְאֶה
 אֱלֹהִים אֶתָּה, וְלֹא תִשְׁכַּתְּ אֶת בְּנֶךָ אֶת יְחִידָהּ מִמֶּנִּי. וַיִּשָּׂא
 אֲבִרְהָם אֶת עֵינָיו וַיֵּרָא וְהִנֵּה אֵיל, אַחֵר, נֹאחַז בִּסְבָּךְ בְּקִרְנָיו;
 וַיֵּלֶךְ אֲבִרְהָם וַיִּקַּח אֶת הָאֵיל, וַיֵּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ. וַיִּקְרָא
 אֲבִרְהָם שֵׁם הַמָּקוֹם הַהוּא: יְיָ יִרְאֶה, אֲשֶׁר יֹאמַר הַיּוֹם: בְּהָר יְיָ
 יִרְאֶה. וַיִּקְרָא מִלֹּאדָּה יְיָ אֶל אֲבִרְהָם שְׁנֵית מִן הַשָּׁמַיִם. וַיֹּאמֶר:
 כִּי נִשְׁבַּעְתִּי, נָא יְיָ, כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה, וְלֹא
 תִשְׁכַּתְּ אֶת בְּנֶךָ, אֶת יְחִידָהּ. כִּי בָרַךְ אֲבִרְכָּהּ, וְהִרְבָּה אַרְבָּה

you love; go to the land of Moriah and offer him there as a burnt-offering on one of the mountains that I will tell you." So Abraham rose early in the morning, saddled his ass, and took with him his two servants and his son Isaac; he cut wood for the burnt-offering and started for the place about which God had told him.

On the third day Abraham looked up and saw the place at a distance. Then Abraham said to his servants: "You stay here with the ass while I and the boy go yonder; we will worship and come back to you." So Abraham took the wood for the burnt-offering and laid it on his son Isaac, while he took in his hand the fire and the knife; and the two of them went off together.

Then Isaac spoke to Abraham his father and said: "My father"; and he answered: "Here I am, my son." And he said: "Here are the fire and the wood, but where is the lamb for a burnt-offering?" Abraham answered: "God will provide himself with the lamb for a burnt-offering, my son." So the two of them went on together. They came to the place of which God had told him, and Abraham built the altar there, arranged the wood, bound his son Isaac and laid him on the altar on top of the wood. Then Abraham put out his hand and took the knife to slay his son. But the angel of the Lord called to him from the heavens: "Abraham, Abraham," and he answered: "Here I am." He said: "Do not lay your hand on the boy, and do nothing to him; for I know now that you revere God, seeing that you have not refused me your son, your only son." Then Abraham looked up and saw behind him a ram caught in the thicket by its horns; so Abraham went and took the ram, and offered it as a burnt-offering instead of his son. Abraham called the name of that place Adonai-yireh, as it is said to this day: "The mount where the Lord reveals himself."

The angel of the Lord called to Abraham a second time from the heavens, and said: "By myself I swear," says the Lord, "that since you have done this, since you have not withheld your son, your only son, I will indeed bless you, and will surely make your

את זרעך כבוכבי השמים, ובחול אשר על שפת הים, וירש
זרעך את שער איביו. והתברכו בזרעך כל גווי הארץ, עקב
אשר שמעת בקלי. וישב אברהם אל נעריו, ויקמו וגלכו נחדו
אל באר שבע; וישב אברהם בבאר שבע.

רבנו של עולם, כמו שקבש אברהם אבינו את רחמיו
לעשות רצונה בלבב שלם, בן יכבשו רחמיה את בעסה
מעלינו; ויגלו רחמיה על מדותיה ותתנהג עמנו, יי אלהינו,
במדת החסד ובמדת הרחמים. ובטובה הגדול, ישוב תרון
אפה מעמך ומעירה, ומארצה ומנחלתה. וקום-לנו, יי
אלהינו, את הדבר שהבטחתנו בתורתך, על ידי משה
עבדך, באמור: וזכרתי את בריתי יעקוב, ואף את בריתי
יצחק, ואף את בריתי אברהם אפר, והארץ אפר. ונאמר:
ואף גם זאת, בהיותם בארץ איביהם, לא מאסתי ולא
געלתי לבלתי, להפר בריתי אתם; כי אני יי אלהיהם.
ונאמר: וזכרתי להם ברית ראשונים, אשר הוצאתי אתם
מארץ מצרים לעיני הגוים, להיות להם לאלהים, אני יי.
ונאמר: ושב יי אלהיה את שביתה נרחמה; ושב וקבצה מכל
העמים אשר הפיצה יי אלהיה שמה. אם יהיה נדמה בקצה
השמים, משם יקבצה יי אלהיה, ומשם יקחה. ונאמר:
והביאה יי אלהיה אל הארץ אשר ירשו אבותיה, וירשיתה;
והיטבה והרבה מאבתיה. ונאמר על ידי נביאה: יי חננו,
לה קנינו, היה זרעם לבקרים, אף ישועתנו בעת צרה.
ונאמר: ועת צרה היא לייעקב, ומננה יושע. ונאמר: בכל
צרתם לו צר, ומלאך פניו הושיעם, באהבתו ובחמלתו הוא

descendants as numerous as the stars in the sky or as the sands on the seashore; your descendants shall possess the cities of their enemies, and through your descendants shall all the nations of the earth be blessed—because you have obeyed my voice.” Abraham then returned to his servants, and they started together for Beersheba, for Abraham dwelt in Beersheba.

Master of the world! Even as Abraham our father held back his compassion in order to do thy will with loyal heart, so may thy mercy hold back thy anger from us; let thy compassion prevail over thy acts of retaliation. Lord our God, deal with us kindly and mercifully; in thy great goodness, may thy fierce wrath turn away from thy people, thy city, thy land, and thy heritage. Fulfill, Lord our God, what thou hast promised in thy Torah through Moses thy servant, as it is written: “I will remember my covenant with Jacob; also my covenant with Isaac and my covenant with Abraham will I remember; and I will remember the land.”¹

And it is written: “Yet even so, when they are in the land of their enemies, I will not reject them, I will not abhor them so as to destroy them and break my covenant with them, for I am the Lord their God. In their favor, I will remember my covenant with their forefathers whom I brought out of the land of Egypt in the sight of the nations, that I might be their God; I am the Lord.”²

And it is written: “Then the Lord your God will restore your fortunes and have compassion on you, gathering you again out of all the peoples where the Lord your God has scattered you. Even if you are dispersed in the uttermost parts of the world, from where the Lord your God will gather and fetch you.”³ The Lord your God will bring you into the land which your fathers possessed, and you shall possess it; he will make you more prosperous and numerous than your fathers.”⁴

And it is written by thy prophets: “O Lord, be gracious to us; we wait for thee. Be our strong arm every morning, our deliverance in time of distress.”⁵ “This is the time of distress for Jacob, but he shall be saved from it.”⁶ “In all their affliction he was afflicted, and his angel saved them; in his love and pity he rescued them;

¹⁻² *Leviticus* 26:44-45. ³⁻⁴ *Deuteronomy* 30:3-5. ⁵⁻⁶ *Isaiah* 33:2

נֶאֱמָר; וַיִּנָּשְׂאֵם וַיִּנָּשְׂאֵם כָּל יְמֵי עוֹלָם. וַנֵּאמָר: מִי אֵל כְּמוֹךָ,
 נִשְׂא עֶזְרֹן וְעוֹבֵד עַל פֶּשַׁע, לְשֹׂאֲרִית נִחְלָתוֹ; לֹא הִחְזִיק לְעַד
 אָפוֹ, כִּי חִפֵּץ חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ, יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ;
 וְתִשְׁלִיךְ בְּמִצְלוֹת יָם, כָּל חַטָּאתָם. תִּתֵּן אֲמִת לְעַקֵּב, חֶסֶד
 לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְּמֵי קֶדֶם. וַנֵּאמָר:
 וְהִבִּיאֹתִים אֶל הַר קָדְשִׁי, וְשִׁמְחָתִים בְּבֵית תְּפִלָּתִי, עוֹלוֹתֵיהֶם
 וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי; כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא לְכָל
 הָעַמִּים.

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בִּסְתֵר וּבְגִלּוֹי, וּמוֹדָה עַל
 הָאֲמִת, וְדוֹבֵר אֲמִת בְּלִבּוֹ, וַיִּשָּׁבֵם וַיֵּאמָר:
 רַבּוֹן כָּל הָעוֹלָמִים, וְאֲדוֹנֵי הָאֲדוֹנִים, לֹא עַל צְדָקוֹתֵינוּ
 אֲנַחְנוּ מַפִּילִים תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. מָה
 אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדֵּנוּ, מָה צְדָקָנוּ, מָה יִשׁוּעָתָנוּ, מָה
 כֹּחֵנוּ, מָה גְבוּרָתָנוּ. מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים כְּאֵין לְפָנֶיךָ, וְאֲנֵשֵׁי הַשָּׁם כְּלֹא
 הָיוּ, וְחַכְמַיִם כְּכֹלִי מִדָּע, וְגִבּוֹרִים כְּכֹלִי הַשִּׁבְל, כִּי רַב
 מַעֲשֵׂיהֶם תִּהְיוּ, וַיְמִי חַיֵּיהֶם הֶכֶל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן
 הַבְּהֵמָה אֵינוֹ, כִּי הַכֹּל הֶכֶל.

לְכַד הַנִּשְׁמָה הַטְּהוֹרָה, שֶׁהִיא עֲתִידָה לָתֵן דִּין וְחֶשְׁבוֹן
 לְפָנֶי פֶּסַח כְּבוֹדֶךָ. וְכָל הַגּוֹיִם כְּאֵין נִגְדָה, שֶׁנֵּאמָר: הֵן גּוֹיִם
 כְּמֹר מוֹדֵלִי, וְכִשְׁחַק מֵאֲזִנִּים נִחְשָׁבוּ; הֵן אֵיִים כְּדֶק יִטּוּל.

and onwards forms an impressive setting for the *Shema*, the acknowledgment of the unity of God. During the reign of Yezdejdert II (fifth century) it was made unlawful for the Babylonian Jews to recite the *Shema* as being a challenge to the Zoroastrian religion. Special government officials

he lifted them and carried them all through the days of old."¹ "Who is a God like thee? Thou forgivest iniquity and passest over transgression in the survivors of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise to our fathers from of old."² "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."³

Man should ever be God-fearing in private as well as in public. He should acknowledge the truth, and speak the truth in his heart. Let him rise early and say:

Master of all worlds! It is not on account of our own righteousness that we offer our supplications before thee, but on account of thy great compassion. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath. Man is not far above beast, for all is vanity.

Except the pure soul, which is destined to give a strict account before thy glorious throne. Before thee all the nations are as nothing, as it is written: "The nations are a mere drop in the bucket, no more than dust upon the scales! Behold, the isles are like the flying dust."⁴

were posted in the synagogues to watch the services. The rabbis of the time impressed upon the people the duty of reciting at least the first verse of *Shema* privately, in their homes, before proceeding to the synagogue for the morning service. *לעולם יהא* is an exhortation to the effect that Judaism must be practised in secrecy (בסתור) during religious persecution. The additional word *ובולי* is not found in early texts.

^{1,2} *Jeremiah* 30:7; *Isaiah* 63:9; *Micah* 7:18-20. ³ *Isaiah* 56:7. ⁴ *Isaiah* 40:15.

אָבֵל אֶנְחֵנו עֲמֹד בְּנֵי בְרִיתְךָ, בְּנֵי אֲבֹתָם אֲהֲבָךָ שְׁנֹשְׁבֵעֶיךָ
לֹא בְּהַר הַמִּזְרִיחַ, זָרַע יִצְחָק יַחֲדוּ שְׁנֵעֶקֶד עַל גִּב הַמִּזְבֵּחַ,
עֲדַת יַעֲקֹב בְּנֵה בְכוֹרֶךָ, שְׁמֵאֲהֲבָתְךָ שְׁאֲהֲבַת אוֹתוֹ, וּמִשְׁמַחְתְּךָ
שְׁשֻׁמְחָתָ בּוֹ, קָרְאֵת אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרֹן.

לְפִיכָךְ אֶנְחֵנו חַיִּים לְחֻדוֹת לֵךְ וּלְשִׁבְתְּךָ וּלְפִאָרָה,
וּלְבָרָךְ וּלְקִדְשׁ וְלִתְת שִׁבְח וְהוֹדָיָה לְשִׁמְךָ. אֲשֶׁרֵינוּ, מִזֶּה טוֹב
חֲלָקֵנוּ וּמִזֶּה נָעִים גּוֹרְלֵנוּ וּמִזֶּה יָפָה יִרְשָׁתֵנוּ. Reader אֲשֶׁרֵינוּ,
בְּשֵׁאֵנוּ מִשְׁפִּימִים וּמַעֲרִיבִים בְּבִתֵּי בְּנִסִּיּוֹת וּבְבִתֵּי מוֹדֵרִשׁוֹת
וּמִנְחָדִים שְׁמֶךָ בְּכָל יוֹם תָּמִיד וְאוֹמְרִים פַּעַמִּים בְּאַהֲבָה:

דברים ו, ד-ט

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל גִּפְשְׁךָ וּבְכָל
מְאֹדֶךָ. וְהָיוּ חֲדָבְרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל
לִבְּךָ. וְשִׁנְתָּם לְבָנִיָּה, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
בְּדֶרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמָךְ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטָטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אַתָּה הוּא מְשׁוֹבְרָא
הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא. קִדְשׁ
אֵת שְׁמֶךָ עַל מַקְדִּישֵׁי שְׁמֶךָ, וְקִדְשׁ אֵת שְׁמֶךָ בְּעוֹלָמְךָ,
Reader וּבִישׁוּעָתְךָ, מַלְכֵנוּ, תָּרִים וְתִגְבִּיהַ קִרְנֵנוּ לְמַעְלָה,
וְהוֹשִׁיעֵנו בְּקִרְבֶּךָ לְמַעַן שְׁמֶךָ. בָּרוּךְ הַמְקִדְשׁ שְׁמוֹ, בְּרַבִּים.

God manifests his divine power to the entire world by delivering those who suffer martyrdom for his sake (Ezekiel 36:23; 39:7).

However, we are thy people, thy people of the covenant, the children of Abraham thy friend, to whom thou didst make a promise on Mount Moriah; we are the descendants of his only son Isaac, who was bound on the altar; we are the community of Jacob thy first-born, whom thou didst name Israel and Jeshurun because of thy love for him and thy delight in him.

Therefore, it is our duty to give thanks to thee, to praise and glorify thee, to bless and hallow thy name, and to offer many thanksgivings to thee. Happy are we! How good is our destiny, how pleasant our lot, how beautiful our heritage! Happy are we when morning and evening we gather in the synagogues and houses of learning, forever acclaiming thy Oneness and eagerly proclaiming twice every day:

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Thou wast the same before the world was created; thou hast been the same since the world has been created; thou art the same in this world, and thou wilt be the same in the world to come. Reveal thy holiness to those who sanctify thy name; manifest thy holiness throughout thy world. Through thy deliverance, our King, mayest thou cause our strength to rise and be exalted. Save us speedily for the sake of thy name. Blessed art thou, who sanctifiest thy name in the presence of all men.

אָתָּה הוּא, יי אֱלֹהֵינוּ, בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַיִם הַשָּׁמַיִם
הָעֲלִיּוֹנִים. אָמֵת, אָתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן,
וּמִבְּלָעָדֶיךָ אֵין אֱלֹהִים. קִבֵּץ נְפוּצוֹת קִנְיֶךָ מֵאַרְבַּע בְּנוֹת
הָאָרֶץ; וְכִירוּ וְיָדְעוּ כָּל בָּאֵי עוֹלָם כִּי אָתָּה הוּא הָאֱלֹהִים
לְבַדְּךָ, עֲלִיּוֹן לְכָל מַמְלָכוֹת הָאָרֶץ. אָתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ, אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וְכֵן בְּכָל מַעֲשֶׂה
יְדֶיךָ, בְּעֲלִיּוֹנִים אוֹ בַּתְּחִתּוֹנִים, שִׁיאֲמַר לְךָ מֶה תַּעֲשֶׂה וּמֶה
תַּפְעֵל. אָבִינוּ שְׁבַשְׁמַיִם, חַי וְקַיִם, עָשָׂה עִמָּנוּ צְדָקָה וְחֶסֶד
בְּעֶבֶר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עֲלֵינוּ; וְקַיִם-לָנוּ, יי אֱלֹהֵינוּ, מֶה
שֶׁכָּתוּב: בָּעֵת הַהִיא אָבִיא אֲתָכֶם, וּבָעֵת קִבֵּצִי אֲתָכֶם, כִּי
אָתָּן אֲתָכֶם לְשֵׁם וְלִתְהִלָּה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבִי אֶת
שְׁבוּתֵיכֶם לְעִינֵיכֶם, אָמַר יי.

שמות ל, יז-כא

וַיְדַבֵּר יי אֶל מֹשֶׁה לֵאמֹר: וְעָשִׂיתָ כִּיּוֹר נִחֻשֶׁת, וְכִנּוֹ נִחֻשֶׁת,
לְרַחֲצָהּ. וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ, וְנָתַתָּ שָׁמָּה
מִיָּם. וְרַחֲצוּ אֶתְּרוֹ וּבִגְדֵי מַמְנוֹ אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם. בְּבֹאֵם
אֶל אֹהֶל מוֹעֵד יִרְחֲצוּ מִיָּם וְלֹא יָמָתוּ; אוֹ בְּגִשְׁתֶּם אֶל הַמִּזְבֵּחַ
לְשִׁירָתָהּ, לְהַקְטִיר אִשָּׁה לִּי. וְרַחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ;
וְהִיטָה לָהֶם חֶק-עוֹלָם, לוֹ וּלְזֶרְעוֹ לְדֹרֹתָם.

According to the Talmud, God said: "Whenever they reeite the order of sacrifices, I will deem it as if they offered them before me and I will forgive them all their sins" (Ta'anith 27h). The sacrificial system symbolized self-surrender and devotion to the will of God. The peace-offering with its communion-feast showed the idea of fellowship. It served to keep alive the sense of dependence on God for the natural blessings of life, while

Thou, Lord our God, art in heaven and on earth and in the highest heavens. Truly, thou art the first and thou art the last; besides thee there is no God. O gather the dispersed who yearn for thee from the four corners of the earth. Let all mankind realize and know that thou alone art God supreme over all the kingdoms of the earth. Thou hast made the heavens, the earth, the sea, and all that is in them. Who is there among all the works of thy hands, among the heavenly or the earthly creatures, that can say to thee, "What doest thou?" Our Father who art in heaven, Eternal One, deal kindly with us for the sake of thy great name by which we are called; fulfill for us, Lord our God, that which is written: "At that time I will bring you home; at that time I will gather you; indeed, I will grant you fame and praise among all the peoples of the earth, when I bring back your captivity before your own eyes, says the Lord."¹

Exodus 30:17-21

The Lord spoke to Moses, saying: You shall make a bronze laver with a bronze base for washing, and place it between the tent of meeting and the altar, and put water in it, so that Aaron and his sons may wash their hands and feet in it. Whenever they enter the tent of meeting they must wash themselves with water, that they die not; or whenever they approach the altar to minister by burning a sacrifice to the Lord. They must wash their hands and feet, that they die not; this shall be a perpetual statute for them, for him and his descendants, throughout their generations.

it had the social value of promoting the solidarity of the nation. The *Tamid*, or daily offering, symbolized Israel's pledge of unbroken service to God. The fragrant smoke of incense rising towards heaven was a natural symbol of prayer ascending to God. From Psalm 141:2 ("Let my prayer rise like incense before thee") it appears that the incense-offering symbolized prayer.

The hands and feet, being in constant use and exposed to dust, particularly required frequent cleansing so as not to desecrate the holiness of the sanctuary. According to Nahmanides (*Ramban*), the whole of man may be symbolically implied in the regulation concerning the washing of the hands and feet which are the two extremities of the human being.

¹ *Zephaniah 3:20.*

ויקרא ו, א-ו

וַיִּדְבֹּר יי אֵל מֹשֶׁה לֵּאמֹר: צוֹ אֶת אֶהְרֹן וְאֶת בְּנָיו לֵאמֹר, זֹאת תֹּזְרֹת הָעֵלָה; הִיא הָעֵלָה עַל מִזְבֵּחַךְ עַל הַמִּזְבֵּחַ כָּל הַלֵּילָה עַד הַבֶּקֶר, וְאִשׁ הַמִּזְבֵּחַ תִּזְקַד בּוֹ. וְלִבֶּשׁ הַכֹּהֵן מִדֹּבַד, וּמִכְנָסֵי בַד יִלְבֹּשׁ עַל בְּשָׂרוֹ, וְהָרִים אֶת הַדָּשֵׁן אֲשֶׁר תֹּאכַל הָאֵשׁ, אֶת הָעֵלָה עַל הַמִּזְבֵּחַ, וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ. וּפָשַׁט אֶת בְּגָדָיו וְלִבֶּשׁ בְּגָדִים אֲחֵרִים, וְהוֹצִיא אֶת הַדָּשֵׁן אֶל מִחוּץ לַמִּחֲנֶה, אֶל מְקוֹם טָהוֹר. וְהָאֵשׁ עַל הַמִּזְבֵּחַ תִּזְקַד בּוֹ, לֹא תִכְבֶּה, וּבֵעֵר עָלֶיהָ הַכֹּהֵן עֲצִים בִּבְקָר בִּבְקָר; וְעָרַף עָלֶיהָ הָעֵלָה וְהַקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים. אֵשׁ תָּמִיד תִּזְקַד עַל הַמִּזְבֵּחַ, לֹא תִכְבֶּה.

יְהִי רָצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּרְחַם עָלֵינוּ וְתִמְחַל-לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל פְּשָׁעֵינוּ, וְשִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְנִקְרִיב לְפָנֶיךָ קֶרְבֵּן תָּמִיד שִׁיכַפֵּר בְּעֲדָנוּ, כְּמוֹ שֶׁכְּתוּבָה עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ, מִפִּי כְּבוֹדְךָ, כְּאָמֹר:

בסדר כח, א-ח

וַיִּדְבֹּר יי אֵל מֹשֶׁה לֵּאמֹר: צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמְרָתְ אֲלֵהֶם: אֶת קֶרְבְּנֵי לַחֲמֵי לֵאשִׁי, רֵיחַ נִיחָחִי, תִּשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ. וְאָמְרָתְ לָהֶם: זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לִי: בָּבָשִׁים בְּנֵי שָׁנָה תְּמִימִם, שְׁנָיִם לַיּוֹם, עֹלָה תָּמִיד. אֶת הַכֶּבֶשׂ אַחֵד תַּעֲשֶׂה בִּבְקָר, וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם. וְעֲשִׂירִית הָאִיפָה סֹלֶת לַמִּנְחָה, בְּלוּלָה בְּשֶׁמֶן כֹּתִית רְבִיעֵת הַהֵין. עֹלֹת תָּמִיד, הָעֹשֶׂה בְּהַר סִינִי, לָרִיחַ נִיחָחִי, אִשָּׁה לִי. וְנִסְכּוֹ רְבִיעֵת הַהֵין לַכֶּבֶשׂ הָאֶחָד; בִּקְנֹשׁ הַסֶּף נִסְךְ שֶׁכֶר לִי.

Leviticus 6:1-6

The Lord spoke to Moses, saying: "Command Aaron and his sons, saying: This is the law for the burnt-offering: The burnt-offering shall remain on its firewood on the altar all night until the morning, and the fire of the altar shall be kept burning on it. The priest shall put on his linen garment, and put linen breeches upon his body; he shall remove the ashes of the burnt-offering which the fire has consumed on the altar and put them beside the altar. Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place. The fire shall be kept burning on the altar, it must never go out; the priest shall burn wood on it every morning; he shall arrange the burnt-offering on it; he shall burn the fat of the peace-offerings on it. Fire shall be kept burning always on the altar, it must never go out."

May it be thy will, Lord our God and God of our fathers, to have mercy on us and pardon all our sins, iniquities and transgressions; may the Temple be restored speedily in our days, that we may offer before thee the daily offering to atone for us, as thou hast written in thy Torah through Moses thy servant, as it is said:

Numbers 28:1-8

The Lord spoke to Moses, saying: Command the children of Israel, and say to them: My food-offering, consumed by fire, a sweet savor to me, you shall be careful to offer me at its proper time. Say also to them: This is the fire-offering which you shall bring to the Lord: two yearling lambs without blemish, every day, as a daily burnt-offering. The one lamb you shall offer in the morning, and the other lamb towards evening, along with a tenth of an *ephah* of fine flour as a meal-offering, mixed with a fourth of a *hin* of oil from crushed olives. This is a daily burnt-offering, as instituted at Mount Sinai, for a sweet savor, a sacrifice to the Lord. Its drink-offering shall be the fourth part of a *hin* for the one lamb; in the holy place shall you pour out an oblation of

An *ephah* (a little over a bushel) was equivalent to three *seahs*, and a *seah* was equivalent to six *kabs*. A *hin* was equivalent to nearly two gallons. A *mina*, or *maneh*, was equal to 341 grams.

וְאֵת הַכֶּבֶשׂ הַשְּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים; כְּמִנְחַת הַבֶּקָר וּכְנֶסֶבוֹ
תַעֲשֶׂה, אִשָּׁה רִיחַ גִּיחַח לִי.

ויקרא א, יא

וְשַׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יְיָ; וְזָרְקוּ בְּגִי אֶהָרֹן
הַכֹּהֲנִים אֶת דָּמוֹ עַל הַמִּזְבֵּחַ סָבִיב.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה
אֲמִידָה זוֹ חֲשׁוּבָה וּמְקַבֶּלֶת וּמְרֻצָּה לִפְנֶיךָ, כְּאֵלּוֹ הַקָּרְבָּנוֹ
קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ וּבְמִקְוָמוֹ וּבְהִלְכָתוֹ.

אִתָּהּ הוּא יְיָ אֱלֹהֵינוּ שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ לִפְנֶיךָ אֶת קִטְרַת
הַסַּמִּים בְּזֶמֶן שְׁבִית תִּמְקַדֵּשׁ הִנֵּה כֵּן, כְּאֲשֶׁר צִוִּיתָ אוֹתָם עַל
יְדֵי מֹשֶׁה נְבִיאָךָ, בְּכַתוּב בְּתוֹרָתְךָ:

שמות ל, לר-לו: ל n-1

וַיֹּאמֶר יְיָ אֵל מֹשֶׁה: כַּח לֶךְ סַמִּים, נִטֵּף וְשִׁחֲלֹת וְחִלְבָּנָה,
סַמִּים וּלְבָנָה זָכָה; בַּד בְּבַד יִהְיֶה. וְעָשִׂיתָ אִתָּהּ קִטְרֶת, רֶקֶח
מִעֵשֶׂה רוֹקֵחַ, מִמָּלַח, טָהוֹר קָדָשׁ. וְשִׁחַקְתָּ מִמֶּנָּה הָרֶק, וְנִתְּתָה
מִמֶּנָּה לִפְנֵי הָעֵדֻת בְּאַחֵל מוֹעֵד אֲשֶׁר אֲנִיעַד לָךְ שָׁמָּה; קָדָשׁ
קָדָשִׁים תִּהְיֶה לָכֶם. וַנֹּאמֶר: וְהַקָּטִיר עָלָיו אֶהָרֹן קִטְרֶת סַמִּים
בַּבֶּקָר בַּבֶּקָר, בְּהִיטִיבוֹ אֶת הַנִּזְרֹת יְקַטִּירָנָה. וּבְהִעֲלֹת אֶהָרֹן
אֶת הַנִּזְרֹת בֵּין הָעֶרְבִים יְקַטִּירָנָה; קִטְרֶת תָּמִיד לִפְנֵי יְיָ
לְדֹרֹתֵיכֶם.

חלמוד בבלי, בריכות ו, א: חלמוד ירושלמי, יוסף ד, ה

תָּנוּ רַבָּנָן, בַּטּוֹם הַקִּטְרֶת בִּיצַד. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וּשְׁמוֹנֶה
מָעִים הֵיוּ בָּהּ: שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה כְּמִנְיַן יְמוֹת הַחֹמָה,
מִנָּה לְכָל יוֹם, פָּרָס בְּשַׁחֲרִית וּפָרָס בֵּין הָעֶרְבִים, וְשְׁלֹשָׁה
מָעִים יִתְּרִים שְׁמֵהֶם מְכַנִּים כֹּהֵן גָּדוֹל מְלֹא חֲפָנָיו בְּיוֹם
הַבִּפְּרִים, וּמִחֲזִירָם לְמִכְתֶּשֶׁת בְּעֶרְבַּיּוֹם הַבִּפְּרִים, וְשׁוֹחֲקִין

strong drink unto the Lord. The other lamb you shall offer towards evening, with the same meal-offering and the same oblation as in the morning, to be a burnt-offering of sweet savor to the Lord.

Leviticus 1:11

He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the priests, shall sprinkle its blood all around the altar.

May it be thy will, Lord our God and God of our fathers, that this recital be favorably regarded and accepted by thee as if we offered the daily offering at its proper time, its right place, and according to rule.

Thou art the Lord our God before whom our forefathers burned the incense of fragrant spices when the Temple was in existence, as thou didst command them through Moses thy prophet, as it is written in thy Torah:

Exodus 30:34-36; 30:7-8

The Lord said to Moses: "Take fragrant spices, stacte, onycha, and galbanum, aromatics along with pure frankincense; of each shall there be a like weight. And you shall make of it incense, a compound after the art of the apothecary, seasoned with salt, pure and holy. You shall pulverize some of it very fine, and place some of it in front of the ark in the tent of meeting, where I will meet with you; it shall be to you most holy." It is also said: "Aaron shall burn the incense of fragrant spices on the altar every morning; when he trims the lamps, he shall burn it. And when Aaron lights the lamps toward evening, he shall again burn it; this is a regular incense-offering before the Lord throughout your generations."

Babylonian Talmud, Kerithoth 6a; Palestinian Talmud, Yoma 4:5

The Rabbis have taught: How was the compounding of the incense performed? The [annual amount of] incense weighed three hundred and sixty-eight minas: three hundred and sixty-five corresponding to the number of the days of the solar year, one mina for each day—half a mina of incense being offered in the morning and half in the afternoon—and of the surplus three minas the high priest took two handfuls [to the Holy of Holies] on the Day of Atonement. These were ground again in a mortar on the eve

יָפָה יָפָה כְּדִי שֶׁתִּהְיֶה רָקָה מִן הַדָּקָה. וְאַחַד עֶשֶׂר סְמָנִים הֵיוּ בָּהּ, וְאֵלּוּ הֵן: הַצָּרִי וְהַצָּפָרָן, הַחֲלָבָנָה, וְהַלְבוֹנָה, מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנָה; מִזֵּר וְקִצְיָעָה, שִׁבְלֵת גִּרְדָּה, וְכַרְכָּם, מִשְׁקַל שִׁשָּׁה עֶשְׂרֵי שִׁשָּׁה עֶשְׂרֵי מָנָה; הַקֶּשֶׁט שְׁנַיִם עֶשְׂרֵי, וְקִלּוּפָה שְׁלֹשָׁה, וְקִנְמֹן תִּשְׁעָה. בְּרִית בְּרִשְׁיָנָה תִּשְׁעָה קִבִּין; יֵין קִפְרִיסִין מֵבִיא חֲמֵר הַנֶּרְגָן עֵתִיק; מִלֵּחַ סְדוּמִית רִבְעֵי הֶקֶב; מַעֲלָה עֶשֶׂן כָּל שְׁהוּא. רַבִּי נֹתָן אוֹמֵר: אֵף כֶּפֶת הַנֶּרְדָּן כָּל שְׁהוּא. וְאִם נֹתָן בָּהּ דְּבִשׁ, פְּסָלָהּ; וְאִם חֲסֵר אַחַת מִכָּל סְמָנֶיהָ, חֵיב מִיתָה.

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַצָּרִי אֵינוֹ אֶלָּא שְׂרָף הַנּוֹטֵף מֵעֵצֵי הַקֶּשֶׁף. בְּרִית בְּרִשְׁיָנָה לָמָּה הִיא בָּאָה, כְּדִי לְיַבּוֹת בָּהּ אֶת הַצָּפָרָן, כְּדִי שֶׁתִּהְיֶה נָאֶה. יֵין קִפְרִיסִין לָמָּה הוּא בָּא, כְּדִי לְשָׂרוֹת בּוֹ אֶת הַצָּפָרָן, כְּדִי שֶׁתִּהְיֶה עֲזָה. וְהֵלֵא מִי רִגְלִים יָפִין לָהּ, אֶלָּא שָׂאִין מִכִּנִּיסִין מִי רִגְלִים בְּעֶזְרָה מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נֹתָן אוֹמֵר: כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר הָדֵק הַיָּטֵב, הַיָּטֵב הָדֵק, מִפְּנֵי שֶׁהַקּוֹל יָפָה לְבָשָׁמִים. פְּטוּמָה לְחֻצָּאִין, כְּשֶׁרָה; לְשָׁלִישׁ וְלַרְבִּיעֵי, לֹא שִׁמְעָנוּ. אָמַר רַבִּי יְהוּדָה: זֶה הַכָּלִל: אִם בְּמִדְּתָהּ, כְּשֶׁרָה לְחֻצָּאִין; וְאִם חֲסֵר אַחַת מִכָּל סְמָנֶיהָ, חֵיב מִיתָה.

תַּנְיָא, בַּר קַפְרָא אוֹמֵר: אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה הִיָּתָה בָּאָה שֶׁל שִׁירִים לְחֻצָּאִין. וְעוֹד תַּנִּי בַר קַפְרָא: אֵלּוּ הָיָה נֹתָן בָּהּ קֶרֶטֶב שֶׁל דְּבִשׁ, אֵין אָדָם יָכוֹל לַעֲמוֹד מִפְּנֵי

of the Day of Atonement so as to make the incense extremely thin.

The incense was composed of the following eleven kinds of spices: balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spikenard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; and nine minas of cinnamon. [Added to the spices were] nine *kabs* of Karsina lye, three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out any of its ingredients, he was subject to the penalty of death.

Rabbi Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

It has been taught: Rabbi Nathan says: While the priest was grinding the incense, his superintendent would say: "Grind it very thin, grind it very thin," because the [rhythmic] sound is good for the compounding of the spices. If the incense was compounded in two instalments, it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually]. Rabbi Judah says: The general rule is that if it was well-proportioned, the incense was fit for use even though it was prepared in two instalments; if, however, one left out any of its ingredients he would be subject to the penalty of death.

It has been taught: Bar Kappara says: Once in sixty or seventy years a total of half the required amount came from the accumulated surpluses [the extra three minas of which the high priest took two handfuls on the Day of Atonement]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of honey, nobody could have resisted the scent. Then

ריחה; וְלָמָּה אֵין מְעַרְבִין בָּהּ דְּבַשׁ, מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה:
בִּי כָל שָׂאֵר וְכָל דְּבַשׁ לֹא תִקְטְרוּ מִמֶּנּוּ אִשָּׁה לִי.

יִי צְבָאוֹת עִמָּנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה.

יִי צְבָאוֹת, אֲשֶׁרִי אָדָם בָּטַח בָּךְ.

יִי, הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

אֲתָה סֶתֶר לִי, מִצָּר תִּצְרֶנִּי; רָגִי פֶלֶט תִּסּוּבֵנִי, סֶלָה.
וְעָרְבָה לִי מִנְחַת יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבִשְׁנֵים
קַדְמֵינִיּוֹת.

סככת יוכא לנ. א

אֲבִי הוּא מְסוּדֵר סִדּוּר הַמְעַרְבָּה מִשְׁמָא דְגִמְרָא וְאַלְפָּא
דְּאַבְּא שְׂאוּל: מְעַרְבָּה גְּדוּלָּה קוּדְמָת לְמַעַרְבָּה שְׁנִיָּה שֶׁל
קְטָרֶת, וּמַעַרְבָּה שְׁנִיָּה שֶׁל קְטָרֶת קוּדְמָת לְסִדּוּר שְׁנֵי נִזְרֵי
עֲצִים, וְסִדּוּר שְׁנֵי נִזְרֵי עֲצִים קוּדֵם לְדַשּׁוֹן מִזְבֵּחַ הַפְּנִימִי,
וְדַשּׁוֹן מִזְבֵּחַ הַפְּנִימִי קוּדֵם לְהִטְבַּת חֵמֶשׁ גִּרּוֹת, וְהִטְבַּת חֵמֶשׁ
גִּרּוֹת קוּדְמָת לְדָם הַתָּמִיד, וְדָם הַתָּמִיד קוּדֵם לְהִטְבַּת שְׁתֵּי
גִּרּוֹת, וְהִטְבַּת שְׁתֵּי גִרּוֹת קוּדְמָת לְקְטָרֶת, וְקְטָרֶת קוּדְמָת
לְאַבְּרִים, וְאַבְּרִים לְמִנְחָה, וּמִנְחָה לְחֻבַּתִּין, וְחֻבַּתִּין לְנִסְכִּין,
וְנִסְכִּין לְמוֹסָפִין, וּמוֹסָפִין לְבִזְיָכִין, וּבִזְיָכִין קוּדְמִין לְתָמִיד
שֶׁל בֵּין הָעֲרֵבָיִם, שְׁנַאֲמֵר: וְעָרַף עָלֶיהָ הָעֶלָּה, וְהִקְטִיר עָלֶיהָ
חֶלְבֵי הַשְּׁלָמִים. עָלֶיהָ הַשָּׁלֵם כָּל הַקִּרְבָּנוֹת כָּלָם.

אָנָּה, בְּכַח גְּדֻלַּת יְמִינָךְ תַּתִּיר צָרוֹרָה.

קַבֵּל רִנַּת עַמָּךְ, שְׁנִבְנוּ, טְהַרְנוּ, נוֹרָא.

שלמים is here interpreted to imply completion (from שלם, "to be finished").

אנא בכח is a rhymed prayer. It has six words to each of its seven lines. According to the Kabbalists, the forty-two words of this poem represent the name of God which is composed of forty-two letters. Though it has been credited to the *Tanna* Nehunya ben ha-Kanah (first century) its author is unknown.

why was no honey mixed with it? Because the Torah says: "You shall not present any leaven or honey as a fire-offering to the Lord."¹

The Lord of hosts is with us; the God of Jacob is our fortress.
Lord of hosts, happy is the man who trusts in thee.

O Lord, save us; may the King answer us when we call.

Thou art my shelter; from the foe thou wilt preserve me; with songs of deliverance thou wilt surround me.²

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Talmud Yoma 33a

Abbaye recounted the daily order of the Temple service on the authority of tradition and according to Abba Saul: The large pile of wood was set in order on the altar before the second pile on the incense altar; the second pile on the incense altar was arranged before placing two [additional] logs of wood [on the large pile]; the placing of the two logs of wood preceded the removing of the ashes from the inner altar; the removing of the ashes from the inner altar came before the trimming of the five lamps; the trimming of the five lamps preceded the sprinkling of the blood of the daily offering; the blood of the daily offering was sprinkled before the trimming of the two remaining lamps; the trimming of the two lamps preceded the incense offering; the incense offering preceded the offering of the sacrificial parts; the offering of the sacrificial parts preceded the meal-offering; the meal-offering preceded the offering of pancakes; the pancakes came before the libations; the libations preceded the additional offerings on Sabbaths and festivals; the additional offerings preceded the placing of the two bowls of frankincense; the frankincense bowls preceded the daily afternoon-offering, as it is said: "And the priest shall arrange the burnt-offering on the altar, and burn on it the fat of the *shelamim*,"⁴ which means that with the afternoon-offering all the offerings of the day are to be completed.

By the great power of thy right hand, O set the captive free.
Revered God, accept thy people's prayer; strengthen us, cleanse us.

¹ *Leviticus* 2:11. ² *Psalms* 46:8; 84:13; 20:10; 32:7. ³ *Malachi* 3:4. ⁴ *Leviticus* 6:5.

נָא, גְבוּר, דּוֹרְשֵׁי יְחִידָה כְּבִבְת שְׁמָרָם.
 בְּרָכָם, טַהֲרָם, רַחֲמָם, צְדָקָתָהּ תְּמִיד גְּמֹלָם.
 חֲסִין קָדוֹשׁ, בְּרַב טוֹבָה נָהַל עֲדָתָהּ.
 יְחִיד גֹּאֵה, לְעַמָּה פְּנֵה, זֹכְרֵי קִדְשָׁהּ.
 שְׁוַעֲתָנוּ כָּבֵל וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

רבוֹן הָעוֹלָמִים, אַתָּה צְוִיתָנוּ לְהִקְרִיב קֶרְבֵּן הַתְּמִיד
 בְּמוֹעֲדוֹ, וּלְהִיּוֹת כֹּהֲנִים בַּעֲבוּדָתָם, וּלְוִיִּם בְּדוּכָנָם, וְיִשְׂרָאֵל
 בְּמַעֲמָדָם; וְעַתָּה בַּעֲנוּתֵינוּ חֲרַב בֵּית הַמִּקְדָּשׁ וּכְטַל הַתְּמִיד,
 וְאֵין לָנוּ לֹא כֹהֵן בַּעֲבוּדָתוֹ, וְלֹא לָנוּ בְּדוּכָנוּ, וְלֹא יִשְׂרָאֵל
 בְּמַעֲמָדוֹ. וְאַתָּה אֲמַרְתָּ: וְנִשְׁלָמָה פָּרִים שְׁכַתֵּינוּ, לָכֵן יְהִי רָצוֹן
 מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיְהֶא שִׁיחַ שְׁכַתוֹתֵינוּ
 חָשׁוּב וּמְקַבֵּל וּמְרַצֶּה לְפָנֶיךָ כְּאֵלוֹ הַקֶּרְבָּנִי קֶרְבֵּן הַתְּמִיד
 בְּמוֹעֲדוֹ וְעַמָּדָנוּ עַל מַעֲמָדוֹ.

On Sabbath:

ובַּיּוֹם הַשַּׁבָּת שְׁנֵי כִבָּשִׁים בְּגִי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים
 סֵלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן, וְנִסְכּוֹ. עֲלַת שַׁבָּת בַּשַּׁבָּתוֹ עַל עֲלַת
 הַתְּמִיד וְנִסְכָּהּ.

שנה זבחים. פרק ה

א. אֵיזָהוּ מְקוֹמָן שֶׁל זְבָחִים. קִדְשֵׁי קִדְשִׁים שְׁחִיטָתָן בַּצִּפּוֹן,
 פֶּר וְשַׁעִיר שֶׁל יוֹם הַכַּפּוּרִים שְׁחִיטָתָן בַּצִּפּוֹן, וְקִבּוּל דָּמָן
 בְּכָלִי שָׁרֵת בַּצִּפּוֹן. וְדָמָן טָעוֹן הִזְיָה עַל גֵּין הַפָּדִים וְעַל
 הַפִּרְכָּת וְעַל מִזְבֵּחַ הַזָּהָב; מִתְּנָה אַחַת מֵהֶן מַעֲכָבֶת. שְׁנֵי
 הָדָם הִזָּה שׁוֹפָה עַל יִסּוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן; אִם לֹא
 נָתַן, לֹא עָכָב.

Almighty God, guard as the apple of the eye those who seek thee. Bless them, cleanse them, pity them; ever grant them thy truth. Mighty, holy God, in thy abundant grace, guide thy people. Exalted God, turn to thy people who proclaim thy holiness. Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Lord of the universe, thou hast commanded us to sacrifice the daily offering at its proper time with priests officiating, Levites [singing] on the platform, and lay representatives of Israel attending the Temple service. Now, through our sins the Temple is destroyed, the daily offering is abolished, and we have neither priest officiating, nor Levite [singing] on the platform, nor Israelite attending the Temple service. However, thou hast declared that we may substitute the prayer of our lips for the sacrifice of bullocks.¹ Therefore, may it be thy will, Lord our God and God of our fathers, that the prayer of our lips be favorably regarded and accepted by thee as if we offered the daily offering at its proper time and attended at its service.

On Sabbath:

On the Sabbath day two yearling male lambs without blemish [are to be offered], with two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, along with its libation. This is the burnt-offering of every Sabbath, in addition to the daily burnt-offering and its libation.²

Mishnah Zebahim, Chapter 5

1. Which were the places of sacrifice in the Temple? The most holy offerings were slaughtered on the north side of the altar, as were also the bullock and the he-goat for the Day of Atonement. Their blood, which was there received in a sacred vessel, had to be sprinkled over the space between the poles of the ark, towards the curtain of the Holy of Holies, and upon the golden altar. The omission of one of these sprinklings rendered the atonement ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony.

¹ *Hosea* 14:3. ² *Numbers* 28:9-10.

ב. פָּרִים הַנִּשְׁרָפִים וְשְׁעִירִים הַנִּשְׁרָפִים שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן הֵנָּה עַל הַפְּרָכֶת וְעַל מִזְבֵּחַ הַזֹּהֵב; מִתְּנָה אַחַת מֵהֶן מְעַכָּבֶת. שְׁגָרֵי הַדָּם הֵנָּה שׁוֹפֵף עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן; אִם לֹא נָתַן, לֹא עָכַב. אֱלוֹ וְאֱלוֹ נִשְׁרָפִין בְּבֵית הַדָּשָׁן.

ג. חֲטָאת הַצִּבּוֹר וְהַיָּחִיד, אֱלוֹ הֵן חֲטָאת הַצִּבּוֹר: שְׁעִירֵי רִאשֵׁי חֳדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן אַרְבַּע מִתְּנוֹת עַל אַרְבַּע קָרְנוֹת. בִּיצֵד, עָלָה בִּכְבֹּשׁ וּפָנָה לְסוּבָב וּבֹא-לוֹ לְקַרְןִי דְרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְרוֹמִית. שְׁגָרֵי הַדָּם הֵנָּה שׁוֹפֵף עַל יְסוֹד דְרוֹמִי. וְנֶאֱכָלִין לִפְנֵים מִן הַקִּלְעִים לְזִכְרֵי כְהֻנָּה, בְּכָל מֵאֲכָל, לְיוֹם וּלְלַיְלָה, עַד חֲצוֹת.

ד. הָעוֹלָה קֹדֶשׁ קֹדֶשׁ קֹדֶשִׁים. שְׁחִיטָתָהּ בְּצִפּוֹן, וְקַבּוּל דָּמָהּ בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָהּ טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע; וּמִתְּנָה הַפֶּשֶׁט, וְנִתְּנָה, וְכָלִיל לְאֲשִׁים.

ה. זִבְחֵי שְׁלָמִי צִבּוֹר וְאַשְׁמוֹת, אֱלוֹ הֵן אֲשָׁמוֹת: אֲשֶׁם גְּזֵלוֹת, אֲשֶׁם מְעִילוֹת, אֲשֶׁם שְׁפָחָה חֲרוּפָה, אֲשֶׁם נָזִיר, אֲשֶׁם מִצְרָע, אֲשֶׁם תְּלוּי. שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין לִפְנֵים מִן הַקִּלְעִים לְזִכְרֵי כְהֻנָּה, בְּכָל מֵאֲכָל, לְיוֹם וּלְלַיְלָה, עַד חֲצוֹת.

2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar; their blood, which was there received in a sacred vessel, had to be sprinkled towards the curtain and upon the golden altar. The omission of either of these sprinklings rendered the ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony. All these offerings were burnt at the place where the ashes were deposited.

3. The communal sin-offerings and those of individuals—the goats offered on new moon festivals and on major feasts are the communal sin-offerings—were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required four sprinklings on the four corners of the altar. How was this done? The priest went up the ascent, and, having turned to the ledge bordering the altar, walked along it to the southeast, northeast, northwest and southwest corners, successively. The rest of the blood he poured out at the southern base. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood during that day and evening—until midnight.

4. The burnt-offering was one of the most holy sacrifices. It was slaughtered on the north side of the altar. Its blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. This offering had to be flayed, severed into parts, and consumed by fire.

5. As to the communal peace-offerings and the guilt-offerings—the following are the guilt-offerings: for robbery, for making improper use of sacred objects, for violating a betrothed hand-maid, the offering of a nazirite who has become ritually unclean, the offering of a leper at his cleansing, and the offering of a person in doubt whether an act he has committed requires a sin-offering—all these were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood that day and evening—until midnight.

ו. ההוֹדָה וְאֵיל נְזִיר קְדָשִׁים קָלִים. שְׁחִיטָתוֹ בְּכָל מָקוֹם
בְּעֶזְרָה, וְדָמָן טָעוֹן שְׁתֵּי מִתְנֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל
הָעִיר, לְכָל אָדָם, בְּכָל מֵאָכֵל, לְיוֹם וּלְלַיְלָה, עַד חֲצוֹת.
הַמוֹרָם מֵהֶם פְּיוּצָא בָהֶם, אֶלָּא שֶׁהַמוֹרָם נֶאֱכָל לַפְּתָנִים,
לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם.

ז. שְׁלָמִים קְדָשִׁים קָלִים. שְׁחִיטָתוֹ בְּכָל מָקוֹם בְּעֶזְרָה,
וְדָמָן טָעוֹן שְׁתֵּי מִתְנֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר, לְכָל
אָדָם, בְּכָל מֵאָכֵל, לְשְׁנֵי יָמִים וּלְלַיְלָה אֶחָד. הַמוֹרָם מֵהֶם
פְּיוּצָא בָהֶם, אֶלָּא שֶׁהַמוֹרָם נֶאֱכָל לַפְּתָנִים, לְנִשְׁיָהֶם וּלְבָנֵיהֶם
וּלְעַבְדֵיהֶם.

ח. הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח קְדָשִׁים קָלִים. שְׁחִיטָתוֹ בְּכָל
מָקוֹם בְּעֶזְרָה, וְדָמָן טָעוֹן מִתְנֶה אֶחָת, וּבִלְבָד שְׁתֵּיתוֹ בְּנֶגֶד
הַסּוֹד. שְׁנֵה בְּאִכְלָתוֹ: הַבְּכוֹר נֶאֱכָל לַפְּתָנִים, וְהַמַּעֲשֵׂר לְכָל
אָדָם. וְנֶאֱכָלִין בְּכָל הָעִיר, בְּכָל מֵאָכֵל, לְשְׁנֵי יָמִים וּלְלַיְלָה
אֶחָד. הַפֶּסַח אֵינוֹ נֶאֱכָל אֶלָּא בַּלַּיְלָה, וְאֵינוֹ נֶאֱכָל אֶלָּא עַד
חֲצוֹת, וְאֵינוֹ נֶאֱכָל אֶלָּא לְמַנּוּי, וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי.

ספרא, פתחה

רבי ישמעאל אומר: בשלש עשרה מדות ההורה נדרשת:
(א) מקל וחמר;

רבי ישמעאל בן אלישע, a contemporary of Rabbi Akiba, died as a martyr in the year 135 during the Roman persecutions. The *Baraita d'Rabbi Ishmael*, which constitutes the introduction to the *Sifra* (tannaitic commentary on Leviticus), has been inserted here to complete the daily minimum of Bible and Talmud study required of every Jew. This section is prefaced (on page 57) by two blessings concerning Torah study.

6. The thanksgiving-offering and the ram offered by a nazirite [at the termination of his vow] were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during that day and evening—until midnight. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

7. The peace-offerings also were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during two days and one night. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

8. The firstlings of animals, the tithe of cattle, and the paschal lamb were likewise holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required one sprinkling only; this, however, had to be done at the base of the altar. The following difference prevailed as to the eating of them: the firstborn animal might be eaten only by the priests, while the tithe might be eaten by anyone. Both the firstling and the tithe might be eaten, prepared for food in any fashion, anywhere in the city during two days and one night. The paschal lamb, however, had to be eaten on that night only—and not later than midnight. It might be eaten only by those numbered for it; nor might it be eaten except when roasted.

TALMUDIC EXPOSITION OF THE SCRIPTURES

Sifra, Introduction

Rabbi Ishmael says: The Torah is interpreted by means of thirteen rules:

1. Inference is drawn from a minor premise to a major one, or from a major premise to a minor one.

ILLUSTRATIONS

1. If, for example, a certain act is forbidden on an ordinary festival, it is so much the more forbidden on Yom Kippur; if a certain act is permissible on Yom Kippur, it is so much the more permissible on an ordinary festival.

- (ב) ומגזרה שנה;
 (ג) מבנין אב מכתוב אחר, ומבנין אב משני כתובים;
 (ד) מכלל ופרט;
 (ה) ומפרט וכלל;
 (ו) כלל ופרט וכלל אי אתה דן אלא בעין הפרט;
 (ז) מכלל שהוא צריך לפרט, ומפרט שהוא צריך לכלל;
 (ח) כל דבר שהיה בכלל ויצא מן הכלל ללמד, לא ללמד על עצמו יצא, אלא ללמד על הכלל בלוי יצא;

2. The phrase "Hebrew slave" (Exodus 21:2) is ambiguous, for it may mean a heathen slave owned by a Hebrew, or else, a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase "your Hebrew brother" in Deuteronomy 15:12, where the same law is mentioned (. . . "If your Hebrew brother is sold to you . . .").

3. (a) From Deuteronomy 24:6 ("No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge") the Rabbis concluded: "Everything which is used for preparing food is forbidden to be taken in pledge." (b) From Exodus 21:26-27 ("If a man strikes the eye of his slave . . . and destroys it, he must let him go free in compensation for his eye. If he knocks out the tooth of his slave . . . he must let him go free . . .") the Rabbis concluded that when *any* part of the slave's body is mutilated by the master, the slave shall be set free.

4. In Leviticus 18:6 the law reads: "None of you shall marry anyone related to him." This generalization is followed by a specification of forbidden marriages. Hence, this prohibition applies only to those expressly mentioned.

5. In Exodus 22:9 we read: "If a man gives to his neighbor an ass, or an ox, or a sheep, to keep, or *any* animal, and it dies . . ." The general phrase "any animal," which follows the specification, includes in this law all kinds of animals.

6. In Exodus 22:8 we are told that an embezzler shall pay double to his neighbor "for anything embezzled [generalization], for ox, or ass, or sheep, or clothing [specification], or any article lost" [generalization]. Since the specification includes only movable property, and objects of intrinsic value, the fine of double payment does not apply to embezzled real estate, nor to notes and bills, since the latter represent only a symbolic value.

2. From the similarity of words or phrases occurring in two passages it is inferred that what is expressed in the one applies also to the other.

3. A general principle, as contained in one or two biblical laws, is applicable to all related laws.

4. When a generalization is followed by a specification, only what is specified applies.

5. When a specification is followed by a generalization, all that is implied in the generalization applies.

6. If a generalization is followed by a specification and this in turn by a generalization, one must be guided by what the specification implies.

7. When, however, for the sake of clearness, a generalization necessarily requires a specification, or when a specification requires a generalization, rules 4 and 5 do not apply.

8. Whatever is first implied in a generalization and afterwards specified to teach us something new, is expressly stated not only for its own sake, but to teach something additional concerning all the instances implied in the generalization.

7. In Leviticus 17:13 we read: "He shall pour out its blood, and *cover* it with *dust*." The verb "to cover" is a general term, since there are various ways of covering a thing; "with dust" is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal must be covered with nothing except dust. Since, however, the general term "to cover" may also mean "to hide," our present passage necessarily requires the specific expression "with dust"; otherwise, the law might be interpreted to mean that the blood is to be concealed in a closed vessel. On the other hand, the specification "with dust" without the general expression "to cover" would have been meaningless.

8. In Deuteronomy 22:1 we are told that the finder of lost property must return it to its owner. In the next verse the Torah adds: "You shall do the same . . . with his *garment* and with anything lost by your brother . . . which you have found . . ." *Garment*, though included in the general expression "anything lost," is specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to such objects which are likely to have an owner, and which have, as in the case of clothing, some marks by which they can be identified.

- (ט) פל דְּבַר שֶׁהָיָה בְּכָלֵל וַיֵּצֵא לְטַעַן אַחֵר שֶׁהוּא
בְּעֵנְיָנוּ, יֵצֵא לְהַקֵּל וְלֹא לְהַחֲמִיר;
(י) פל דְּבַר שֶׁהָיָה בְּכָלֵל וַיֵּצֵא לְטַעַן אַחֵר שֶׁלֹּא
בְּעֵנְיָנוּ, יֵצֵא לְהַקֵּל וּלְהַחֲמִיר;
(יא) פל דְּבַר שֶׁהָיָה בְּכָלֵל וַיֵּצֵא לְדוֹן בְּדָבָר הַחֲדָשׁ, אִי
אַתָּה יָכוֹל לְהַחֲזִירוֹ לְכָלְלוֹ עַד שֶׁיַּחֲזִירוּנִי הַכֹּתוּב
לְכָלְלוֹ בְּפֶרוֹשׁ;
(יב) דְּבַר הַלֵּמֵד מֵעֵנְיָנוּ, וְדָבָר הַלֵּמֵד מִכּוֹפּוֹ;
(יג) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שֶׁיָּבֹאוּ
הַכֹּתוּב הַשְּׁלִישִׁי וַיְכַרִּיעַ בֵּינֵיהֶם.

אבות ה, כג; מלאכי ג, ד

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְחַן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נִעְבְּדְךָ
בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת.

9. In Exodus 35:2-3 we read: "Whoever does any work on the Sabbath shall be put to death; you shall not light a fire on the Sabbath day." The law against lighting a fire on the Sabbath, though already implied in "any work," is mentioned separately in order to indicate that the penalty for lighting a fire on the Sabbath is not as drastic.

10. According to Exodus 21:29-30, the proprietor of a vicious animal which has killed a man or woman must pay such compensation as may be imposed on him by the court. In a succeeding verse the Torah adds: "If the ox gores a slave, male or female, he must pay the master thirty shekels of silver." The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision, the *fixed* amount of compensation, with the result that whether the slave was valued at more than thirty shekels or less than thirty shekels, the proprietor of the animal must invariably pay thirty shekels.

11. The guilt-offering which a cured leper had to bring was unlike all other guilt-offerings in this, that some of its blood was sprinkled on the person who offered it (Leviticus 14:13-14). On account of this peculiarity none of the rules connected with other offerings would apply to that brought by a cured leper, had not the Torah expressly added: "As the sin-offering so is the guilt-offering."

9. Whatever is first implied in a general law and afterwards specified to add another provision similar to the general law, is specified in order to alleviate, and not to increase, the severity of that particular provision.

10. Whatever is first implied in a general law and afterwards specified to add another provision which is not similar to the general law, is specified in order to alleviate in some respects, and in others to increase the severity of that particular provision.

11. Whatever is first implied in a general law and is afterwards specified to determine a new matter, the terms of the general law can no longer apply to it, unless Scripture expressly declares that they do apply.

12. A dubious word or passage is explained from its context or from a subsequent expression.

13. Similarly, if two biblical passages contradict each other, they can be harmonized only by a third passage.

Mishnah Avoth 5:23; Malachi 3:4

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days; and grant us a portion in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years.

12. (a) The noun *tinshemeth* occurs in Leviticus 11:18 among the unclean birds, and again (verse 30) among the reptiles. Hence, it becomes certain that *tinshemeth* is the name of a certain bird as well as of a certain reptile. (b) In Deuteronomy 19:6, with regard to the cities of refuge where the manslayer is to flee, we read: "So that the avenger of blood may not pursue the manslayer . . . and slay him, and he is not deserving of death." That the last clause refers to the slayer, and not to the blood avenger, is made clear by the subsequent clause: "inasmuch as he hated him not in time past."

13. In Exodus 13:6 we read: "Seven days you shall eat unleavened bread," and in Deuteronomy 16:8 we are told: "Six days you shall eat unleavened bread." The contradiction between these two passages is explained by a reference to a third passage (Leviticus 23:14), where the use of the new produce is forbidden until the second day of Passover, after the offering of the *Omer*. If, therefore, the unleavened bread was prepared of the new grain, it could only be eaten six days of Passover. Hence, the passage in Exodus 13:6 must refer to unleavened bread prepared of the produce of a previous year.

קדיש דרבנן

Mourners:

יְהִי עֲדָל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרָקְנָהּ וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְנוֹ קָרִיב,
וְאָמְרוּ אָמֵן.

יְהִי שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְעַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא
מִכָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְאִמְרוּן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמֵי דִּיהוֹן, וְעַל כָּל תַּלְמֵי דִּי
תַּלְמֵי דִּיהוֹן, וְעַל כָּל מִן דְּעָסְקִין בְּאוּרֵינָא, דִּי בְּאַתְרָא הָדָן
וְדִי בְּכָל אֲתֵר וְאַתְר, יְהִי לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חַנּוּא
וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוּנֵי רִיחִי, וּפְרָקְנָא מִן קִדְם
אֲבוּהוֹן דִּבְשִׁמְיָא וְאַרְעָא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִדְרוֹמֵינוּ, הוּא בְּרַחֲמֵינוּ יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in *Maḥzor Vitry*, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from *Gehinnom* to *Gan-Eden*, the *Jahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

שִׁיר שֶׁל יוֹם

The following seven psalms are recited on the respective days of the week.

On Sunday:

הַיּוֹם יוֹם רֵאשׁוֹן בַּשָּׁבָת, שָׁבוּ הָיוּ הַלְלוֹיִם אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:

תהלים כד

לְדוֹד מְזֻמּוֹר. לִי הָאָרֶץ וּמְלוֹאָתָהּ, תִּבֵּל וַיִּשְׁבִּי בָהּ. כִּי הוּא
עַל יָמַיִם יִסְדָּהּ, וְעַל נְהָדוֹת יִכּוֹנְנֶנָּה. מִי יַעֲלֶה בְּהָר יי, וּמִי
יָקוּם בְּמָקוֹם קָדְשׁוֹ. נָקִי בַּפִּים וּבֵד לִבָּב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִּרְכָּה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי
יִשְׁעוֹ. זֶה דוֹר דִּרְשׁוֹ, מִבִּקְשֵׁי פָנָיו יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרֵי
רְאשֵׁיכֶם, וְהַנְּשָׂאוּ פֶתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּלֶךְ הַכְּבוֹד. מִי זֶה
מִלֶּלֶךְ הַכְּבוֹד, יי עֲזֹז וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרֵי
רְאשֵׁיכֶם, וּשְׂאוּ פֶתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּלֶךְ הַכְּבוֹד. Reader מִי
הוּא זֶה מִלֶּלֶךְ הַכְּבוֹד, יי צְבָאוֹת הוּא מִלֶּלֶךְ הַכְּבוֹד, סֵלָה.

Mourners' Kaddish.

On Monday:

הַיּוֹם יוֹם שֵׁנִי בַּשָּׁבָת, שָׁבוּ הָיוּ הַלְלוֹיִם אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:

תהלים מח

שִׁיר מְזֻמּוֹר לִבְנֵי קִרְיָת. גָּדוֹל יי וּמְהֻלָּל מְאֹד, בְּעִיד אֱלֹהֵינוּ,
הֵר קָדְשׁוֹ. יִפָּה נוֹף, מְשׁוֹשׁ כָּל הָאָרֶץ הֵד צִיּוֹן, יִרְפָּתִי צָפוֹן,
קִרְיַת מִלֶּלֶךְ דָּב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נֹדַע לְמִשְׁנֵב. כִּי הִנֵּה

שִׁיר שֶׁל יוֹם, the Psalm of the Day, was chanted by the Levites each day during the Temple service (Mishnah Tamid 7:4). According to the Talmud, the daily psalms were intended to recall the incidents of the six days of creation (Rosh Hashanah 31a).

PSALM OF THE DAY

The following seven psalms are recited on the respective days of the week.

On Sunday:

This is the first day of the week, on which the Levites in the Temple used to recite:

Psalm 24

A psalm of David. The earth and its fullness belong to the Lord, the entire world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

Mourners' Kaddish.

On Mondays:

This is the second day of the week, on which the Levites in the Temple used to recite:

Psalm 48

A song, a psalm of the Korahites. Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, on the northern slope, is Mount Zion, the city of the great King. God in her palaces has made himself known as a stronghold. For lo, the kings assembled

מומור a poem sung to the accompaniment of musical instruments in the Temple service.

שאר שערים ראשיכם The ancient gates of Zion are poetically commanded to raise their heads, in token of reverence to God whose entrance is an act of condescension. Different parts of this psalm were sung by different choirs of singers at the time when David brought the ark to Mount Zion.

בני קרח descendants of Korah, a division of Levites who sang in the Temple.

המלכים נועדו, עברו יחדיו. הקמה ראוי, בן תמחו, נבחרו
 נחפזו. רעה אחרתם שם, חיל ביולדה. ברוח קדים תשבר
 אנחות תרשיש. באשר שמענו, בן ראנו בעיר יי צבאות, בעיר
 אלהינו; אלהים יבוננה עד עולם, סלה. המינו אלהים
 חסדה, בקרב היכלה. בשמח אלהים, בן תהלתה על קצו
 ארץ; צדק מלאה מינה. ישמח הר ציון, תגלנה בנות יהודה,
 למען משפטיה. סבו ציון והקיפיה, ספרו מגדליה. שיתו
 לבכם לחילה, פסנו ארמנותיה, למען תספרו לדור אחרון.
 Reader כי זה אלהים אלהינו עולם ועד; הוא ינהגנו על מות.

Mourners' Kaddish.

On Tuesday:

היום יום שלישי בשבת, שבו היו הלויים אומרים
 בבית המקדש:

מהלים פב

מזמור לאסף. אלהים נצב בעדת אל, בקרב אלהים
 ישפט. עד מתי תשפטו עול, ופני רשעים תשא סלה. שפטו
 דל ונתום, עני ורש הצדיקו. פלטו דל ואביון, מיד רשעים
 הצילו. לא ידעו ולא יבינו, בחשכה יתהלכו; ימוטו כל
 מוסדי ארץ. אני אמרתי אלהים אתם, ובני עלין כלכם.
 אכן באדם תמותון, ובאחד השרים תפלו. Reader קומה
 אלהים, שפטה הארץ; כי אתה תנחל בכל הגוים.

Mourners' Kaddish.

they saw the impregnable might of Zion and were terrified.

the great seagoing vessels that made the long voyage to Tarshish, a seacoast city in Spain (or Carthage).

that is, history has repeated itself. We have now experienced events similar to those which occurred in the past. This psalm celebrates the escape of Jerusalem from a threatened invasion by the armies of various confederate kings.

themselves, they invaded together. They saw [her defense] and were amazed; they were terrified, they fled in haste. Panic seized them, anguish as of a woman in travail. With the east wind thou breakest the ships of Tarshish. As we have heard, so have we seen now in the city of the Lord of hosts, in the city of our God; may God establish it forever. We meditate on thy kindness, O God, within thy temple. Like thy name, O God, thy fame shall extend to the ends of the earth; thy right hand is full of justice. Let Mount Zion be glad, let the towns of Judah rejoice, because of thy judgments. Walk about Zion, go round her, count her towers, mark well her ramparts, go through her palaces, that you may tell a later generation that such is God, our God, forever and ever. He will guide us eternally.

Mourners' Kaddish.

On Tuesday:

This is the third day of the week, on which the Levites in the Temple used to recite:

Psalm 82

A psalm of Asaph. God stands in the divine assembly; in the midst of the judges he gives judgment. "How long will you judge unjustly, and show partiality toward the wicked? Do justice to the poor and fatherless; deal righteously with the afflicted and destitute. Rescue the poor and needy; save them from the hand of the wicked." But they neither know nor understand; they walk about in darkness; all the foundations of the earth are shaken. I thought you were angels, that you were all sons of the Most High. Yet you shall die as men do, and fall like any prince. Arise, O God, rule the earth, for thou hast dominion over all the nations.

Mourners' Kaddish.

... **סוּבוּ צִיּוֹן** that is, after the miraculous deliverance of Zion, its inhabitants can now freely walk around and contemplate the safety of the walls and towers and palaces so lately menaced with destruction.

... **נֹצֵר בַּעֲדָה אֵל** God takes his stand in the assembly summoned by him, and denounces the wickedness and partiality of judges. He reminds them of their duties, and declares that because they are ignorant and corrupt human society is undermined.

... **אֲנִי אִמְרָתִי** I appointed you as judges and thus invested you with authority of administering divine justice; however, your high title will not exempt you from punishment. You shall die like common men, and fall like any other prince.

קוֹמֵה The psalmist pleads that God should act as judge over all peoples, since the human judges have failed so miserably.

On Wednesday:

היום יום רביעי בשבת, שבו היו הלויים אומרים
בבית המקדש:

תהלים צד: א-ג

אל נקמות, יי, אל נקמות, הופיע. הנשא, שפט הארץ,
השב נמול על גאים. עד מתי רשעים, יי, עד מתי רשעים
יעלזו. וביעו ידברו עתק, ותאמרו כל פעלי און. עמך יי
ידבאו, ונחלתה יענו. אלמנה וגר יהרגו, ויתומים ירצחו.
ויאמרו לא יראה יה, ולא יבין אלהי יעקב. בנינו ביערים
בעם, ובסילים מתי תשכילו. הנטע און הלא ישמע, אם
יצר עין הלא גייט. היסר גוים הלא יוכית, המלמד אדם
דעת. יי יודע מחשבות אדם, כי המה הקבל. אשרי הגבר
אשר תיסרגו יה, ומתורתך תלמדנו. להשקיט לו מימי רע,
עד יכרה לרשע שחת. כי לא יוש יי עמו, ונחלתו לא יעזב.
כי עד צדק ישוב משפט, ואחריו כל ישרי לב. מי יקום לי
עם מרעים, מי יתנצב לי עם פעלי און. לולי יי עזרתה לי,
במעט, שכנה דומה נפשי. אם אמרת מטה רגלי, תסדך יי
יסעדני. ברב שרעפי בקרב, תנחומיך ישעשעו נפשי.
היתברך בסא הוות, יצר עמל עלי חק. יגודו על נפש צדיק,
ודם נקי ירשיעו. ויהי יי לי למשגב, ואלהי לצור מחסי. וישב
עליהם את אונם, וברעתם יצמיתם; יצמיתם יי אלהינו.
לבו גרננה ליי, גריעה לצור ישענו. נקדמה פניו בתודה,

אל נקמות is repeated for emphasis. The psalmist appeals to God to punish the arrogant who contemptuously declare that God is indifferent to the sufferings of his people. He then turns to argue with those who foolishly agree with their oppressors and think that God will not defend them. He who gave others the power to hear and see can surely himself hear and see. God knows

On Wednesday:

This is the fourth day of the week, on which the Levites in the Temple used to recite:

Psalms 94; 95:1-3

God of retribution, Lord God of retribution, appear! Arise, thou judge of the earth, render to the arrogant what they deserve. How long shall the wicked, O Lord, how long shall the wicked exult? They bluster, they speak arrogantly; all the evildoers act boastfully. They crush thy people, O Lord, and afflict thy heritage. The widow and the stranger they slay, and the fatherless they murder. And they think the Lord does not see, the God of Jacob does not observe. Consider, you most stupid of the people; you fools, when will you understand? He who sets the ear, does he not hear? He who forms the eye, does he not see? He who punishes nations, shall he not punish you? He who teaches man knowledge? The Lord knows the inner thoughts of men; indeed, they are futile. Happy is the man whom thou dost instruct, O Lord, and teachest him out of thy Torah, granting him relief in days of adversity, till a pit is dug for the wicked. Indeed, the Lord will not abandon his people, nor forsake his heritage. For judgment shall again conform with justice, and all the upright in heart will follow it. Who rises up for me against the ungodly? Who stands up for me against the wrongdoers? If the Lord had not been my help, I would have soon dwelt in the silent grave. When I think my foot is slipping, thy goodness, O Lord, holds me up. When my cares are many within me, thy comforts cheer me. Can one in the seat of wickedness have fellowship with thee—one who frames evil by law? They band themselves against the life of the righteous, and condemn innocent blood. But the Lord is my stronghold; my God is the rock of my safety. He will requite them for their crime, and destroy them for their wickedness; the Lord our God will destroy them.

Come, let us sing to the Lord; let us acclaim our saving Stronghold. Let us approach him with thanksgiving; let us acclaim him

the evil thoughts of the wicked, and eventually the righteous will be vindicated when the day of retribution comes. It is unthinkable that God would abandon his people to the ravages of lawless judges and tyrannical rulers.

בְּזִמְרוֹת נְרִיעַ לוֹ. Reader בִּי אֵל גְּדוֹלַי יְיָ, וּמַלְאךְ גְּדוֹלַי עַל כָּל
אֱלֹהִים.

Mourners' Kaddish.

On Thursday:

הַיּוֹם יוֹם חֲמִישִׁי בַשָּׁבֶת, שָׁבוּ הָיוּ הַלָּוִים אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:

הַהֲלִים פֶּא

לְמַנְצֶנֶת עַל הַנְּתִית לְאַסָּף. הִרְנִינוּ לְאֱלֹהִים עֲזוּנָנוּ, הִרְעִינוּ
לְאֱלֹהֵי יַעֲקֹב. שָׂאוּ זִמְרָה וְתָנוּ תָּה, בְּגוֹר נְעִים עִם נָבֵל. הִקְעִנוּ
בַּחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲנֻנוּ. בִּי חֹק לְיִשְׂרָאֵל הוּא, מוֹשֶׁפֶט
לְאֱלֹהֵי יַעֲקֹב. עֲדוֹת בִּיהוֹסֵף שָׁמוּ, בְּצִאתוֹ עַל אֶרֶץ מִצְרַיִם;
שֹׁפֶת לֹא יִרְעָתִי אֲשַׁמְעֵה. הַסִּירוֹתִי מִסָּבִיל שְׁכֻמוֹ, בְּפִיו מוֹדוֹר
תַּעֲבָרְנָה. בְּצִרְהָ קָרָאתָ וְאַחֲלָצָהּ, אֶעֱנֶנָּה בְּסִתְּהָ רַעַם; אֶבְחָנֶנָּה
עַל מִי מְרִיבָהּ, סָלָה. שְׁמַע עָמִי, וְאַעֲדֶנָּה בָּהּ, יִשְׂרָאֵל אִם
תִּשְׁמַע לִי. לֹא יִהְיֶה בָּהּ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכַר. אֲנֹכִי
יְיָ אֱלֹהֶיהָ, הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם; הִרְחַב־בֶּיךָ וְאַמְלֵאֶהָ.
וְלֹא שָׁמַע עָמִי לְקוֹלִי, וְיִשְׂרָאֵל לֹא אָבָה לִי. וְאַשְׁלַחְהוּ
בְּשִׁרְיוֹת לָבָם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם. לוֹ עָמִי שָׁמַע לִי, יִשְׂרָאֵל
בְּדַרְכֵי יִהְלֹכוּ. בְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּנֶה, וְעַל צָרֵיהֶם אֲשִׁיב
יָדִי. מִשְׁנֵאֵי יְיָ יִבְחָשׁוּ לוֹ, וַיְהִי עִתָּם לְעוֹלָם. Reader וַיִּאֲבִילֶהָ
מִחֶלֶב חֲטָה, וּמִצּוֹר דָּבַשׁ אֲשַׁבִּיעֶנָּה.

Mourners' Kaddish.

למנצח occurs in the titles of fifty-five psalms, and refers to the use of the psalm in the Temple services. The word means the conductor of the Temple choir, who trained the choir and led the music.

על הנחית occurs in the titles of three psalms. According to the Targum, *Gittith* was a harp used by the Philistines of Gath. Since the Hebrew word *gath* means "a winepress," *Gittith* may mean a melody sung at vintage festivals.

בחדש is rendered by the Targum and the Talmud: *Rosh Hodesh Tishri*, that is *Rosh Hashanah*. Metal trumpets, and not a *shofar*, were used on all other occasions of *Rosh Hodesh*.

with songs of praise. For the Lord is a great God, a King supreme above all powers.

Mourners' Kaddish.

On Thursday:

This is the fifth day of the week, on which the Levites in the Temple used to recite:

Psalm 81

For the Choirmaster, upon the *Gittith*; a psalm of Asaph.

Sing aloud to God our strength; shout for joy to the God of Jacob. Raise the chorus, sound the drum, the sweet harp and the lute. Sound the shofar at the new moon, the time designated for our feast day. This is a statute for Israel, an ordinance of the God of Jacob. He made it a law in Joseph, when he went forth against the land of Egypt. I heard an unfamiliar speech: "I have removed the burden from your shoulder; your hands are relieved from the heavy basket. In trouble you called, and I saved you; I answered you from the thunder cloud; I tested you at the waters of Meribah. Hear, my people, while I warn you; O Israel, if you would only listen to me! You shall have no strange god; you shall worship no foreign god. I am the Lord your God, who brought you up from the land of Egypt; open your mouth, and I will fill it. But my people did not listen to my voice; Israel would have none of me. So I left them to their own stubbornness, that they might follow their own devices. If only my people would listen to me, if Israel would only walk in my ways! I would soon subdue their foes, and turn my hand against their oppressors. Those who hate the Lord would eringe before them, and their time would be forever. I would feed them with the finest of wheat, and with honey from the rock would I satisfy them.

Mourners' Kaddish.

בבסה ליום חנו is traditionally interpreted to refer to Rosh Hashanah, the festival that occurs at the beginning of the month of *Tishri*.

יְרוּסָה is a synonym for Israel, so called from the favored son of Israel. In Psalm 77:16, Jacob and Joseph are named as the fathers of the entire people of Israel.

... **שפת לא ידעתי** The psalmist represents Israel as quoting the following words of God, heard for the first time after the exodus from Egypt.

מִי מְרִיבָה refers to Exodus 17:7; Numbers 20:13.

... **הִרְתֵּב מִיךְ** God will abundantly supply your needs as long as you are faithful to him.

... **מִשְׁנְאֵי ה'** God's enemies are the enemies of his people, and he would compel them to pay homage to Israel. Israel's national existence and prosperity would know no end.

On Friday:

היום יום ששי בשבת, שבו היו תלויים אומרים בבית המקדש:

תהלים צו

יְיָ מִלֵּךְ, גִּאוֹת לְבֶשׁ; לְבֶשׁ יְיָ, עֹז הַתְּאֵזֶר; אֵף תִּבּוֹן תִּבְלֵ, בִּלְתִּמוּט. נָכוֹן בְּסֶאֶף מֵאֵז, מַעֲוִלָם אֶתָּה. נִשְׂאוּ נְהָרוֹת, יְיָ, נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָנָם. מִקְלֹת מִן רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ. Reader עֲלֵתִיד נֶאֱמָנוּ מֵאֵד; לְבִיתִךָ נֶאֱמָה קִדְשִׁי, יְיָ, לְאֶרֶץ יָמִים.

Mourners' Kaddish.

On Sabbath:

היום שבת קדש, שבו היו תלויים אומרים בבית המקדש:

תהלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לְחַדּוֹת לִי, וּלְזִמֹּר לְשִׁמְךָ עֲלִיּוֹן. לְהַגִּיד בְּבִקְרַח חֲסִדֶּךָ, וְאִמּוֹנְתְךָ בְּלִילוֹת. עָלִי עֲשׂוֹר וְעָלִי נָבֵל, עָלִי הַגִּיּוֹן בְּכִנּוֹר. כִּי שִׁמְחֵתָנִי יְיָ בְּפַעֲלֶךָ; בְּמַעֲשֵׂי יְדִידֶךָ אֲרַגֵּן. מִה נִגְדָּלוּ מַעֲשֵׂיךָ, יְיָ; מֵאֵד עָמְקוֹ מִחֲשַׁבְתֶּיךָ. אִישׁ בָּעֵר לֹא יָדַע, וּבָסִיל לֹא יָבִין אֶת זֹאת. בְּכֹרֶת רָשָׁעִים כְּמוֹ עֹשֶׁב, וַיִּצְצוּ כָּל פְּעֻלֵי אָנוֹן, לְהַשְׁמָדָם עֲדֵי עַד. וְאַתָּה מָרוֹם לְעֵלָם, יְיָ. כִּי חֲנָה אִיבִידָה, יְיָ, כִּי חֲנָה אִיבִידָה יִאֲבְדּוּ, יִתְפָּרְדּוּ כָּל פְּעֻלֵי אָנוֹן. וְתָרַם בְּרָאִים קִרְנִי; בִּלְתִּי בְשִׁמּוֹן רַעְנוֹ. וַתִּבַּט עֵינֵי בְּשׂוּרֵי, בְּקַמִּים עָלִי מִרְעִים תִּשְׁמַעְנָה אֲזוּנֵי. צְדִיק בְּתִמְרָ יִפְרֹת. בְּאֶרֶז בְּלִבְנוֹן יִשְׁנָה. שְׁתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. Reader עוֹד יִנּוּכוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנוֹנִים יִהְיוּ. לְהַגִּיד כִּי יִשָּׁר יְיָ; צוּרִי, וְלֹא עוֹלָתָה בּוֹ.

Mourners' Kaddish.

On Friday:

This is the sixth day of the week, on which the Levites in the Temple used to recite:

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

*Mourners' Kaddish.**On Sabbath:*

This is the holy Sabbath day, on which the Levites in the Temple used to recite:

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eyes have gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Mourners' Kaddish.

לְדָוִד. יְיָ אֱלֹהֵי יִשְׁרָאֵל, מִמֶּי אֵירָא; יְיָ מַעֲזוֹ חַיִּי, מִמֶּי אֶפְחָד.
בְּקָרֵב עָלַי מְרָעִים לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאֹיְבֵי לִי, הִמָּת
בְּשָׁלוֹ וְנָפְלוּ. אִם תַּחֲנֶנָּה עָלַי מַחֲנֶנָּה, לֹא יִירָא לְבִי; אִם תִּקְוֶה
עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאֵלָתִי מֵאֵת יְיָ, אוֹתָהּ
אֲבַקֵּשׁ: שְׁבֹתִי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יְיָ, וּלְבַקֵּר
בְּהִיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסֻכַּת בָּיִת יְיָ, יִסְתַּרְנִי בְּסִתְרֵי אֲהָלָיו;
בְּצֹר יְרוּמֵּמֶנִי. וְעַתָּה יְרוֹם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי, וְאֶזְבַּחַהּ
בְּאַהֲלוֹ זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאֶזְמָרָה לִיְיָ. שְׁמַע יְיָ קוֹלִי
אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי. לֵךְ אָמַר לְבִי, בִּקְשׁוּ פָנַי; אֶת פָּנֶיךָ, יְיָ,
אֲבַקֵּשׁ. אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי, אֵל תֵּט בְּאָף עַבְדְּךָ, עֲזָרְתִּי
הִוִּיתָ; אֵל תִּשְׁשֵׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁרָאֵל. כִּי אָבִי וְאִמִּי
עֲזָבוּנִי, וַיִּי נֹאסֵפֶנִי. הוֹרֵנִי יְיָ בְּרַחֲמֶיךָ, וְנַחֲנִי בְּאַרְח מִישׁוֹר, לְמַעַן
שַׁרְרִי. אֵל תַּחֲנֵּנִי בְּנִפְשׁ צָרִי; כִּי קָמוּ בִי עֲדֵי שֹׁקֵר וַיַּבֵּחַ חֲמָס.
לֹא הָאֱמָנֹתִי לְרָאוֹת בְּטוֹב יְיָ בְּאַרְצֵי חַיִּים. Reader קְנוֹה אֵל יְיָ,
חֲזֹק וְיִאֲמֹץ לְבָבְךָ, וְקְנוֹה אֵל יְיָ.

Mourners' Kaddish.

The first part of Psalm 27 expresses fearless confidence in the face of hostile armies, while the second part is a prayer of one in deep distress and beset by false accusers. The *adversaries* in this psalm are metaphorically interpreted as the forces of sin, from which deliverance is sought. Hence it is recited daily throughout the month preceding the High Holydays as well as during the weeks containing the autumn festivals ending with *Simḥath Torah*. We are reminded of the yearning for light which is the mark of true repentance. Apart from God, the psalmist has no helper to whom he can look in his distress. In order that he may be saved from his foes he prays: "Teach me thy way, O Lord, and guide me in a straight path," showing me how I must conduct myself so that my path shall be free from peril.

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

... ואני ערומי Though I am orphaned, friendless and deserted, God will be father to me and protect me. God's protective care is more constant than that of parents for their child. The same thought is conveyed in Isaiah 49:15 where God says: "Can a woman forget her infant? Yet even were a mother to forget, never will I forget you."

... לולא האמנתי The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed!" The word לולא is marked with dots in the Massoretic text. The psalm is ended on a note of courage, urging us to maintain hope, to be strong and brave, trusting in God.

שִׁיר הַיְּחִוד לַיּוֹם רֵאשׁוֹן

Responsively:

אֲשִׁירָה וְאֶזְמְרָה לֵאלֹהֵי בְעוֹדִי, הָאֱלֹהִים הָרוּעָה אוֹתִי מֵעוֹדִי.
עַד הַיּוֹם הַזֶּה הִתְחַנַּמְתָּ בְּיָדִי, חַיִּים וְחֶסֶד עָשִׂיתָ עִמּוֹדִי.
בָּרוּךְ יְיָ וּבְרוּךְ שֵׁם כְּבוֹדוֹ, כִּי עַל עֲבֹדוֹ הִפְלִיא חֶסְדּוֹ.
אֱלֹהֵי מָרוֹם בְּמָה אֶקְדֶּם, וּבְמָה אֶפָּה לֵאלֹהֵי קָדֶם.
אֱלֹהֵי הָרִים הֵם לְמַעְרָכָה, וְכָל עֲצֵי לְבָנוֹן בְּכֹל עָרוּכָה.
וְאִם כָּל בְּהֵמוֹת וְחַיּוֹת קְרוּצִים, נִתְחַים עָרוּכִים עַל הָעֲצִים.
וְאַף זְוִיּוֹת מִזִּבְחַת מְבוֹסִים, דָּם בְּמִים לַיָּם מְבֹסִים.
וּבַחֹל סִלַּת דָּשֵׁן וְשֶׁמֶן, בָּלוּל בְּרַבּוּת נִחְלֵי שֶׁמֶן.
וְלֶאֱזַכְרָה לְבוֹנָה וְסִמִּים לְקִטְרֶת כָּל רֹאשֵׁי בְשָׂמִים.
וְאֱלֹהֵי גִירוֹת עַל הַמְּגוּרוֹת יִהְיוּ מְאִירוֹת בְּשֵׁנֵי הַמְּאֹרוֹת.
וּבַהֲרָרִי אֵל לֶחֶם הַפָּנִים, עַל שְׁלֹחַנוֹת עָרוּכִים בְּפָנִים.
וַיֵּן בְּמִטְרַת הַשָּׁמַיִם, וְשֹׁכֵר לְנֶסֶךְ בְּעֵינֹת מִים.
וְאֱלֹהֵי כָל בְּנֵי אָדָם כְּהִנִּים, לְיוֹם מְשׁוֹרְרִים בְּכֹנֶף רְנָנִים.
וְכָל עֲצֵי עֵדֶן וְכָל עֲצֵי יַעְרִים, בְּנוֹרוֹת וּנְבָלִים לְשָׁרִים.

I will sing to my God as long as I live,
The God who has sustained me all through my life.
To this day thou hast taken me by the hand,
Life and lovingkindness hast thou given me.
Blessed be the Lord, blessed be his glorious name,
For his wondrous kindness shown to his servant.
How shall I come before the God of heaven?
How shall I bow before the eternal God?
Even if the mountains should become altars
With all the Lebanon wood arranged on them,
Even if all the cattle and beasts should be slain
And their pieces laid out upon all the wood,

וְכָל בְּנֵי אֱלֹהִים בְּקוֹל תְּרוּעָתָם, וְהַבּוֹכָבִים מִמְּסֻלּוֹתָם.
 וְכָל הַלִּבָּנוֹן וְחִיָּה בָּלָה, אֵין דֵּי בָעַד וְאֵין דֵּי עוֹלָה.
 הֵן בְּכָל אֵלָה אֵין דֵּי לַעֲבוֹד, וְאֵין דֵּי לְקַדֵּם אֶל הַקְּבוֹד.
 כִּי נִכְבְּדָתָּ מְאֹד מִלִּבָּנוֹ, וּבִמְהָ נִכְפָּה לְאֹדוֹנֵינוּ.
 אָמְנָם לֹא יוֹכְלוּ כִּכְבְּדָךְ כָּל חַי אֶפֶס כִּי אֲנִי עֲבָדְךָ.
 וְאֲנִי נִבְזָה וְחֹדֵל אִישִׁים, נִמְאָס בְּעֵינַי וּשְׁפָל אֲנָשִׁים.
 וְאֵין לַעֲבָדְךָ כָּל לִכְבְּדָךְ, לְהָשִׁיב לָךְ גִּמּוּל עַל חֲסָדֶיךָ.
 כִּי הִרְבִּיתָ טוֹבוֹת אֵלַי, כִּי הִגֵּדְלָתָּ חֲסִידְךָ עָלַי.
 וְרַב שְׁלוֹמִים לָךְ חִנֻּכְתִּי, כִּי עָשִׂיתָ טוֹבוֹת אִתִּי.
 וְלֹא חִנֵּכְתָּ לִי גִמּוּלֶיךָ, כָּל טוֹבֹתַי כָּל עָלֶיךָ.
 עַל הַטּוֹבוֹת לֹא עֲבַדְתִּיךָ, אַחַת לְרַבּוֹא לֹא נִמְלַחְתִּיךָ.
 אִם אֲמַלְּתִי אֶסְפְּדָה נָא כְּמוֹ, לֹא יִרְעָתִי סְפוּדוֹת לְמוֹ.
 וְמָה אָשִׁיב לָךְ וְהַכֵּל שְׁלָךְ, לָךְ שָׁמַיִם אֶפֶס אֶרֶץ לָךְ.
 יָמִים וְכָל אֲשֶׁר בָּם בִּינְךָ, וְכָלֵם יִשְׁבָּעוֹן מִינְךָ.
 וְאַנְחָנוּ עִמָּךְ וְצֹאנְךָ, וְחַפְצֵינוּ לַעֲשׂוֹת רְצוֹנְךָ.
 וְאִיד נַעֲבוֹד וְאֵין לָאֵל יִדְנוּ, וְלִשְׁרַפַּת אֵשׁ בֵּית קֹדְשֵׁנוּ.

Even if the altar-corners should be drenched

In blood as the sea is covered with water—

Yet, with all these there would never be

Enough to serve before the God of glory.

Indeed, thou desirest no sacrifices,

Thou dost not ask for any burnt-offerings.

I will make an altar of my contrite heart,

I will break and humble my spirit within me.

I will bring low my haughty heart, my proud eyes,

I will rend my heart for the sake of the Lord.

The fragments of my spirit I offer thee,

May they be accepted upon thy altar.

ואיך נעבוד ואין זבח ומנחה, כי לא באנו אל המנוחה.
 ומים אין להעביר טמאה, ואנחנו על אדמה טמאה.
 שש אנכי על אמריה, ואני באתי בדבריה.
 כי כתוב לא על זבחה ועולותיה אוכחתה.
 על דבר זבח ועולותיכם לא צויתי את אבותיכם.
 מה שאלתי ומה דרשתי ממך כי אם ליראה אותי.
 לעבוד בשמחה ובלבב טוב, הנה שמוע מזבח טוב.
 ולב נשפר ממנחה טהורה, זבחי אלהים רות נשברה.
 זבח ומנחה לא תפצת, תטאת ועולה לא שאלת.
 מזבח אבנה בשכרון לבי, ואשברה אף רוחי בקרבי.
 רום לב אשפיל ואת רום עיני, ואקרע לבבי למען אדני.
 שבגי רוחי הם זבחיך, יעלו לרצון על מזבחתך.
 ואשמיע בקול הודיותיך, ואספרה כל נפלאותיך.
 אשר ידעה נפשי אחבירה, אמלל גבורות ואדברה.
 ומה אערוך ולא ידעתי מה, היכל אוכל דבר מאומה.
 כי אין חקר לגדלתו, וגם אין מספר לתבונתו.
 תכם לבב הוא מי כמוהו, שניא כח לא מצאנוהו.
 עושה גדולות ורב נראות, גדול אמה ועושה נפלאות.
 עד אין מספר ועד אין חקר, ולא נודע כי לא יחקר.
 איזו עין אשר תעינה, ואיזה פה אשר יגידה.
 מי לא ראך ולב לא ידעה, ואיזה שבת אשר יגיעה.
 גם משרתיך לא ראוך, וכל חכמי לב לא מצאוהו.

שיר היחוד was composed by Rabbi Samuel ben Kalonymus of the twelfth century, who lived in Speyer, Germany, and was surnamed "החסידי" ("the Saint"). Each line is divided into rhymed parts, with four beats in each part. The first three lines serve as an introduction. From the fourth line on, each verse throughout the poem contains sixteen syllables.

אתה לְבָרָךְ מְבִיר שְׁבַחְךָ, וְאֵין זִילְתָּךְ יוֹדֵעַ כְּחָךְ.
 וְאֵין יוֹדֵעַ בְּלַעֲדֶיךָ, שְׁבַחֲנוֹת רְאוּיֹת לְכַבוֹדְךָ.
 עַל כֵּן תִּבְרַךְ כְּרֵאוֹי לָךְ, כְּפִי קִדְשָׁךְ כְּבוֹדְךָ וְנִדְלָךְ.
 וּמִפִּי הַכֹּל בְּכֹל אֵילֻנֶתָם, כְּפִי מַדַּע אֲשֶׁר אַתָּה חֲנֻנָתָם.
 יוֹדוּ פְּלֶאֶד הַשָּׁמַיִם, וַיֹּאדְרוּהָ קוֹלוֹת מַיִם.
 וַיִּרְעוּ לָךְ כָּל הָאָרֶץ, יוֹדוּהָ כָּל מַלְכֵי אֶרֶץ.
 אַף יוֹדוּהָ כָּל הָעַמִּים, וַיִּשְׁבְּחוּהָ כָּל הָאֲמִים.
 כָּל יָדַע יַעֲקֹב עֲבָדֶיךָ, כִּי עָלֵיהֶם נָבְרוּ חֲסָדֶיךָ.
 אֵת שֵׁם יְיָ יִהְלָלוּ כָּלָם, אֵל אֱלֹהִים אֲמֵת וּמֶלֶךְ עוֹלָם.
 בָּרוּךְ אַתָּה יְחִיד וּמְיָחָד, יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

שִׁיר הַיַּחֲוָד לַיּוֹם שְׁנִי

נֵאֻי עַבְדְּךָ בֶּן אֲמִתָּה, אֲדַבֵּר אֲמֵלֶל גְּבוּרוֹתֶיךָ.
 בְּרַכִּי שְׁבַחְךָ קִצְתָם אֲסַפְרָה, מַעֲשֶׂיךָ מֶה נִזְרָא אִמְרָה.
 אֵין אֵלֶיךָ עֲרוֹךְ בַּסֵּפֶר, אֲנִיד שְׁבַחֲנוֹת עֲצֻמוֹ מַסְפֵּר.
 חֲקֹר אֱלֹהִים לֹא יִמָּצָא, וְתַכְלִית שְׁנֵי לֹא תִקְצֶה.
 וְלִתְבוּנָתוֹ הֲלֹא אֵין חֲקֹר, וּמַסְפֵּר שְׁנָיו לֹא יִחְקֹר.
 וְגַם אֵין מַסְפֵּר לְגִדּוּדֶיךָ, בְּצַבְאוֹתֶיךָ אוֹת כְּבוֹדְךָ.
 אִיזוֹ עֵין אֲשֶׁר תַּעֲיִדְךָ, וְחִי לֹא רָאָה פָּנֵי כְבוֹדְךָ.
 נָבוֹן וְחָכָם הֵן לֹא יָדַע, וְאִיד אֶעְרוֹךְ עַל אֲשֶׁר לֹא אָדַע.
 וְאִם יֹאמֶר אִישׁ עַד תַּכְלִיתוֹ, אֶעְרוֹךְ אֵלָיו וּבִמְחַבְּנָתוֹ.
 אָבָא וְאִמָּצָא תַכְלִית שְׁבַחוֹ, לֹא נִאֲמָנָה אֵת אֵל רוּחוֹ.
 יְבַלַּע כִּי לֹא יָדַע עָרְבוֹ, אַחֲרִית פִּיהוּ רֵאשִׁית דְּרָבוֹ.
 וְעַמְדֵי לֹא כֵן אֲנֹכִי, וְפִי לֹא אֶתֵּן לַחֲטָא וְחַפִּי.

אֶסְפָּרָה לְאָחִי קְצוֹת דְּרָכֵי אֱלֹהִים, וּלְיִשְׂרָאֵל מַה פָּעַל אֱלֹהִים.
 בִּפְתוּב אִמְרוּ לְאֱלֹהִים, מַה נִּזְרָא מַעֲשֵׂיךָ אֱלֹהִים.
 וְאִמְרָתָ עִם-זֹו יִצְרָתִי לִי, יִסְפְּרוּ שָׁמַי וּתְהַלְתִּי.
 בְּמִצְרִים שְׁמָתִי עָלִילוֹתִי, לְמַעַן תִּסְפֹּר אֶת אוֹתוֹתִי.
 וְאֲנִי עַבְדְּךָ עַל בֶּן אֶסְפֹּר, בְּאִשֶּׁר אֶדְרוֹשׁ מֵעַל סִפְרִי.
 תִּהְלֵל נַפְשִׁי בְּחַ מַעֲשֵׂיךָ, וְכָל קָרְבִי אֶת שֵׁם קִדְשֶׁךָ.
 וְאֶבְרַכְךָ בְּכָל עֲנִינִי, וּבְכָל לִבִּי אוֹדֶה אֶת אֱדוֹנִי.
 גַּם בְּנִרְוֵי רוּמָמוֹתֶיךָ, וְאֵת פִּי אֲמַלֵּא תְהַלְתֶּךָ.
 כִּי פִי יִגִּיד תְהַלְתֶּךָ, כָּל הַיּוֹם אֶת תִּפְאַרְתֶּךָ.
 וְאִמְרָה-נָּא עֲזוּז נִזְרָאוֹתֶיךָ, וְאִשְׁיַחַח דְּבָרֵי נִפְלְאוֹתֶיךָ.
 וְאֶזְכִּיר טוֹבֶךָ וְצִדְקוֹתֶיךָ, חֲסִדֶיךָ וְגִבּוֹרוֹתֶיךָ.
 יִדְעָתִי כִי גָדוֹל אַתָּה, עַל כָּל אֱלֹהִים מְאֹד נִדְלָתָ.
 כִּי כָל אֱלֹהֵי הָעַמִּים הֵם אֱלִילִים אֱלֹמִים וְרוּחַ אֵין בָּהֶם.
 הֵן לְעוֹבְדֵיהֶם גָּמוּל אֵין מְשִׁיבִים, וְלִמָּה לָהֶם
 חֲקוּהָ מְטִיבִים.
 וּבָעֵת צָרָה אֲזִי יִתְפַּלֵּלֵנִי, וְלֹא יַעֲנוּם כִּי לֹא יוֹעִילֵנִי.
 דּוֹרְשִׁים בְּכָל לֵב לְרוּחַ אֵין בּוֹ, וְקָרוֹב יֵי אֵל עִם קָרוֹבוֹ.

I am thy servant, the son of thy servant,
 I will speak, I will tell of thy mighty acts.
 Some of thy excellent ways will I recount
 And declare: How awe-inspiring are thy deeds!
 Thy praises cannot be set forth in a book,
 How should I tell thy praises, they are countless!
 The deep mystery of God cannot be found,
 The Almighty's essence cannot be defined.
 He who has created all things is our God,
 He has made us, to him alone we belong.
 We, the people sustained by him, his own flock,
 Praise him, for his kindness endures forever.

היִנָּצֵר כֹּל הוּא אֱלֹהֵינוּ, הוּא עֲשָׂנוּ וְלוֹ לְבַד אֲנַחְנוּ.
עִם מַרְעִיתוֹ וְצֵאן יְדוֹ, נִכְרֶדָּה שְׁמוֹ כִּי לְעוֹלָם חֲסִדוֹ.
בְּצֵר לָנוּ מָאֵד נִמְצָאתָ, כִּי דוֹרְשֶׁיךָ לֹא עֲזָבְתָּ.
וְתַמִּיד בְּפִינוּ תְהַלֵּתָהּ, וּמַהֲלָלִים שֵׁם תִּפְאֶרְתָּהּ.
עַד אַתָּה בָּךְ וּבִכְבוֹדְךָ, וּמִשְׁרֵתֶיךָ אַף עֲבָדֶיךָ.
אֲשֶׁר בְּבוֹדְךָ מְלֹא כָּל הָאָרֶץ, וּבִכְבוֹדְךָ עַל כָּל הָאָרֶץ.
וְאֲבוֹתֵינוּ בְּחָרוּ אוֹתְךָ, לְבִדְךָ לַעֲבוֹד וְאִין לֹזֵר אַתָּה.
גַּם אֲנַחְנוּ אוֹתְךָ לְבִדְךָ נַעֲבוֹד בְּכֵן אַתָּה אָב וּבִכְבוֹדְךָ.
וְהֵנּוּ עַל יְחֻדְךָ, יוֹמָם וּלְיָלָה עֲרִיךָ.
בְּכִי כָלְנוּ וּבִלְבָבֵנוּ, שְׁאַתָּה לְבִדְךָ אֱלֹהֵינוּ.
אֱלֹהֵינוּ עַל יְחֻדְךָ עֲדִים אֲנַחְנוּ נַעֲבָדֶיךָ.
אִין תַּחֲלָה אֵל רֵאשִׁיתְךָ, וְאִין קֵץ וְתַחֲלָה לְאַחֲרִיתְךָ.
רֵאשׁוֹן וְאַחֲרוֹן מִבְּלִי רֵאשִׁית וּמִבְּלִי אַחֲרִית וְאִין לֵב לְהִשִּׁית.
אִין קֶצֶה אֵל גְּבוּהוּתְךָ, וְאִין סוּף לְעֵמֶק מְדוּתְךָ.
אִין לֶךְ סוֹבֵב וְאִין לֶךְ פֹּאֵה, עַל כֵּן אוֹתְךָ חַי לֹא רָאָה.
אִין צַד וְצִלַּע וְצִלְעוֹתָ, וְרוֹחַב וְאֶרֶץ לֹא יִמָּצְאוּךָ.

When we were in distress thou wast found by us,
For thou hast not forsaken those who seek thee.

Thy praise, therefore, shall ever be on our lips,
Ever singing praise to thy glorious name.

Our forefathers did choose to serve thee alone,
Without associating strange gods with thee.

We too will serve thee alone, and as a son
Honors his father we will reverence thee.

We are thy witnesses by day and by night,
Always proclaiming that thou only art One.

We all declare with our lips and with our heart
That thou alone, that only thou art our God.

אין פֿאַה לִסְבִּיבוּתִיךָ, נָאִין תּוֹךְ מִבְדִּיל בִּינֹתֶיךָ.
 אין חֲכָמָה אֲשֶׁר תִּדְעָךָ, נָאִין מִדֶּע אֲשֶׁר יִינֶעךָ.
 וְלֹא יִשִּׁיג אוֹתְךָ כָּל מִדֶּע, נָאִין שְׂכַל אֲשֶׁר יִבִּין וְיִדַּע.
 מִמֶּךָ מְאוּמָה נְאִיכָה אַתָּה, נְאִיךְ בְּלִי מְאוּמָה כָּל בְּרָאָתְךָ.

שיר היחוד ליום שלישי

אָמֵנָם יִדְעָתִי כִּי אַתָּה אֱלֹהֵי יַעֲקֹב כָּל יְצֻרָתְךָ.
 אַתָּה בּוֹרָא וְלֹא נִבְרָאתָ, אַתָּה יוֹצֵר וְלֹא נּוֹצְרָתְךָ.
 אַתָּה מְמִית וְאֵת כָּל תְּבַלָּה, אַתָּה מוֹרִיד שְׁאוֹל וְאֵף תַּעֲלָה.
 וְנֶאֱמָן לַחַיִּיּוֹת מֵתִים אַתָּה, וְעַל יְדֵי נִבְיֵיֶיךָ בֵּן הוֹדַעְתָּ.
 וְלֹא תָמוּת אֵל חַי וְלֹא מָתָה, מַעֲוֹלָם וְעַד עוֹלָם אַתָּה.
 מִשְׁבִּיר וּמוֹלִיד וְלֹא נּוֹלָדְתָּ, מוֹחֵץ וְרוֹפֵא וְלֹא חָלִיתָ.
 מָוֶת וּמִדּוּה אֵין לְפָנֶיךָ, תְּנוּמָה וּשְׁנָה אֵין לַעֵינֶיךָ.
 הָלֹא מִקְדָּם אֵל חַי אַתָּה, מֵאֲשֶׁר בָּךְ לֹא נִשְׁתַּנִּיתָ.
 וְעַד הָעוֹלָם לֹא תִשְׁתַּנֶּה, מֵאֲלֹהוּתְךָ לֹא תִתְנַנֵּה.
 חֲדָשׁ וְנוֹשֵׁן לֹא נִמְצָאתָ, חֲדָשָׁתְךָ כָּל וְלֹא חֲדָשָׁתְךָ.

Indeed I know that thou, O God of Jacob,
 Hast created all things in the universe.
 Thou art Creator and wast not created,
 Thou art Maker of all things and wast not made.
 Thou art the Cause of death and destruction,
 Thou bringest down to the grave and bringest up.
 Thou art faithful to restore life to the dead,
 Truly thou didst make this known through thy prophets.
 Concerning nations and men altogether
 Thou dost speak thy will within a single moment.
 Thou hearest all voices at the same moment,
 Every cry and whisper, all the prayers.

לא יחולו זקנה ובחרות עליה גם שיבה ושחרות.
 ולא חלו בה שמחה ועצב, ודמיון נוצר וכל דבר קצב.
 כי לא יסובב אותה גשם, אף לא תדמה אל כל נשם.
 כל היצורים גבול סבבתם, אל ראשיתם ולאחריתם.
 כי הברואים בגבול שמתם, ולימי צבאם גבול הקפתם.
 ולה אין גבול ולימיה ולשנותיה ולעצמה.
 על בן אינה צריה לכל, לינה ולחסדה צריכים הכל.
 הכל צריכים לצדקותיה, ואינה צריה לבריותיה.
 כי טרם כל יציר הייתה לבדה מאומה לא נצרכת.
 ראשית ואחרית בינה ערוכים, אתה בם והם
 ברוחה שרוכים.

כל אשר היה בראשונה, ואשר יהיה באחרונה.
 כל היצורים וכל מעשיהם, וכל דבריהם ומחשבותיהם.
 מראש ועד סוף תדע כלם, ולא תשבח בי אתה אצלם.
 אתה בראתם ולבה ערכם, לבדה תדע מקומם ודרךם.
 הן אין דבר ממך ועלם, כי לפניך נכונים כלם.
 אין חשד ואין מנוס וסתר, לנוס שמך ולהסתר.

Thou dost also discern all their actions,
 In a moment thou dost search all their hearts.
 All that thou desirest thou art able to do,
 And no one can prevent thee from doing it.
 Thy might, O Lord, is bound up within thy will,
 When thou willest, O Lord, there is no delay.
 No hidden secret is kept out of thy sight,
 Both the future and the past are known to thee.
 From eternity unto eternity,
 All are within thee and thou art within all.
 There is no knowledge that can attain to thee,
 There is no wisdom that can comprehend thee.

את אשר תבקש אתה מוצא, בלי נטות אליהם בעת שתמצה.
 כי את הכל באחת תראה, לבדך תעשה ואינה נלאה.
 כי על כל גוי ועל אדם יחד, על כל תדבר בגנע אחר.
 תשמע בגנע כל הקולות, זעק ולחש וכל התפלות.
 אף תבין אל כל מעשיהם, בגנע תחקור כל לבביהם.
 ולא תאריך על מחשבותיה, ולא תתמהמה על עצתה.
 אצל עצתה נזרתה, לקץ ולמועד קריאתה.
 ובכלם באמת בתם ובנשר, מבלי עדר ומבלי חסר.
 ממך דבר לא יאבד, ודבר ממך לא יפבר.
 כל אשר תחפוץ תוכל לעשות, ואין מי מוחה
 בידך מעשות.

יכלת יי בחפצו קשורה, ופרצות יי לא אחרה.
 אין דבר סתר ממך נבחר, עתידות ועוברות לה הם יחד.
 אשר מעולם ועד העולם, הם כלם בך ואתה בכלם.
 חדשות תגיד וסוד דרביה, אל עבדיה ומלאכיה.
 ואינה צריה להשמיעה, דבר סוד וסתר להודיעה.
 כי ממך כל סוד יגלה, בטנם על לב כל יציר ועלה.
 בלב כל נברא לא תמצא, מפניו עתק לא יצא.
 באין לו קצה ולא יחצה, לב לא יתור ואין פה פוצה.
 באין לו רוחות ואין בו רוחות, אין לו שיחות בו מוכיחות.
 למרחוק מי ישא דעו, ללא תחלה ולא סוף להגיעו.
 אנגדים אחדים תוך וסוף וראש, פה ולב אכלום
 מדרוש ומחרוש.
 נבה ועמק נעוצים בסובב, תבם לב ונבון לא יללב.
 סובב את הכל ומלא את כל, ובדיות הכל אתה בכל.

אין עליה ואין תחתיה, אין חוץ לה ואין בינותיה.
 אין מראה וגב לאחוריה, ואין גוף לעצם יחודה.
 ואין בתוך ממד נבדל, ואין מקום רק ממד נחדל.
 ואינה נאצל מכל ונבדל, ואין מקום רק ממד נחדל.
 מקרה ושני אין בה נמצא, ולא זמן וערער ולא כל שמצה.
 כל זמן וכל עת אפה מכינם, אפה עורכם ואפה משנם.
 כל מדע לא ישיג אותה, אין שכל אשר ימצא אותה.
 במדתה בן חבנותה, בגדלתה תבונתה.
 חכם אפה מאליה, חי מעצמה ואין פגילה.
 זולת חבנותה אין חכמה, בלתי בינתה אין מזמה.
 חלקת בלב חכמים שכל, ורוחה תמלאם נדעתם תשכל.
 מפלעדי כחה אין גבורה, ומפלעדי עזה אין עזרה.
 אין נבדד כי אם בפדו, ואין גדול כי אם גדלותו.
 כל יקר וכל טוב מידה, לאשר תחפוז עשות חסדיה.
 אין חקר לגדלתה, ואין מספר לתבונתה.
 אין עוד זולת הניתה, חי וכל תוכל ואין בלתה.
 ולפני הכל כל היית, ובהיות הכל כל מלאת.
 לא לתפודה ולא השודה יצוריה אף לא מעטודה.
 בעשותה כל לא נבדלת, מתודה מלאכתה לא נחדלת.
 בעשותה את השמים, את הארץ ואת המים.
 לא גרבוה ולא רחקוה, כי כל קירות לא יחלקוה.
 זרם מים לא ישטפה, ורוח בביר לא יהדפה.
 אף כל טנפת לא תטנפה, אש אוכלה אש לא תשרפה.
 להניתה אין חסרון, וליחודה אין יתרון.
 כמו היית לעולם תהיה, חסר ועדרך בה לא יהיה.

וְשִׁמְךָ מְעִידֶךָ בִּי הָיִיתָ וְהָיָה וְתִהְיֶה וּבְכָל אֶתְּהָ.
הָיָה לְעוֹלָם וְכֵן נִזְדַּעְתָּ, נְעִידֶךָ וְכֵן בָּךְ הַעֲיִדוֹת.
שָׂאֲתָה הוּא וְהָיָה בְּכָל, שְׁלָךְ הַכֹּל וּמִמֶּךָ הַכֹּל.
שְׁמוֹת יִקְרָךְ יַעֲנוּ וַיַּעֲיִדוּ, בְּתִקְוָה יִקְרָךְ בָּךְ וַיִּסְתִּידוּ.

שִׁיר הַיְחוד לַיּוֹם רַבִּיעִי

אֲרוֹמֵם אֱלֹהֵי אָבִי וְאֵלֵי, אֲנִיָּה אֱלֹהֵי צוּרֵי וְגֵאֵלֵי.
אֶיֱחָד אֱלֹהֵי הַשָּׁמַיִם, וְהָאָרֶץ בְּכָל יוֹם פְּעֻמִּים.
אֵל חַי אֶחָד הוּא בְּרָאֵנוּ, אֲבִיר יִשְׂרָאֵל אָב לְבָלָנוּ.
אֲדוֹנֵנוּ אֲדוֹן כָּל הָאָרֶץ, אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
אֵין כָּאֵל אֵשׁ אוֹכֵלָה וְקָנָא, לְעוֹלָם יְיָ אֶמֶת אֵל אֱמוּנָה.
אוֹרֵי וַיִּשְׁעֵי מְעוֹז חַיִּי, עָלְיוֹ הַלּוּיִם כָּל מֵאֲנִי.
אֱלֹהִים אֶמֶת הוּא אֱלֹהִים חַיִּים, לֹא יִכִּילוּ וְעָמוּ גוֹיִם.
אֲדִיר וְאֶמִּיץ כֶּתֶם וְרַב אוֹנִים, אֱלֹהֵי הָאֱלֹהִים
וְאֲדַנִּי הָאֲדוֹנִים.

I will extol my father's God and my God,

I will glorify my God who redeems me.

The Oneness of the God of heaven and earth

I will daily proclaim again and again.

He, the only living God, created us,

Jacob's Almighty is Father to us all.

He is my light, my help, the strength of my life,

All my desires are concentrated in him.

He, my shelter, is a high stronghold to me,

The name of the Lord is a tower of strength.

Jacob's King is a lofty fortress to us,

He is our Lawgiver, our Deliverer.

אֵלֶּה עוֹשֵׁי אִישׁ וּבּוֹעֲלֵי, אֱלֹהֵי נַעֲרֵי שׁוֹמְרֵי וְצִלֵּי.
 בּוֹרֵא כֹל וַיִּשְׁרָאֵל נוֹאֵל, בָּרוּךְ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל.
 בּוֹרֵא רוּחַ הָרִים יוֹצֵר, מִמֶּה מְזֻמָּה לֹא יִבָּצֵר.
 נָאֵה מַשִּׁיב גָּמוּל עַל גָּאִים, עַל הָרָקִים וְעַל הַנְּשָׁאִים.
 גְּבוּר בְּקוֹמוֹ לַעֲרוֹץ בְּעִבְרָה, מִהֲדַר גָּאוֹנוֹ מִי לֹא יִירָא.
 נְבוֹה כָּל אֲשֶׁר תַּחֲתָיו נוֹשָׂא, וּגְדֹל־כֶּחַ גְּדוּלוֹת עוֹשֶׂה.
 גְּדוֹל הוּא וְשִׁמוֹ בְּגִבּוֹרָה, אֲרִיָּה שָׁאֵן מִי לֹא יִירָא.
 הוֹדִי דְגוּל הוּא מְרַבֶּבָה, אֵל נַעֲרָץ בְּסוּד קְדוּשִׁים רַבָּה.
 דִּין יִתֵּב בְּעִתִּיק יוֹמִין, וְצָבָאוּ עַל שְׁמָאֵל וְעַל יָמִין.
 הֲדָרוּ וְהוֹדוּ עַל בְּנֵי עֲבָדָיו, הֲדוּר הֲדָר הוּא לְכָל חֲסִידָיו.
 הוּא אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר שׁוֹמֵעַ תְּפִלָּה מִכָּל.
 וְדַאי נָתִיק יוֹדֵעַ וְעַד, יֵי יִמְלֹךְ לְעוֹלָם וָעַד.
 וְאֲשֶׁר חָרַב נִאֲוָתָנוּ, עֲזָרְנוּ וּמִנְּגֵנוּ.
 זֹכֵר לְעוֹלָם בְּרִית רֵאשׁוֹנִים, כִּיּוֹם אֲחֻמּוֹל לוֹ אֶלְפֵי שָׁנִים.
 זֶה אֱלֹהֵינוּ וְלוֹ קִינֵנוּ, נִזְמַרְתָּ יְהוָה הוּא יוֹשִׁיעֵנוּ.
 חֶלֶק יַעֲקֹב יוֹצֵר הַכֹּל, חֲנוּן יֵי נְחֻסִיד בְּכָל.

He delivered Abraham his beloved,

He will deliver Israel his servant.

The Lord is just, the Creator is perfect,

I will trust in the Creator forever.

The Lord is merciful, healing and helping

The broken-hearted and suppressing all sin.

He is called Author of Peace, for peace is his,

For he will speak peace to his godly servants.

The Almighty is my light, my King, my God,

Let all praise the Lord; praise the Lord, O my soul!

For him I wait, he is my trust and my hope,

My soul ardently longs for him, my desire.

חי העולם יי חלקי, חכם הקזים יי חזקי.
 טוב ומטיב המלמד דעה, טהור עינים מראות ברעה.
 ישר יי וישר דברו, ידידי ידידות משכנות דבירו.
 יועץ וגור ומי יפירנה, ונחתף ויפגעל ומי ישיבנה.
 יפה דודי יפיו וטובו יראו ויחזו ציון בשובו.
 בגבור יצא באיש מלחמות, יעיר קנאה לעשות נקמות.
 בנשור על בנפי נשרים, נשא עבדיו וישר הדורים.
 בלב שכול ובגמר שחל, ברקב וכעש ורוחו בנחל.
 ברוב שכול ובגמר שוקד, דברו לעשות במקל שקד.
 בביר פח לב כמו שחל, בלביא וכארי ורוחו בנחל.
 בארז בחור בגדלתו, בברוש רענן ענותנותו.
 בתפוח בריחו עז אהבתו, על עם ישראל גאותו.
 בתפוח בעצי היער, בן דודי עם יושבי שער.
 בביר פח למרגיזי אל נוקם וכטל הוא לישראל.
 בוכי מנת חלקי וגורלי, אני לדודי נחלה ודודי לי.
 בבודי יי לא אמירנו, האמירנוהו והאמירנו.
 באריה ישאג ובכפיר ינהם, אל יהיה בגר וכאיש נדהם.
 ברועה גבור אשר לא יוכל צאנו להציל והיה למאכל.
 בגבור אין איל ובאורח, נס ובורח מר צורח.
 באריה משחית ובכפיר לעוזביו, ברקב גם בעש לאויביו.
 בביר פח בשמיר ושיית, ולא ישאיר בנקף זית.
 בשמיר ושיית צרים ימגן, בצפרים עפות לעירו יגן.
 בנשמי נדבה לנו יבא, במלקוש וכטל לדבקים בו.
 בנשור ירחף על גוזליו, ובצל בנפיו יחסו מיחליו.

בְּצַפְרִים עַל עִירוֹ יָגֹן, וּבְצֹל בְּנָפְיוֹ רִנָּנוֹת נִגְנוֹ.
לְבָדּוֹ הוּא וְנִפְלְאוֹת גְּדוּלוֹת עֲשֵׂה אֵל נוֹרָא עֲלִילוֹת.
לְצַבִּי וְעַפְרֵי דוֹמָה דוֹדִי, כִּי יִקְדָּמֶנִי אֱלֹהֵי חֲסִדִּי.
לִפְנֵי עַמּוֹ יִישָׁר הַדּוּרִים, וַיִּנְשָׂאם עַל בְּנָפֵי נִשְׁרִים.
לְעוֹלָם חֲלָקִי הוּא וְצוֹר לְבָבִי, כָּלָה שְׂאֲרֵי לֶף וּלְבָבִי.
לְבָדּוֹ יְיָ הוּא וְנִפְלְאוֹת גְּדוּלוֹת עוֹשֶׂה נִרְבֵּי נוֹרָאוֹת.
מְקוֹם וּמַעֲוֹן לְעוֹלָמְךָ, וְאִין יוֹדֵעַ אֶת מְקוֹמְךָ.
מוֹרָאֵי אֵל רוּעֵי יוֹצְרֵי, צוֹר יִלְדֵנִי מְחוֹלְלֵי וְצוֹרֵי.
מְרוֹם וּמַעֲוֹז הוּא לִי וּמְחֹסִי, מְגִדֵּל עִז שֵׁם יְיָ מְנוֹסִי.
מְלֶכֶךְ יַעֲקֹב מְשֻׁנֵּב לִנִּי, הוּא מְחוֹקְקֵנוּ וּמוֹשִׁיעֵנוּ.
מְגִדּוֹל יְשׁוּעוֹת מוֹשְׁעֵן יְהִי לִי, מִבְּטָח אֱלֹהִים יְיָ חֵילִי.
מוֹשֵׁל עוֹלָם מְלִכּוּתְךָ, בְּכָל דּוֹר וְדוֹר מְמַשְׁלֶתְךָ.
מִי יִתְנֶה כְּאֵחַ לִי לְצָרָתִי, הוֹשֵׁעַ כִּי יָדָךְ לֹא קִצְרָתִי.
מְקוֹר חַיִּים מְקִנָּה יִשְׂרָאֵל לֹא אֶעֱזוֹב כִּי מַעֲזִי אֵל.
מְגֹן יִשְׁעֵי וְחֲרֵב גְּאוֹה, לְשִׁמְךָ וּלְזִכְרְךָ נֶפֶשׁ תִּתְּנֶה.
מְגֹן הוּא לְכָל הַחוֹסִים בּוֹ, אֲשֶׁרִי אָדָם אֲשֶׁר עִז לוֹ בּוֹ.
נֶכֶד וְנָעִים נָאוֹר וְנוֹרָא, נֶאֱדָר וְנֶאֱזָר שְׁמוֹ בְּגִבּוֹרָתִי.
נֶאֱמָן נֶצַח יִשְׂרָאֵל וְגֵאֱלֹה, לֹא יִשְׁקַר אֲשֶׁרִי כָּל חוֹכֵי לוֹ.
נֶצַח יִשְׂרָאֵל הָאֵל הַנֶּאֱמָן, מֵאֱלֹהֵי יְהוּדָה לֹא אֶלְמָן.
נִפְלָא עַל כָּל הַנִּפְלְאִים, וּמִתְנַשֵּׂא עַל כָּל הַנִּשְׁאִים.
נִקְדָּשׁ וְנִעְרָץ אֱלֹהֵי קְדוּשָׁה, נִכּוֹן וְנִשְׁנָב יְיָ נֹסִי.
נֹקֵם וְנוֹטֵר וּבֹעֵל חֲמָה, לְצָרֵי לְאוֹיְבָיו אִישׁ מִלְחָמָה.
נִרִי יְיָ בְּהִלּוֹ גִּירוֹ עָלַי רֹאשִׁי וְגַר לְרִגְלִי וְדָבָרוֹ.
סוֹמֵךְ וְסוֹעֵד יְיָ סִלְעִי, סוֹבֵל וְסוֹלֵחַ וְנוֹשֵׂא פָשְׁעֵי.

סְהָרֵי יְיָ סִלְעֵי וְסִתְרֵי, סוֹלֶה וְסוֹבֵל סַעְרֵי וְשִׁבְרֵי.
 סִלְעָנֹו וּמַצִּידָתָנֹו, עֲזָרָתָנֹו וּמַפְלָטָנֹו.
 עֲזָז וְנִבְזָר עֲזִי וְעֲזָרִי, עֲלִיּוֹן עֹז לִי אֵל יְהִי עָרִי.
 עִיר וְקִדִּישׁ שֵׁת סְבִיבָיו סִתָּר, אָכֵן אֶתָּה אֵל מְסַתֵּתֵר.
 עַד מְמַהֵר לְשָׁלֵם גָּמוּל לְאוֹיְבָיו, שׁוֹמֵר הַבְּרִית
 וְחֹסֵד לְאוֹהֲבָיו.
 פָּדָה אֶת אֲבֹרְהָם יְדִידֹו, הוּא יִפְדֶּה יִשְׂרָאֵל עַבְדֹו.
 פָּחַד יִצְחָק יִתָּן פָּחָדֹו עַל צָרֵי בְנֵי יַעֲקֹב עַבְדֹו.
 פּוֹעֵלֵי חוֹקֵר וְדוֹרֵשׁ וּבוֹדֵק כָּל לִבְבוֹת לוֹ אֶתֶּן צָדֵק.
 צָרוֹר הַמּוֹר אֲשַׁבֵּל הַכֶּפֶר, נוֹתֵן לַעֲמוֹ צָרָיו כֶּפֶר.
 צַח וְאֶדְרוֹם דּוֹר בְּצִבְאָיו אוֹת, עַל בֶּן נִקְרָא יְיָ צִבְאוֹת.
 צַדִּיק יְיָ הַצִּוֵּר תָּמִיד, אֲבִטַח עָרֵי עַד בְּצוּר עוֹלָמִים.
 צָבָא הַשָּׁמַיִם מִשְׁתַּחֲוִים לוֹ, שָׁרָפִים עוֹמְדִים מִמַּעַל לוֹ.
 קְדוֹשׁ הוּא בְּכָל מִיּוֹ קִדְשׁוֹת, בְּתוֹת שְׁלֹשׁ קְדוֹשׁ מִשְׁלֹשׁוֹת.
 קִנִּים לְעֶלְמִין אֶלְהָא חַיָּא, מָרָא דִּי אֲרַעָא וְדִי שְׁמַיָּא.
 קוֹנֵי מַרְחָם מִקְנָא לְשׁוֹנְאֵי, קִרְן יִשְׁעֵי קְרוֹב לְקוֹרְאָיו.
 רְחוֹק מִכָּל וְאֵת כָּל רוֹאֶה, כִּי רָם יְיָ וְשָׁפֵל יִרְאֶה.
 רוּעִי יְיָ לֹא אֲחַסֵּר כָּל, וְרַב כֶּתֶן וְרַב חֶסֶד לְכָל.
 רְחוּם יְיָ רוֹפֵא וּמַחֲבֵשׁ לְשִׁבּוּרֵי לֵב וְעֵז בּוֹבֵשׁ.
 רַעִי כָּלֹו הוּא מַחֲמִידִים, מִשְׁפָּטָיו אֶמֶת מְתוּקִים וְחַמּוּדִים.
 רֵאשׁוֹן וְאַחֲרוֹן מַעֲוֹלָם וְעַד עוֹלָם אֶתָּה אֵל שֶׁכֶּן עַד.
 שְׁלִיט מְלִיךָ שְׁמַיָּא בְּכָל דָּר וְדָר, לֵה אָנָּה מְשַׁבַּח
 מְרוֹמָם וּמְתַהַדֵּר.
 שֹׁמֵשׁ וּמִגֵּן יְיָ אֱלֹהִים, שׁוֹפֵט צָדֵק וּמַשְׁפִּיל גְּבוּהִים.

שניא בַח לא מְצֻנְחוֹ, יִשְׁנִיב בְּכַחוֹ וּמִי כְּמַהוֹ.
 שְׁלֹמָה שָׁמוּ בִּי שָׁלוֹ שְׁלוֹם, בִּי יִדְבֵּר אֶל חֲסִידָיו שְׁלוֹם.
 שֵׁם יְיָ אֱהִיָּה אֲשֶׁר אֱהִיָּה, בְּתוֹעֲפוֹת רָאם לוֹ בְּכַפִּיר וּכְאֲרִיָּה.
 שְׂדֵי מְאֹרֵי מַלְכִּי וְאֵלֵי הַלְלוּיָה שָׁמוּ נַפְשִׁי הַלְלִי.
 תַּתְּמָם עִם יוֹשְׁבֵי נִטְעִים, הַשְׁרִיגִים שְׁלֶשֶׁת הָרוּעִים.
 תַּתְּחַסֵּד תַּתְּקַבֵּר עִמָּם, וְעִם עֲקָשִׁים תַּתְּפֹּל לְהַמָּם.
 תָּמִים דִּרְבָּךְ תַּקְיֹף מְבַל, תּוֹכַל לְבַדְּךָ לַעֲשׂוֹת אֶת כָּל.
 תּוֹחֲלֵתִי וְשִׁבְרִי וְתַקְנֹתִי, תַּאֲנוֹת נַפְשִׁי וְתִשְׁוֹקֹתִי.
 תַּהֲלֵתִי וְתַפְאֲרֹתִי וְעֹזִי, מִמְּעֵי אִמִּי גּוֹחִי וְגּוֹזִי.
 תָּמִים יָדַעִים אֶל יָדְעוֹת אֶחָד, כָּל הַלְּבָבוֹת דּוֹרֵשׁ יָחַד.

שִׁיר הַיַּחְדוּד לְיוֹם חֲמִישִׁי

מִי כְּמוֹדָה יָדְעָה מוֹדָה, נִיב שְׁפָתִים אִתָּה בּוֹרָא.
 מִחֲשָׁבוֹתֶיךָ עֲמָקוֹ וְרָמוֹ, וּשְׁנוֹתֶיךָ לֹא יִתְּמוּ.
 לֹא לְמִדְּךָ חֲכָמָתְךָ, וְלֹא הִבִּינוּךָ תְּבוּנָתְךָ.
 לֹא קִבְּלָתָ מַלְכוּתְךָ, וְלֹא יָרַשְׁתָּ מִמְּשָׁלְתְךָ.
 לְעוֹלָם יְהִי לְךָ לְבָדְךָ, וְלֹא לְאַחֲרִים כְּבוֹד הוֹדְךָ.
 וְלֹא תִתֵּן לְאֱלֹהִים אַחֲרִים תַּהֲלִתְךָ לְפִסִּילִים וְזָרִים.
 וְכְבוֹד וְגַם כָּל יָקָר מֵאִתְּךָ, וְכְבוֹדְךָ לֹא לְזָרִים אִתְּךָ.
 אִתָּה תַּעֲדִיד בְּיַחְדְּךָ, וְתוֹרֶתְךָ נַעֲבֹדְךָ.
 אֱלֹהֵינוּ עַל יַחְדְּךָ אִתָּה עַד אָמֶת נֶאֱהַנְנוּ עֲבָדֶיךָ.
 לְפָנֶיךָ לֹא אֵל הַקְדִּימָךְ, וּבְמִלֵּאכֶתְךָ אֵין זֶר עִמָּךְ.
 לֹא נוֹעֲצָתָ וְלֹא לְמַדָּתָ, בְּחִדְּשֶׁךָ בְּרִיאוֹת בִּי נְבוֹנוֹת.
 מִמְּעַמְשֵׁי מִחֲשָׁבוֹתֶיךָ וּמַלְכְּךָ כָּל פְּעֻלוֹתֶיךָ.

קצות דרךיה הלא הברנו, וממעשיה הן ידענו.
 שאתה אל כל יצירת, לברך מאומה לא נגדעת.
 לעשות מלאכתך לא לחצת, וגם לעזר לא נצרכת.
 כי היית לפני הכל, ואז באין כל לא נצרכת בר.
 כי מאהבתך עבדיך, כל בראת לכתובך.
 ולא נודע אל זולתך, ואין במוך ואין בלתיך.
 לא נשמע מן אז ונהלאת, ולא קם ולא נהיה ולא נראת.
 וגם אחריה לא יהיה אל, ראשון ואחרון אל ישראל.
 ברוך אתה יחיד ומיוחד, יי אחד ושמו אחד.
 אשר מי יעשה במלאכתך, במעשיך ובנבורותיך.
 אין יציר זולת ויצירתך, ואין בריאה כי אם בריאתך.
 כל אשר תחפץ תעשה בכל, כי אתה נעלית על כל.
 אין במוך ואין בלתיך, כי אין אלהים זולתך.
 אתה האל עושה פלא, ודבר ממה לא יפלא.
 מי במוך נזרא תהלות, אלהים לברך עושה גדולות.
 אין אותות כמו אותותיך, אף אין מופת כמו מופתך.

Who is like thee teaching knowledge and insight?

It is thou who createst the speech of the lips.

Thy purposes are profound and exalted,

Thy years of existence will never end.

None indeed ever taught thy wisdom to thee,

Nor imparted to thee thy understanding.

Thou didst not receive thy eternal kingship,

Thy didst not inherit thy sole dominion.

Thy majesty shall ever be thine alone,

Never shall thy glory be shared by others.

Only portions of thy ways do we discern,

It is through thy works that we learn to know thee.

אין תבונה כתבונתך, אין גדרה בגדלתך.
 כי מאד עמקו מחשבותיך, וגבהו דרכי ארחותיך.
 אין גאונה כמו גאותך, אף אין עונה בעונתך.
 אין קדשה בקדשתך, אין קרבות כמו קרבותך.
 אין צדקה כמו צדקתך, אין תשועה בתשועתך.
 אין זרוע כזרועותיך, אין קול כרעם גבורותיך.
 אין רחמים כרחמנותך, אין חנינות כחנינותך.
 אין אלהות באלהותך, ואין מפליא בשם תפארתך.
 כי שמונתיה אלים מרוצים, בזכרה לחוצים להפליא נחוצים.
 ואשף וחרטם לא ילחצוה, וכל שם ולקט לא ינצחוה.
 לא ינצחוה כל החכמים, כל הקוסמים והחרטמים.
 אתה נושא לאחור חכמים, לא יוכלו לך
 ערומים וקוסמים.
 להשיב לאחור מזמותיך, להפר עצת סוד נזרתך.
 מרצונך לא יעבירוה, לא ימחרוה ולא יאחרוה.

Thou art God who didst create all things alone,
 Without diminishing aught from thy essence.

Thou wast constrained by none to perform thy work,
 Nor didst thou require any help of others.

There is none like thee, there is none besides thee,
 Indeed there is not any God except thee.

There is no majesty like thy majesty,

There is no gentleness like thy gentleness.

There is no holiness like thy holiness,

There is no nearness like thy nearness.

There is no compassion like thy compassion,

There is no graciousness like thy graciousness.

עֲצָתָהּ תִּפְּרַע עֲצַת כָּל יוֹעָצִים, וְעֲזָהּ מִחֲלִישׁ לֵב אֲמִיצִים.
 אֶתָּה מְצֻנָּה וּפְחֻדָּה מְשֻׁנָּה, וְאִין עָלֶיךָ פִּקִּיד וּמְצֻנָּה.
 אֶתָּה מְקֻנָּה וְאִינָה מְקֻנָּה, לָךְ כָּל מְקֻנָּה נֶפֶשׁ תִּרְוָה.
 וְכָל הַיְצוּרִים וְכָל עֲנִיָּנָם, וְכָל יָקָר אֲשֶׁר בָּךְ אִין דְּמִיּוֹנָם.
 לֹא מִחֲשָׁבוֹתָם מִחֲשָׁבוֹתֶיךָ, כִּי אִין בּוֹרָא זִילְתָּךְ.
 לֹאִין דְּמִיּוֹן נִפְלָא אֱלֹהֵינוּ, לֹאִין חֲקֵר נִשְׁגָּב אֲדוֹנֵנוּ.
 סְתוּר מִכָּל סְתוּר וְעָמוּס מִכָּל עָמוּס וּמִכָּל כְּמוּס.
 יָדָךְ מִכָּל יָדָךְ וְצָפוֹן מִכָּל צָפוֹן וְיִכּוֹל מִכָּל יָכּוֹל.
 נִשְׁגָּב מִכָּל נִשְׁגָּב וְנִעְלָם מִכָּל נִעְלָם וְשִׁמּוֹ לְעוֹלָם.
 גְּבוּהָ מִכָּל גְּבוּהָ וְעֲלִיּוֹן מִכָּל עֲלִיּוֹן וּמִכָּל חֲבִירוֹן.
 חֲבִוִּי וְעִמָּק מִכָּל עִמָּק, לֵב כָּל דְּרַעַת עָלָיו חֲמוּזָךְ.
 שְׁאִין שְׁכָל וּמִדָּע וּחֲכָמָה יְכוּלִים לְהַשְׁווֹת לוֹ כָּל מְאֻמָּה.
 לֹא מַשְׁיָגִים לוֹ אֵיךְ וְכִמְהָ, וְלֹא מוֹצֵאִים לוֹ דְּבַר דְּיוֹמָה.
 מִקְרָה וְעֶרְעֵר וְשִׁנּוּי וְטַפֵּל, וְחֲבֵר וּמִסְמָד אֹר וְנֵם אֶפֶל.
 וְלֹא מוֹצֵאִים לוֹ מִרְאָה וְצָבֵעַ, וְלֹא כָּל טַבֵּעַ אֲשֶׁר שֵׁשׁ וְשִׁבְעַ.
 לָכֵן גְּבוּכּוֹת כָּל עֲשָׂחוֹנוֹת, וְנִבְהָלוֹת כָּל הַחֲשָׁפוֹנוֹת.
 וְכָל שְׂרַעֲפִים וְכָל הִרְהוּרִים גְּלָאִים לְשׁוּם בּוֹ שְׁעוּרִים.
 מִלְשַׁעֲרָהּ וּמִלְהִנְבִּילָהּ, מִלְתַּאֲרָהּ וּמִלְפָּרְסָמָהּ.
 בְּכָל שְׁכָלָנוּ חֲפִשָּׁנוּהָ, בְּמִדָּעָנוּ לְמִצָּא מַה הוּא.
 לֹא מְצָאנוּהוּ וְלֹא יִדְעָנוּהוּ, אֵיךְ מִפְּעֻשׁוֹ הִפְרָנוּהוּ.
 שְׁהוּא לְבִדּוֹ יוֹצֵר אֶחָד, חַי וְכָל יוֹכֵל וְחָכָם מִיָּחָד.
 כִּי הוּא הָיָה לְכָל קוֹדֵם, עַל כֵּן נִקְרָא אֱלֹהֵי קֹדֶם.
 בְּעֲשׂוֹתוֹ בְּלִי כָל אֵת חֶפֶל, יִדְעָנוּ כִּי הוּא כָּל יָכֹל.
 בְּאֲשֶׁר מַעֲשֵׂיו בְּחֲכָמָה כָּלָם, יִדְעָנוּ כִּי בְּבִינָה פְּעָלָם.

בְּכֹל יוֹם וַיּוֹם בְּחֻדְשׁוֹ כָּלָם, יִדְעֵנוּ כִּי הוּא אֱלֹהֵי עוֹלָם.
 בְּאֲשֶׁר הָיָה קוֹדֶם לְכָלָם, יִדְעֵנוּ כִּי הוּא חַי לְעוֹלָם.
 וְאֵין לְהִתְרַחֵק אַחֵר יוֹצְרֵנוּ בְּלִבֵּנוּ וְלֹא בְּסִפּוּרֵנוּ.
 לְמִזְמֵשׁ וְנִדְשׁ לֹא נִשְׁעָרְהוּ, לְטָפֵל וְתֹאֵר לֹא נִדְמָהוּ.
 וְלֹא נִחְשְׁבָהוּ לְעֶקֶר וְנִצָּב, וְלֹא לְמִין וְכֹל אֹן וְלְכֹל נִקְצָב.
 כָּל הַנִּרְאִים וְהַנִּשְׁכָּלִים וְהַמִּדְעִים בְּעֶשֶׂר כְּלוּלִים.
 וְשִׁבְעַת כַּמִּיּוֹת וְשִׁשְׁתַּת נִידוֹת, וְשִׁלֵּשׁ גִּזְרוֹת וְעֵתוֹת וּמִדּוֹת.
 הֵן בְּבוֹרָא אֵין גַּם אַחֵר, כִּי הוּא בְּרֵאֵם כָּלָם יָחִיד.
 כָּלָם יְבִלּוּ אִף יִחְלּוּפוּ, הֵם יֵאָבְדוּ וְאִף יִסּוּפוּ.
 וְאַתָּה תַעֲמוֹד וְתִבְלָה כָּלָם, כִּי חַי וְקַיִם אַתָּה לְעוֹלָם.

שִׁיר הַיַּחֲוֹד לַיּוֹם שְׁנִי

אַתָּה לְבִדְךָ יוֹצֵר כֹּל הוּא, וְלֹא יִדְמָה מַעֲשֶׂה לְעוֹשֶׂהוּ.
 כָּל הָאֲרָצוֹת לֹא יִכִּילוּהָ, וְאִף שָׁמַיִם לֹא יִכְלְלוּהָ.
 אֲזִי יִחִילוּ מִיָּם חַיִּים, מִפְּנֵי אֱלֹהִים חַיִּים.
 רַעֲשָׂה אֶרֶץ וְנָסוּ מִיָּם, וְנָטְפוּ מִיָּם מִן שָׁמַיִם.
 נוֹטָה לְבִדְךָ הַשָּׁמַיִם, רוֹקַע הָאֶרֶץ עַל הַמַּיִם.
 עֹשִׂיתָ כָּל חִפְצֶךָ לְבִדְךָ, וְלֹא נִצָּרְכְּתָ עֶזֶר כִּנְגֻדְךָ.
 סוֹעֵד אֵין מִי יִסְעֶדְךָ, הַכֹּל מִמֶּךָ וּמִיָּדְךָ.
 כִּכְחֶדְךָ אֲזִי כֹן עָתָה וְדַעְתָּךָ, וְלְעוֹלָם כָּל כְּבוֹדְךָ אַתָּה.
 וְלֹא יַעֲפֹתָ וְלֹא יִנְעָתָ, כִּי בְּמִלְאֲכָתְךָ לֹא עָמְלָתָ.
 כִּי בִדְבָרְךָ כָּל יִצְוִיָּה, וּמַעֲשֶׂה חִפְצֶךָ בְּמִאֲמָרֶיךָ.
 וְלֹא אַחֲרָתוֹ וְלֹא מִתְרָתוֹ, הַכֹּל עֲשִׂיתוֹ יָפָה בְּעֵתוֹ.
 מִבְּלִי מְאוּמָה כֹּל תַּדְשֶׁתָּ, וְאַתָּה הַכֹּל בְּלִי כְּלִי פַעֲלָתָּ.

וְעַל לֹא יְסוּד הַכֵּל יִסְדָּתָהּ, בְּרִצּוֹן רוּחָהּ כֹּל תְּלִית.
 זְרוּעוֹת עוֹלָם אֶת כֹּל נוֹשְׂאוֹת, מֵרֹאשׁ וְעַד סוֹף
 וְאֵינָם נִלְאוֹת.
 בְּעֵינֶיהָ לֹא דָבָר הִקְשָׁה, רְצוֹנָהּ כֹּל דָּבָר רוּחָהּ עָשָׂה.
 לִפְעֻלָּתָהּ לֹא דְמוּתָהּ, אֶל כֹּל הָאֵר לֹא שְׁוִיָּתָהּ.
 וְלֹא קִדְמָה לְמִלְאכָתָהּ מְלָאכָה, חֲכָמָתָהּ הִיא הַכֵּל עֲרָכָה.
 לְרִצּוֹנָהּ לֹא קִדְמוּ וְאַחֲרוּ, וְעַל חֲפָצָהּ לֹא נֹכְסִי וְחֲסָרוּ.
 מִכֹּל חֲפָצָהּ לֹא שָׁבַחָתָהּ, וְדָבָר אֶחָד לֹא חֲסָרָתָהּ.
 לֹא הִחְסִרָתָהּ וְלֹא הִעֲדָפָתָהּ, וְדָבָר רַק בָּהּ לֹא פִעֻלָּתָהּ.
 אַתָּה תִּשְׁבַּחֶם וּמִי הִתְעִיבֶם, וְשִׁמְךָ דָּבָר לֹא נִמְצָא בָּהֶם.
 הִתְלַוֹת בְּחֲכָמָה עֲשִׂיתָם, בְּתַבּוּנָה וּבְרָעַת כְּלִיתָם.
 מֵרֹאשִׁית וְעַד אַחֲרִית עֲשׂוּיָם, בְּאַמֶּת וּבְיִשָּׁר וְטוֹב רְאוּיָם.
 הִקְדַּמְתָּ בְּמַעֲשֵׂי יְדִידָהּ רַב רַחֲמִיךָ וְנִחְסָדִידָהּ.
 כִּי רַחֲמִיךָ וְנִחְסָדִידָהּ הִלָּא מֵעוֹלָם עַל עֲבָרֶיהָ.
 וְעַד לֹא כָּל חַי הוֹבֵן לְכָלֵּל, לִפְנֵי אוֹכֵל תִּתֵּן אֶכֶּל.

Thou alone art the Creator of all things,
 And the work cannot be like its Creator.
 Thou alone didst accomplish all thy desire,
 And didst not require the help of anyone.
 Thou art the sustainer and none sustains thee,
 All emanates from thee and from thy power.
 Thou wast never weakened nor ever wearied,
 For thou didst not toil in thy creation.
 Thy creatures came into being by thy word,
 And by thy speech all the works thou didst desire.
 Thou didst neither delay nor hasten a thing,
 Thou didst make all beautiful in its season.

ומזון ומכון תַעֲשֶׂה בְּפִי כֹל, צָרְכֵי הַכֹּל בְּאֲשֶׁר לְכֹל.
 שְׁלֵשֶׁת יָמִים הָרִאשׁוֹנִים, אֵז הַכִּינּוּתָם לְאַחֲרוֹנִים.
 אֵז עֲמִיתָ אֹר בִּשְׁלֹמָה, אֶדָּר מְאֻרֹּת מִמּוֹל שְׁלֹמָה.
 בְּטָרֶם כָּל יִצְוֹר מְאֹד נִדְּלָתָ, וְאַחֵר כָּל מְאֹד נִתְנַדְּלָתָ.
 אֵז בְּאֵין לְבוֹשׁ הוֹד וְהָדָר לִזְבוֹשׁ, עַד לֹא אֲרַנֵּנָהוּ לְבוֹשׁ.
 אֹר בִּשְׁלֹמָה וּבִמְעִיל עֹדָה, שָׁמַיִם בִּירֵיעָה נוֹטָה.
 עֲשִׂיתָ בָּם לְאוֹרִים דְּרָכִים, וְרָצוּא נָשׁוּב בְּנַחַת מְהֻלָּכִים.
 הַבְּדִלָתָ בֵּין מָיִם לְמָיִם, בְּמַתִּיחַת רְקִיעַ הַשָּׁמַיִם.
 מְזֻנּוֹת מְעֻנּוֹת לְשֶׁרֶץ מָיִם, וְעוֹף יְעוֹפֵף עַל הַשָּׁמַיִם.
 עָשָׂב וְחִצִּיר לְבִשָּׁה אֲדָמָה, מֵאֲכָל לְחִיָּה וּלְכָל בְּהֵמָה.
 בָּקָרוֹ שָׁמֶן וְנֹטַעֶת אֵל הָאָדָם אֲשֶׁר עֲשִׂיתָ.
 עֶזֶר בְּנִגְדּוֹ עֲשִׂיתָ לוֹ, דֵּי מַחֲסוּרֹוֹ אֲשֶׁר יִחְסֹר לוֹ.
 כָּל מַעֲשִׂיָךְ בְּיָדוֹ תָתָה, וְתַחַת רַגְלֵיו הַכֹּל שָׁתָה.
 לְהַעֲלֹות מֵהֶם בָּקָר וְצֹאן, עַל מִזְבֵּחַךְ יַעֲלוּ לְרָצוֹן.

Out of nothing didst thou make everything,
 By means of nothing didst thou perform all things.
 The eternal arms keep sustaining all things
 From beginning to end, never growing tired.
 Nothing was ever difficult in thy sight,
 Thy will performs whatever thou dost desire.
 Of all thy purpose thou didst forget nothing,
 And hast not omitted the least single item.
 Thou didst provide food for all that is alive,
 Supplying all the needs of everyone.
 Thy works are exceedingly mighty and great,
 All of them shall ever praise thy name, O Lord.

עֲשִׂיתָ לוֹ בְּתַנּוּחַ לְשָׁרֵת, לְהַדְרֵת קֹדֶשׁ וּלְתַפְאֶרֶת.
 שְׁמַתָּ בְּקֶרְבוֹ חֲכָמַת אֱלֹהִים, כִּי יִצְרֵתוּ לָךְ בְּצִלָּם אֱלֹהִים.
 לֹא מִנְעָתָ עַל פָּנָי אֲדָמָה צָרָכִי אָדָם וְכֻלָּם בְּחֻכְמָה.
 מִעֲשִׂיךָ מְאֹד רַבּוּ וְנִגְדְּלוּ, וְשִׁמְךָ יְיָ כָּלָם יִהְלְלוּ.
 רַבּוּ וְנִגְדְּלוּ מְאֹד מִעֲשִׂיךָ, יוֹדוּךָ יְיָ כָּל מִעֲשִׂיךָ.
 כָּל פֶּעֱלֹתָ לְמַעֲנֶךָ, וְלִכְבוֹדְךָ כָּל קִנְיָנְךָ.

שִׁיר הַיְחֻד לְיוֹם הַשַּׁבָּת

אֲזַ בְּיוֹם הַשְּׁבִיעִי נָחָת, יוֹם הַשַּׁבָּת עַל בֶּן בְּרַכָּת.
 וְעַל כָּל פֶּעַל תַּהֲלָה עֲרוּכָה, חֲסִידֶיךָ בְּכָל עֵת יְבָרְכוּכָה.
 בָּרוּךְ יְיָ יוֹצֵר כָּלָם, אֱלֹהִים חַיִּים וּמִלְךָ עוֹלָם.
 כִּי מֵעוֹלָם עַל עַבְדֶּיךָ רַב רַחֲמֶיךָ וְחֲסָדֶיךָ.
 וּבְמִצְרַיִם הַחֲלוֹתָ לְהוֹדִיעַ כִּי מְאֹד נִעְלִיתָ.
 עַל כָּל אֱלֹהִים בַּעֲשׂוֹת בָּהֶם שְׁפָטִים גְּדוֹלִים וּבְאֱלֹהֵיהֶם.

Long ago thou didst rest on the seventh day,
 For this reason thou didst bless the Sabbath day.
 Praise is set forth to thee for each act of thine,
 Thy loving servants will bless thee at all times.
 Blessed be the Lord who has formed all of them,
 Thou art the living God and eternal King.
 From of old thou didst bestow on thy servants
 The abundance of thy mercy and kindness.
 Thou didst know their wanderings in the desert,
 In a land of drought where no one had passed through.
 Thou didst give thy people food from the heavens,
 Food abundant as dust, water from the rock.

בְּבִקְעָה יָם סוּף עָמָה רָאוּ הַיָּד הַגְּדוֹלָה נִירָאוּ.
 נִהְיָה עָמָה לַעֲשׂוֹת לָךְ שֵׁם תִּפְאֶרֶת לְהִרְאוֹת גְּדֻלָּה.
 וּדְבַרְתָּ עִמָּם מִן הַשָּׁמַיִם, וְגַם הָעַבִּים נִטְפוּ מִיָּם.
 יִרְעֶה לְבָבָם בַּמִּדְבָּר, בְּאַרְצָן צִיָּה אִישׁ לֹא עָבַר.
 תִּתֶּנָּה לְעַמָּה דָּגֵן שָׂמִים, וְכַעֲפֹר שָׂאֵד וּמִצֹּר מִיָּם.
 תִּתְגַּרֵּשׁ גּוֹיִם רַבִּים עַמִּים, וַיִּדְשׁוּ אֲדָצִים וַעֲמַל לְאֻמִּים.
 בַּעֲבוּר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת, אִמְרוֹת יִי אֱמֻנוֹת טְהוֹרוֹת.
 וַיִּתְעַדְנֵנוּ בַּמִּרְעָה שָׁמֶן, וּמַחֲלִמִּיש צוּר פִּלְגֵי שָׁמֶן.
 בְּנוֹחָם בָּנוּ עִיר קִדְשָׁה, נִיפְאָרוּ בֵּית מִקְדָּשָׁה.
 וְהִתְאֲמַר פֹּה אֲשֵׁב לְאַהֲרֹן יָמִים צִיָּה בְּרַךְ אֲבִרָה.
 כִּי שֵׁם יִזְבְּחוּ וּזְבַחֵי צֶדֶק, אֵף כִּהְנִיף יִלְבָּשׁוּ צֶדֶק.
 וּבֵית הַלְלוּ נְעִימוֹת יִזְמְרוּ, לָךְ יִתְדוּעַעוּ אֵף יִשְׁירוּ.
 בֵּית יִשְׂרָאֵל וַיִּרְאוּ יִי יִכְבְּדוּ וַיּוֹדוּ שְׁמָךְ יִי.
 הַטִּיבוֹת מְאֹד לְרֹאשׁוֹנִים, בֶּן תִּיטִיב גַּם לְאַחֲרֹנִים.

Thou didst deal very kindly with the ancients,
 Deal kindly also with their descendants.

We beseech thee, O Lord, rejoice over us
 As thou didst rejoice over our forefathers.

Do thou multiply us, do thou prosper us,
 That we may ever thank thee for thy goodness.

O Lord, rebuild thou thy city speedily,

Do thou reside therein forever, O Lord.

All through my life I will praise my Creator,
 Blessing him all the days of my given time.

May the name of the Lord be blessed forever,
 And from eternity to eternity.

יי תשיש נא עלינו, באשר ששית על אבותינו.
 אותנו להרבות ולהשיב, ונודה לה לעולם כי תשיב.
 יי תבנה עירך מהדה, כי עליך שמה נקרא.
 וקדון דוד תצמיח בה, והשבון לעולם יי בקרבה.
 זבחי צדק שמה נזבחה, וקימי קדם תערב מנחה.
 ובך עמך באור פניך, כי חפצים לעשות רצונך.
 ובך צונך תעשה חפצנו, הבטנא עמך בלנו.
 בחרתנו היות לה לעם סגלה, על עמך בדכתך סלה.
 ותמיד נספר תהלתך, ונהלל לשם תפארתך.
 ומבדכתך עמך יבךך, כי את כל אשר תברך מבךך.
 ואני בעודי אהללה בודאי, ואבדכחו כל ימי צבאי.
 יהי שם יי מבךך לעולם, מן העולם ועד העולם.

The hymn of Wednesday (page 135) is arranged in alphabetical sequence. However, the number of lines given to each letter of the Hebrew alphabet is by no means uniform. While the letter א has nine lines, the letter ב has only two; ג has four lines, whereas the letters ד, ה, ו, ז, ח have two lines each. The letter כ has the largest number of lines—twenty. Many of these verses are not included in manuscripts and old editions. It has therefore been suggested (Baer, *Avodath Yisrael*, page 141) that the author of שיר היחוד set down certain lines tentatively in his first draft that he might choose the most suitable of them for his second draft. Then the copyists made use of both recensions, some copying from the first and some from the second; hence the numerous variations and repetitions.

Rabbi Judah of Regensburg (died 1200), the reputed author of the *Hymn of Glory* (page 127), was the son of Rabbi Samuel ben Kalonymus to whom שיר היחוד is attributed. Some of the religious principles enunciated by Rabbi Judah in his חסידים, are:

The root of the Torah is for every man to know the religious practice. Devotion in prayer is the principal thing; the unlearned should pray in a language which they understand, instead of honoring God with lip-worship in

בְּכָתוּב: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם;
 וַיֹּאמְרוּ כָּל הָעָם אָמֵן וַחֲלָל לֵי. עָנָה דָּנִיֵּאל וַאֲמַר: לְהוֹא
 שְׁמָהּ דִּי אֱלֹהָא מְבָרַךְ מִן עֲלָמָא וְעַד עֲלָמָא, דִּי חֲכַמְתָּא
 וְגִבּוֹרְתָא דִּי לָהּ הִיא. וַנֵּאמַר: וַיֹּאמְרוּ הַלְלוּם יֵשׁוּעַ וְקַדְמִיֵּאל
 בְּנֵי שְׁבַנְיָה שֶׁרֶבְיָה הוֹדִיָּה שְׁבַנְיָה פֶּתַחְיָה, קוֹמוּ בָּרְכוּ אֶת
 יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם, וַיְבָרְכוּ שֵׁם כְּבוֹדָהּ,
 וּמְרוֹמָם עַל כָּל בְּרָכָה וַחֲלָלָהּ. וַנֵּאמַר: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל
 מִן הָעוֹלָם וְעַד הָעוֹלָם; וַאֲמַר כָּל הָעָם אָמֵן הַלְלוּיָהּ. וַנֵּאמַר:
 וַיְבָרַךְ דָּוִיד אֶת יְיָ לְעֵינֵי כָּל הַקָּהָל, וַיֹּאמֶר דָּוִיד: בָּרוּךְ
 אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מִעוֹלָם וְעַד עוֹלָם.

It is written: Blessed be the Lord God of Israel from eternity to eternity. And all the people said "Amen," praising the Lord. Daniel said: Blessed be the name of God forever and ever, for his are wisdom and might. The Levites Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodiah and Pethahiah said: Rise and bless the Lord your God forever and ever, saying, "Blessed be thy glorious name, high above all blessing and praise!" And it is said: Blessed be the Lord God of Israel from eternity to eternity! Let all the people say "Amen, praise the Lord!" David blessed the Lord in the presence of all the assembly, saying: Blessed art thou, O Lord, God of Israel our father, forever and ever.¹

a language which they do not understand. One must deal honestly with all men, Jews and non-Jews, or else the name of God will be profaned. No landmarks shall be removed in any part of the liturgy; the distinct modes of chanting the various biblical parts must be preserved.

¹ I *Chronicles* 16:36; *Daniel* 2:20; *Nehemiah* 9:5; *Psalms* 106:48; I *Chronicles* 29:10.

שִׁיר הַכְּבוֹד

The ark is opened.

אָנעים זְמִירוֹת וְשִׁירִים אֶאָרֵג, כִּי אֱלֹהֶיךָ נִפְשִׁי תַעֲרֹג.
 נִפְשִׁי תִמְדָּה בְּצֵל יְדֶךָ, לְדַעַת כָּל רֵז סוּדָךָ.
 מִדִּי דְבָרִי בְּכְבוֹדָךָ, הוֹמָה לְבִי אֶל דּוֹרְיָךָ.
 עַל כֵּן אֶדְבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת.
 אֶסְפָּרָה כְּבוֹדָךָ וְלֹא רֵאִיתִיךָ, אֶדְמָךָ אֶכְנֶה וְלֹא יִדְעִתִּיךָ.
 בֵּיד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ, דְּמִיתָ הַדָּר כְּבוֹד הוֹרָךָ.
 נִדְלָתְךָ וְנִבְרָתְךָ, כִּנּוּ לְתַקְוָה פֶּעֶלְתְּךָ.
 דִּמּוּ אוֹתְךָ וְלֹא כָפִי יֵשֶׁה, וַיִּשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ.
 תִּמְשִׁילֶנִּי בְּרַב חַיִּינוּנוֹת, תִּנְהַךְ אֶחָד בְּכָל דְּמִינוּנוֹת.
 נִיחָיו בְּךָ זִקְנָה וּבַחֲרוּת, וְשַׁעַר רֹאשְׁךָ בְּשִׁיבָה וְשַׁחֲרוּת.
 זִקְנָה כְּיוֹם דִּין וּבַחֲרוּת כְּיוֹם קָרֵב, כְּאִישׁ מְלַחְמוֹת יִדְּיוֹ לֹו רֵב.
 חֶבֶשׁ כּוֹבֵעַ יִשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לֹו יְמִינוֹ וַיִּרְוַע קִדְשׁוֹ.
 טָלְלִי אוֹרוֹת רֹאשׁוֹ נִמְלֵא, וְקִנְצוֹתָיו רְסִיסֵי לֵילָה.
 יִתְפָּאֵר כִּי כִי חֲפִץ בִּי, וְהוּא יִהְיֶה לִי לַעֲטָרַת צְבִי.

(ר' יהודה החסיד) Rabbi Judah of Regensburg is attributed to the hymn, who was a philosopher and poet, saint and mystic. Each line in this alphabetical poem contains sixteen syllables, as in the *Hymn of Oneness* (שִׁיר הַיְחוד). The alphabetical sequence begins with the fifth line.

בסוד עבדיך has been mistranslated: "in the mystic utterance of thy servants." However, the poet uses בסוד עבדיך in the sense of (Psalm 89:8) which is rendered "in the council of the holy ones."

לפי מעשיך that is, the human intellect cannot conceive the essence of God, but only his acts.

HYMN OF GLORY

The ark is opened.

I sing hymns and compose songs
Because my soul longs for thee.

My soul desires thy shelter,
To know all thy mystery.

When I speak of thy glory,
My heart yearns after thy love.

Hence I utter thy glories,
And offer thee songs of love.

I tell thy praise, though I have not seen thee;
I describe thee, though I have not known thee.

Through thy prophets amidst thy worshipers
Didst thou show forth thy majestic splendor.

Thy greatness and thy power
They traced in thy mighty work.

They imaged thee, not as thou art really;
They described thee by thy acts only.

They depicted thee in countless visions;
Despite all comparisons thou art One.

They saw in thee both old age and young age,
With the hair of thy head now grey, now black:

Age in judgment day, youth in time of war,
As a warrior whose hands fight for him,

A helmet of triumph tied on his head,
His holy right arm bringing victory;

As though his head is drenched with dew of light,
And his locks are filled with drops of the night.

He glories in me, he delights in me;
My crown of beauty he shall ever be.

... *בך ירחו* alludes to Daniel 7:9; Song of Songs 5:11; Exodus 15:3; Deuteronomy 33:7; Psalm 98:1; Isaiah 26:19; 28:5; Song of Songs 5:2, 11.

כָּתַם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ, וְחָק עַל מִצַּח כְּבוֹד שֵׁם קָדְשׁוֹ.
 לָחֵן וּלְכְבוֹד צָבִי תִפְאֶרֶת, אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה.
 מַחְלָפוֹת רֹאשׁוֹ כְּבִימִי בַחֲרוּת, קְנֻצוֹתָיו תִּלְתְּלִים שְׁחוּרוֹת.
 נוֹה הַצֶּדֶק צָבִי תִפְאֶרְתּוֹ, יַעֲלֶה נָא עַל רֹאשׁ שְׁמֹחָתּוֹ.
 סִגְלָתוֹ תְּהִי בִידּוֹ עֲטָרָת, וְצִינִיף מְלוּכָה צָבִי תִפְאֶרֶת.
 עֲמוּסִים נִשְׁאָם עֲטָרָת עֲנָדָם, מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם.
 פֹּארוֹ עָלֵי וּפֹארֵי עָלָיו, וְקָרוֹב אֵלַי בְּקֶרְאִי אֵלָיו.
 צַח וְאֶדוֹם לְלְבוּשׁוֹ אָדָם, פּוֹרָה בְּדֶרֶכּוֹ בְּבוֹאוֹ מֵאֶדוֹם.
 קָשֶׁר תִּפְלִין הִרְאָה לְעֵנּוֹ, תְּמוּנַת יְיָ לְגִנֵּד עֵינָיו.
 רוֹצֶה בְּעַמּוֹ עֲנוּיִם יִפְאֵר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפַאֵר.
 רֹאשׁ וְדִבְרָה אֲמַת, קוֹרָא מֵרֹאשׁ דּוֹר וָדוֹר, עִם דּוֹרְשֵׁה דְרוֹשׁ.
 שִׁית הַמּוֹן שִׁירֵי נָא עָלֶיהָ, וְרִנָּתִי תִקְרַב אֵלֶיהָ.
 תְּהַלֵּלְתִּי תְּהִי לְרֹאשְׁךָ עֲטָרָת, וְתִפְלָתִי תִכּוֹן קִטְרָת.
 תִּיקַר שִׁירָתְךָ בְּעֵינֶיהָ, כְּשִׁיר יוֹשֵׁר עַל קֶרְבָּנֶיהָ.
 בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מְשֻׁבֵּיר, מְחוֹלֵל וּמוֹלִיד צְדִיק כְּבִיר.
 וּבִבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לָךְ בְּבִשְׁמִים רֹאשׁ.
 יַעֲרֹב נָא שִׁירֵי עָלֶיהָ, בִּי נִפְשִׁי תַעֲרֹג אֵלֶיהָ.
 לָךְ, יְיָ, הַגִּדְלָה וְהַגְּבוּרָה וְהַתְּפַאֲרָה וְהַנְּצַח וְהַחֹד, בִּי כָל
 בְּשָׂמִים וּבְאֶרֶץ. לָךְ, יְיָ, הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ. מִי
 יִמְלֵל גְּבוּרוֹת יְיָ, יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

מצח by the plate on Aaron's forehead, upon which was engraved: "Holy to the Lord" (Exodus 28:36). עטרה hymns of praise. הוצק Jerusalem.

... צבי תפארת Isaiah 62:3; 46:3; 43:4; Song of Songs 5:10; Isaiah 63:1-3.

סארו עלי the *tefillin* containing the words אחד ה', "the Lord is One."

ראש ודרך אמת alludes to בראשית ברא אלהים, the first three words of the Torah, whose final letters spell אמת.

His head is like pure gold; on the forehead
He engraved his glorious holy name.

For grace and glory, beauty and splendor,
His own people has made a crown for him.
The locks of his head are such as in youth;
His curls, forming countless ringlets, are black.
May his splendid Temple of righteousness
Be prized by him above his highest joy.

May his people be a crown in his hand,
A royal diadem of great beauty.
Borne by him, he uplifted and crowned them;
Being precious to him, he honored them.

His glory rests on me, and mine on him;
He is near to me when I call to him.
Dazzling he is and ruddy, his clothes red,
When from treading Edom's winepress he comes.

Meek Moses was shown symbolic tefillin
When the Lord's image was before his eyes.
Pleased with his people, he glorifies them;
Enthroned in glories, he glories in them.

Thy chief word is truth, Creator of all;
Care for thy people who seek thee forever.
O set my abundant songs before thee;
May my ringing cry come near to thee.

May my praise be deemed a crown for thy head;
Let my prayer rise like incense before thee.
Let a poor man's song be precious to thee
As the song that was sung at the offerings.

May my blessings rise to God who sustains,
Creates and brings forth, the Just, the Mighty.
As for my prayer, nod thy approval,
And accept it as the choicest incense.

May my meditation be sweet to thee,
For all my being is yearning for thee.

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Who can describe the mighty deeds of the Lord, or utter all his praise?¹

¹*Chronicles* 29:11; *Psalms* 106:2.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;
וַיְמַלִּיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מוֹשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻנְיָא וּבְזִמּוֹן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְתְּרוּכֵם, וַיִּתְנַשֵּׂא וַיִּתְחַדֵּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא
מִכָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירוֹן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עַל כָּל דְּבָרֵי שִׁירוֹת וְחִשְׁבוֹת דּוֹר וְשִׁירָתָא חֲשַׁבְתָּא refers to the hymns of praise contained in the Psalms of David; compare the expression

לְעָלָא לְעָלָא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only לְעָלָא is said. In some rituals לְעָלָא is repeated throughout the year. לְעָלָא is the Targum's rendering of מַעֲלָה מעלה (Deuteronomy 28:43).

נַחֲמָתָא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עֲשֵׂה שְׁלוֹם, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The Kaddish, like *צדוק הדין* ("acknowledgment of divine justice"), recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

תַּפְלַת שַׁחֲרִית

דברי היסוד א טו, ח-לו

הודו לַיְי, קראו בשִׁמּוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו. שִׁירוּ לוֹ,
זָמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ; יִשְׁמַח
לֵב מִבְּקִשֵּׁי יְיָ. דִּרְשׁוּ יְיָ וְעֹז, בִּקְשׁוּ פָנָיו תָּמִיד. זְכְרוּ נִפְלְאוֹתָיו
אֲשֶׁר עָשָׂה, מִפְּתוֹי וּמִשְׁפָּטֵי כִּיָּהוּ. זָרַע יִשְׂרָאֵל עֲבָדוֹ, פָּנֵי
יַעֲקֹב בַּחֲיָדָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זְכְרוּ
לְעוֹלָם בְּרִיתוֹ, דְּבַר צִוְּהָ לְאַלְפֵי דוֹר. אֲשֶׁר כָּרַת אֶת אַבְרָהָם,
וּשְׁבוּעָתוֹ לְיִצְחָק. נִיעֲמִידָה לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית
עוֹלָם. לֵאמֹר, לֵךְ אֲתָן אֶרֶץ כְּנָעַן, חֲבֵל נַחֲלָתְכֶם. בַּהֲיוֹתְכֶם
מְתֵי מִסְפָּר, כְּמַעֲט וְגָרִים בָּהּ. נִיתְהַלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה
אֶל עַם אֲחֵר. לֹא הֵנִיחַ לְאִישׁ לַעֲשֹׁקְכֶם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים.
אֵל תַּגְּעוּ בְּמִשְׁחִי, וּבִנְבִיאֵי אֵל תִּרְעוּ. שִׁירוּ לַיְי כָּל הָאָרֶץ,
בְּשָׁרוֹ מִיּוֹם אֶל יוֹם יִשׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכָל
הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל
אֱלֹהִים. כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְי שִׁמּוֹם עָשָׂה. הוֹד
וְהִדָּר לְפָנָיו, עֹז וְחִדְוָה בְּמִקְוָמוֹ. הָבוּ לַיְי מִשְׁפָּחוֹת עַמִּים, הָבוּ
לַיְי כְּבוֹד וְעֹז. הָבוּ לַיְי כְּבוֹד שִׁמּוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו,
הִשְׁתַּחֲווּ לַיְי בַּהֲדָרַת קִדְשׁ. תִּילּוּ מִלְּפָנָיו כָּל הָאָרֶץ, אַף תִּבְחוּ
תִּבְל כָּל תַּמּוּז. יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְיָ
מְלֹךְ. יִרְעֻם הָיִם וּמֵלֵא, יַעֲלֶץ הַשָּׁדָה וְכָל אֲשֶׁר בּוֹ. אֲזִי יִרְנְנוּ
עַצֵּי הַיַּעַר, מִלְּפָנֵי יְיָ, כִּי בָא לִשְׁפּוֹט אֶת הָאָרֶץ. הוֹדוּ לַיְי כִּי
טוֹב, כִּי לְעוֹלָם חִסְדּוֹ. וַאֲמָרוּ, הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו, וְקַבְּצֵנוּ
וְתַצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קִדְשְׁךָ, לְהִשְׁתַּבֵּחַ בַּתְּהִלָּתְךָ.

MORNING SERVICE

1 Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments he decreed, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men, very few and strangers in it, when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, who comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to

ברוך יי אלהי ישראל מן העולם ועד העולם; ויאמרו כל
העם אמן ויחלל ליי.

רוֹמְמוּ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַרְם רַגְלֵיו, קְדוֹשׁ הוּא.
רוֹמְמוּ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַר קְדֻשּׁוֹ, בִּי קְדוֹשׁ יי אֱלֹהֵינוּ.
וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפֹן,
וְלֹא יַעִיר כָּל חַמְתּוֹ. אַתָּה, יי, לֹא תִכְלֹא בַחֲמִידָה מִזְמִנִּי, חֲסִידְךָ
וְנִאֲמַתְךָ תִּמְיֵד יִצְרוּנִי. זְכֹר בַּחֲמִידָה יי, וְחֲסִידְךָ, בִּי מַעֲוֹלָם
הָקְמָה. תָּנוּ עֵז לֵאלֹהִים, עַל יִשְׂרָאֵל גְּאוּתוֹ, וְעֵז בַּשָּׂחֳקִים. נוֹרָא
אֱלֹהִים מִמֶּקֶדְשְׁךָ; אֵל יִשְׂרָאֵל, הוּא נוֹתֵן עֵז וְהַעֲצָמוֹת לָעַם;
בָּרוּךְ אֱלֹהִים. אֵל נִקְמֹת, יי, אֵל נִקְמֹת, הוֹפִיעַ. הַנְּשֹׂא, שֹׁפֵט
הָאָרֶץ, הָשֵׁב גְּמוּלָה עַל גְּאוֹם. לִי הַיְשׁוּעָה, עַל עֲמָךְ בְּרַבְתְּךָ
סֶלָה. יי צָבָאוֹת עֲמִנִי, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה. יי צָבָאוֹת,
אֲשֶׁרִי אָדָם בָּטַח בְּךָ. יי, הוֹשִׁיעָה; הַמְלִיךְ יַעֲקֹב בְּיוֹם קִרְאָנוּ.
הוֹשִׁיעָה אֶת עַמָּךְ, וּבִרְךָ אֶת נַחֲלֶתְךָ, וְרַעַם וְנִשְׂאֵם עַד
הָעוֹלָם. נַפְשֵׁנוּ חִבָּתָה לִי, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא. בִּי בּוֹ יִשְׁמַח
לִבֵּנוּ, בִּי בָשָׂם קְדֻשּׁוֹ בְּטַחָנוּ. יְהִי חֲסִידְךָ יי עֲלֵינוּ, בְּאֲשֶׁר יִהְיֶנוּ
לָךְ. הִרְאֵנוּ יי חֲסִידְךָ, וַיַּשְׁעָה תַתְּנוֹן-לָנוּ. קוּמָה עֲזָרְתָה לָנוּ,
וּפָדְנוּ לְמַעַן חֲסִידְךָ. אֲנֹכִי יי אֱלֹהֵיךָ הַמַּעֲלֶיךָ מֵאֶרֶץ מִצְרַיִם,
הַרְחִיב-פִּיךָ וְנִאֲמַלְאָהוּ. אֲשֶׁרִי הָעַם שֶׁכָּבָה לוֹ, אֲשֶׁרִי הָעַם שֶׁנִּי
אֱלֹהִיו. Reader וְאֲנִי בְּחֲסִידְךָ בְּטַחָתִּי; יָגַל לִבִּי בַיְשׁוּעָתְךָ;
אֲשִׁירָה לִי, בִּי גְמוּלָה עָלַי.

תהלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת חֲבִית לְדָוִד. אֲרוֹמְמָה, יי, בִּי רַלִּיתָנִי,
וְרֹא שְׂמַחְתָּ אִיבֵי לִי. יי אֱלֹהֵי, שְׁנַעֲתִי אֵלֶיךָ וְתִרְפָּאֵנִי. יי,
הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, חֲיִיתָנִי מִיָּרֵד בּוֹר. וְזָמְרוּ לִי חֲסִידָיו,

glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests in thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation. I will sing to the Lord, because he has treated me kindly.¹

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me up, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the grave. Sing

¹ *Psalms* 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6

והורו לְזָכֹר קִדְשׁוֹ. כִּי רָנַע בְּאָפּוֹ, חַיִּים בְּרָצוֹנוֹ; בְּעָרֵב יָלִין
בְּכִי, וּלְבָקָר רָנָה. וְאֲנִי אֲמַרְתִּי בְשִׁלּוֹי, בַּל אֲמוּט לְעוֹלָם. יְיָ,
בְּרָצוֹנְךָ הִעֲמַדְתָּה לְהַרְרִי עֹז; הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.
אֵלֶיךָ יְיָ אֶקְרָא, וְאַל אֲרַנֵּי אֶתְחַנֵּן. מִה בָּצַע בְּדַמִּי, בְּרַדְתִּי
אֶל שָׁחַת; הַיּוֹדֶה עָפָר, הַנוֹיֵד אֶמְתָּה. שְׁמַע יְיָ וְחַנּוּנִי; יְיָ, הִנֵּה
עֹזֵר לִי. הַפֹּכֶת מִסִּפְרֵי לְמַחֹל לִי; פִּתְחֹת שָׁמַי וְהַאֲזִינִי
שְׁמִיחָה. לְמַעַן וְנִמְרָד כְּבוֹד, וְלֹא יוֹם; יְיָ אֱלֹהֵי, לְעוֹלָם אֲנִי־הָ.

יְיָ מַלְאֲךָ, יְיָ מַלְאֲךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

יְיָ מַלְאֲךָ, יְיָ מַלְאֲךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְהָיָה יְיָ לְמַלְאֲךָ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וְשִׁמוֹ אֶחָד.

הוֹשִׁיעֵנּוּ, יְיָ אֱלֹהֵינוּ, וְקַבְּלֵנוּ מִן־הַנּוֹסִים, לְהוֹרוֹת לָשֵׁם
קִדְשֶׁךָ, לְהַשְׁתַּבַּח בְּתִהְלֶתְךָ. בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל, מִן
הָעוֹלָם וָעֶד הָעוֹלָם; וְאָמַר כָּל הָעָם אָמֵן, הִלְלוּיָהּ. כָּל
הַנְּשָׁמָה תִּתְהַלֵּל יָהּ; הִלְלוּיָהּ.

תהלים יט

לְמַנְצָחַ, מִזְמוֹר לְדָוִד. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹ, וּמַעֲשֵׂה
יָדָיו מֵנִיד הֶרְקִיעַ. יוֹם לַיּוֹם יִבְרַע אָמַר, וּלְיָלָה לְלֵילָה יִתְנַהֵּ
דַעַת. אִין אָמַר וְאִין דְּבָרִים, בְּלִי נִשְׁמַע קוֹלָם. בְּכָל הָאָרֶץ
יֵצֵא קוֹם, וּבִקְצֵה תִבֵּל מְלִיחָם; לְשִׁמְשׁ שָׁם אֶהֱל בָּהֶם. וְהוּא
בְּחֻתָּן יֵצֵא מִחֻפָּתוֹ, יִשִּׁישׁ בְּנִבְוֹר לְרוּץ אֶרֶת. מִקְצֵה הַשָּׁמַיִם
מוֹצֵאוֹ, וְתִקּוּפָתוֹ עַל קְצוֹתָם, וְאִין נִסְתָּר מִחֻמָּתוֹ. תּוֹרַת יְיָ
תְמִימָה, מְשִׁיבַת נֶפֶשׁ; עֲדוּת יְיָ נֶאֱמָנָה, מַחְבִּימַת פֶּתִי. פִּקּוּדֵי
יְיָ יִשְׂרָאֵל, מְשִׁמְחֵי לֵב; מִצְוֹת יְיָ בְּרָה, מְאִירַת עֵינַיִם. יִרְאֵת יְיָ
טְהוֹרָה, עוֹמֶדֶת לָעֶד; מְשַׁפְּטֵי יְיָ אֱמֶת, צִדְקוֹ יִתְדוֹ. הַנְּחַמְדִּים

to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my death be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast stripped my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

The Lord is King, was King, and shall forever be King.

"The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."¹

Save us, Lord our God; gather us from the nations, to give thanks to thy holy name, to triumph in thy praise. Blessed be the Lord God of Israel from eternity to eternity! All the people said *Amen* and praised the Lord.

Let everthing that has breath praise the Lord. Halleluyah, praise the Lord.²

Psalm 19

For the Choirmaster; a psalm of David. The heavens proclaim the glory of God; the sky declares his handiwork. Day unto day pours forth speech, and night unto night reveals knowledge. There is no speech, there are no words; unheard is their voice. Yet their message extends through all the earth, and their words reach the end of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming out of his chamber, like an athlete rejoicing to run the course. It sets out from one end of the heaven, and round it passes to the other end, and there is nothing hidden from its heat. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord's faith is pure, enduring forever; the Lord's judgments are true, they are altogether just. They are more desirable than gold, than much rare gold; sweeter are they than honey, than

¹*Zechariah 14:9.* ²*I Chronicles 16:35-36; Psalms 150:6.*

מִזֶּהָב וּמִפֶּזָּז רָב, וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים. גַּם עֲבָדְךָ נִזְהָר
בָּהֶם, בְּשִׁמְרָם עֲקֹב רָב. שְׁנוֹאוֹת מִי יָבִין; מִנְסָתוֹת נִקְנִי. גַּם
מִזֵּדִים חֲשׂוֹךְ עֲבָדְךָ, אֵל יִמְשְׁלוּ בִי; אֲזִי אֵיתָם, וְנִקְיָתִי מִפֶּשַׁע
רָב. Reader יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יְיָ, צוּרִי
וְגֹאֲלִי.

ההללים לנ

רַנְנוּ צְדִיקִים בְּיְיָ, לַיִּשְׁרִים נֶאֱמָה תְהִלָּה. הוֹדוּ לַיְיָ בְּכִנּוֹר,
בְּנֶבֶל עֲשׂוֹר וּמְרוּ לוֹ. שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִטִּיבוּ נֶגֶן בְּתִרְעוּתָה.
בִּי יֵשֶׁר דָּבַר יְיָ, וְכָל מַעֲשָׂהוּ בְּאִמּוֹנָה. אֲהֵב צְדָקָה וּמִשְׁפָּט,
חֶסֶד יְיָ מִלְּאָה הָאֲרֶץ. בְּדָבַר יְיָ שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל
צִבְאָם. כִּנֹּס בְּיָד מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִי
כָּל הָאֲרֶץ, מִמֶּנּוּ יִגְדּוּ כָּל יֹשְׁבֵי תֵבֶל. בִּי הוּא אָמַר וַיְהִי, הוּא
צִוָּה וַיַּעֲמֹד. יְיָ הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת עַמִּים. עֲצַת
יְיָ לְעוֹלָם תַּעֲמֹד, מַחֲשָׁבוֹת לִבּוֹ לְדֹר וָדֹר. אֲשֶׁרִי הִגִּיוֹ אֲשֶׁר
יְיָ אֱלֹהָיו, הָעַם בָּחַר לְנַחֲלָה לוֹ. מִשְׁמָיִם הִבִּיט יְיָ, רָאָה אֶת
כָּל בְּנֵי הָאָדָם. מִמִּבּוֹן שְׁבָתוֹ הִשְׁגִּיחַ, אֵל כָּל יֹשְׁבֵי הָאֲרֶץ.
הִיצִיר יָחֵד לִפָּם, הִמְבִּין אֵל כָּל מַעֲשֵׂיהֶם. אִין הַמֶּלֶךְ נֹשֵׁעַ
בְּרַב־חַיִּל, גִּבּוֹר לֹא יִנָּצַל בְּרַב־כֹּחַ. שֶׁקֶר הַסּוֹס לְהִשּׁוּעָה,
וּבְרַב חֵילוֹ לֹא יִמְלֹט. הִנֵּה עֵין יְיָ אֵל יִרְאִיו, לְמִנְחָלִים
לְחֶסֶדוֹ. לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעַב. נִפְשָׁנוּ חֲבַתָּה
לַיְיָ, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא. Reader בִּי בּוֹ יִשְׁמַח לִבִּנוּ, בִּי בִשְׁם
קֹדְשׁוֹ בְּטַחָנוּ. יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ, בְּאֲשֶׁר יַחַלְנוּ לָךְ.

Psalm 33 is a hymn of praise called forth by some national deliverance. The opening call to praise is followed by a description of God's righteous rule and creative omnipotence. He is to be praised for his choice and care of Israel; whose protection does not depend on military power but on God.

honey from the honeycomb. Thy servant is indeed careful with them; in keeping them there is great reward. Yet who discerns his own errors? Of unconscious faults hold me guiltless. Restrain thy servant also from wilful sins; let them not have dominion over me; then shall I be blameless, and I shall be clear of great transgression. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Psalm 33

Rejoice in the Lord, you righteous; it is fitting for the upright to give praise. Give thanks to the Lord with the harp; sing to him with the ten-stringed lute. Sing a new song to him; play skillfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he places the deeps in storehouses. Let all the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he spoke, and the world came into being; he commanded, and it stood firm. The Lord annuls the counsel of nations; he foils the plans of peoples. But the Lord's purpose stands forever; his plans are through all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks carefully on all the inhabitants of the earth. It is he who fashions the hearts of them all, he who notes all their deeds. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength. The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and to keep them alive in famine. Our soul waits for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, rest on us, even as our hope rests in thee.

קָדָד, בְּשִׁנּוֹתָיו אֶת טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ, וַיִּגְרְשֵׁהוּ בַיָּלָד.
 אֲבָרְכָה אֶת יְיָ בְּכָל עֵת; תָּמִיד תִּהְיֶה לָּהּ בְּפִי.
 בִּי תִתְהַלֵּל נַפְשִׁי; יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ.
 נִדְּלוּ לִי אֹתִי, וַנְרוֹמָמָה שְׁמוֹ יַחְדָּו.
 דָּרַשְׁתִּי אֶת יְיָ וַעֲנֵנִי, וּמִכָּל מְנוּרוֹתַי הִצִּילָנִי.
 הִקִּישׁוּ אֵלָיו וַנִּהְרֹו, וּפְנִיָהֶם אֵל יַחְפְּרוּ.
 זֶה עָנִי קָרָא וַיִּי שָׁמַע, וּמִכָּל צָרוֹתָיו הוֹשִׁיעֵהוּ.
 חָנָה מִלְּאֹד יְיָ סָבִיב לִירְאָיו וַיַּחֲלֹצֵם.
 טַעְמוֹ וּרְאוּ כִי טוֹב יְיָ; אֲשֶׁרִי הִגֵּבֶר יַחֲסֶה בּוֹ.
 יִרְאוּ אֶת יְיָ, קִדְּשׁוּהוּ, כִּי אֵין מַחְסוֹר לִירְאָיו.
 כְּפִירִים רָשׁוּ וַרְעִבוּ, וְדָרְשׁוּ יְיָ לֹא יַחְסְרוּ כָּל טוֹב.
 לְכוּ בָנִים, שִׁמְעוּ לִי, יִרְאֵת יְיָ אֲלִמְדָּכֶם.
 מִי הָאִישׁ הַחֲפֵץ חַיִּים, אֲהֵב יָמִים לִרְאוֹת טוֹב.
 נֹצֵר לְשׁוֹנֵה מֶרֶע, וּשְׁפָתָיו מִדְּבַר מֶרְמָה.
 סוֹר מֶרֶע וַעֲשֵׂה טוֹב, בִּקְשׁ שְׁלוֹם וַרְדִּפְהוּ.
 עֵינֵי יְיָ אֵל צַדִּיקִים, וְאָזְנוֹ אֵל שׁוֹעֲתִם.
 פְּנֵי יְיָ בְּעָשִׂי רַע, לְהִכָּרִית מֵאֶרֶץ זָכָרִם.
 צַעֲקוּ וַיִּי שָׁמַע, וּמִכָּל צָרוֹתֶם הִצִּילָם.
 קָרוֹב יְיָ לְנֹשֶׁבְּרֵי לֵב, וְאֶת דִּבְאֵי רוּחַ יוֹשִׁיעַ.
 רְבוֹת רַעוֹת צַדִּיק, וּמִכָּלֶם יַצִּילָנוּ יְיָ.

Psalm 34 refers to the incident related in I Samuel 21:11-16 where the Philistine king, to whom David fled for refuge, is called Achish. Finding himself recognized as the slayer of Goliath, David feigned madness, and so escaped vengeance. The psalm is arranged alphabetically, except that the verse beginning with the letter ו is omitted and there is an additional verse at the end. יְרִיא is pronounced יְרִיא.

Psalm 34

A song of David, when he feigned madness before Abimelech, who drove him out and he departed.

I bless the Lord at all times;
His praise is ever in my mouth.
My soul glorifies in the Lord;
The humble hear it and are glad.
Exalt the Lord with me,
And let us extol his name together.
I sought the Lord and he answered me,
And delivered me from all my fears.
Those who look to him are jubilant,
And they are never abashed.
This poor man cried, and the Lord heard him;
He saved him from all his troubles.
The angel of the Lord encamps
Around those who revere him, and rescues them.
Consider and see that the Lord is good;
Happy is the man who takes shelter with him.
Revere the Lord, you his holy people;
For those who revere him suffer no want.
Young lions may suffer want and hunger,
But those who seek the Lord shall lack nothing.
Come, children, listen to me;
I will teach you how to revere the Lord.
Who is the man that desires life,
And loves a long life of happiness?
Keep your tongue from evil,
And your lips from speaking falsehood.
Shun evil and do good;
Seek peace and pursue it.
The eyes of the Lord are toward the righteous,
And his ears are open to their cry.
The Lord's anger is set against evildoers,
To cut off their name from the earth.
When they cry, the Lord listens,
And delivers them from all their troubles.
The Lord is near to the broken-hearted,
And saves those who are crushed in spirit.
A good man may have many ills,
But the Lord delivers him from them all.

שומר כל עצמותיו, אחת מהנה לא נשברה.
תמותת רשע רעה, ושאני צדיק ואשמו.
Reader פודה יי נפש עבדיו, ולא יאשמו כל החסים בו.

תהלים צ

תפלה למשה, איש האלהים. אדני, מעון אתה הוית לנו
בדור ודור. בטורם הרים ילדנו, ותחולל ארץ ותבל, ומעולם
עד עולם אתה אל. חשב אנוש עד דבא, ותאמר שובו בני
אדם. כי אלה שנים בעיניך כיום אתמול כי יעבר, ואשמוך
בלילה. זרמחם, שנה יהיו; בפקר כחציר יחלה. בפקר יציין
וחלה, לערב ימולל ויבש. כי כלינו באפה, ובחמתך נבהלנו.
שת עונתנו לנגדך, עלמנו למאור פניך. כי כל ימינו פנו
בעברתך, כלינו שנינו כמו הגה. ימי שנותנו בדם שבעים
שנה, ואם בגבורת שמונים שנה, ורהבם עמל ואון, כי נז חיש
ונעפה. מי יודע עז אפה, וכיראתך עברתך. למנות ימינו בן
הודע, ונבא לבב חכמה. שובה יי, עד מהי, והנחם על
עבדיך. שבענו בפקר חסדך, ונרננה ונשמחה בכל ימינו.
שמחנו כימות עניתנו, שנות ראינו רעה. Reader יראה אל
עבדיך פעלה, וחרך על פניהם. ויהי נעם אדני אלהינו
עלינו, ומעשה ידיו בוננה עלינו, ומעשה ידיו בוננהו.

תהלים צא

ישב בסתר עליון, בצל שדי יתלונן. אמר ליי, מחסי
ומצודתי, אלהי אבטח בו. כי הוא יצילה מפח יקוש, מדבר

Psalm 90 contrasts the eternity of God with the brevity of human life, and ends with a prayer for God's forgiveness and favor.

He protects all his limbs,
 So that not one of them is broken.
 Evil destroys the wicked,
 And those who hate the righteous are doomed.
 The Lord saves the life of his servants;
 All who take shelter with him are never desolate.

Psalm 90

A prayer of Moses, the man of God. O Lord, thou hast been our shelter in every generation. Before the mountains were brought forth, before earth and world were formed—from eternity to eternity thou art God. Thou turnest man back to dust, and sayest: "Return, you children of man." Indeed, a thousand years in thy sight are like a day that passes, like a watch in the night. Thou sleepest men away and they sleep; they are like grass that grows in the morning. It flourishes and grows in the morning; in the evening it fades and withers. For we are consumed by thy anger; by thy wrath we are hurried away. Thou settest our iniquities before thee, and our guilty secrets are exposed in the light of thy presence. Indeed, all our days decline under thy displeasure; we spend our years like a fleeting sound. The length of our life is seventy years, or, by reason of strength, eighty years; their pride is only toil and futility, for it is speedily gone, and we fly away. Who knows the power of thy anger, to fear thee in proportion to thy displeasure? Teach us how to number our days, that we may attain a heart of wisdom. Relent, O Lord; how long? Relent as to thy servants. Satisfy us in the morning with thy kindness, that we may sing and rejoice throughout our days. Gladden us in proportion to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be revealed to thy servants, and thy glory upon their children. May thy favor, Lord our God, rest on us; establish for us the work of our hands; the work of our hands establish thou.

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: "He is my refuge and my fortress, my God, in whom I trust." Indeed, he will save you from the snare of the fowler, and from the destructive

Psalm 91 is termed *שיר של מנועים*, "a song against evil occurrences" (Shebuth 15b). It describes the safety of those who trust in God amid the perils of their journey through life. *אריך ימים* is repeated so that the number of verses of this psalm reaches a total of seventeen, the numerical value of *טוב*.

היות. בְּאַבְרָתוֹ יִסֹּד לָךְ, וְתַחַת בְּנִפְיוֹ תַּחֲסֶה; צָנָה וְסִחְרָה
אִמְתּוֹ. לֹא תִירָא מִפֶּחֶד לַיִלָּה, מִחֵץ יַעֲוֶף יוֹמָם. מִדְּבַר בְּאֶפֶל
יְהִלָּה, מִקֶּטֶב יִשׁוּד צְהָרִים. יִפֹּל מִצִּדָּךְ אֶלֶף, וּדְרָבָה מִיִּמִּינֶךָ;
אֵלֶיךָ לֹא יָנֹשׁ. רַק בְּעֵינֶיךָ תִּבְיט, וְשִׁלְמַת רָשָׁעִים תִּדְרָאָה. כִּי
אַתָּה, יְיָ, מַחֲסִי; עֲלִיּוֹן שָׁמַת מְעוֹנֶךָ. לֹא תֵאָזֶה אֵלֶיךָ רָעָה,
וְנָנֶע לֹא יִקְרַב בְּאַחֲלָךְ. כִּי מִלֵּאכֵיו יִצְנָה לָךְ, לְשִׁמּוֹרָה בְּכָל
דְּרָכֶיךָ. עַל בָּפִים יִשְׁאֹוֶנָה, פֶּן תִּגַּף בָּאָבֹן רִגְלָךְ. עַל שָׁחַל
וּפֶחָן תִּדְרֹף, תִּרְמַס כְּפִיר וְתַנִּין. כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ;
אֲשַׁנְּבֶהוּ כִּי יֵדַע שְׁמִי. Reader יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנַכִּי
בְּצָרָה, אֲחַלְצָהוּ וְאֶכְבְּדֶהוּ. אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ
בִּישׁוּעָתִי. אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי.

תהלים צח

מִזְמוֹר. שִׁירוֹ לַיְי שִׁיר חֲדָשׁ, כִּי נִפְלְאוֹת עָשָׂה. הוֹשִׁיעָה לוֹ
יְמִינוֹ וְחֲרוֹעַ קִדְשׁוֹ. הוֹדִיעַ יְיָ יִשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ.
זָכַר חֲסִדּוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל; רָאוּ כָל אִפְסֵי אֶרֶץ אֵת
יִשׁוּעַת אֱלֹהֵינוּ. הִרְיֵעוּ לַיְי, כָּל הָאֲרָץ, פִּצְחוּ וּרְנְנוּ וְזָמְרוּ.
זָמְרוּ לַיְי בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זִמְרָה. בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר,
הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְיָ. יִרְעַם הַיָּם וּמִלְאוּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ.
נְהַרּוֹת יִמְחָאוּ כָּף, יַחַד הָרִים יִרְנְנוּ. Reader לִפְנֵי יְיָ כִּי בָּא
לְשַׁפֵּט הָאֲרָץ; יִשְׁפֹּט תִּבֵּל בְּצֶדֶק, וְעַמִּים בְּמִישָׁרִים.

תהלים קכא

שִׁיר לַמַּעֲלוֹת. אֲשָׁא עֵינֵי אֶל הַהָרִים, מֵאֵין יָבוֹא עֲזָרִי.
עֲזָרִי מֵעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאֲרָץ. אֵל יִתֵּן לַמוֹט רִגְלָךְ, אֵל יָנוּם

Psalm 98 is largely made up of quotations, yet it is a stirring song of joyous praise. Psalm 121 has been on the lips of countless people when they felt the need of help beyond that which mortals can offer.

pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves me. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Psalm 98

Sing a new song to the Lord, for he has done wonders; his right hand, his holy arm, has brought him triumph.

The Lord has made known his saving power; he has let the nations see his justice.

He has remembered his kindness and faithfulness to the house of Israel; all the ends of the earth have seen the saving power of our God.

Shout praise to the Lord, all the earth; break into music, be jubilant and sing.

Praise the Lord with the harp, with the harp and the voice of song. With trumpets and the sound of the horn, shout praise before the King, the Lord.

Let the sea and all its fulness thunder praise, the world and those living in it.

Let the rivers applaud, let the mountains sing in chorus, before the Lord who comes to rule the earth!

He will rule the world with righteousness, and the peoples with justice.

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber.

שְׁמִרָה. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ שְׁמִרָה, יְיָ צִלָּה, עַל יַד יְמִינָה. יוֹמָם הַשֶּׁמֶשׁ לֹא יַכְבֶּהָ, וַיָּרֶחַ בַּלַּיְלָה. יְיָ יִשְׁמְרֶהָ מִכָּל רָע, וַיִּשְׁמַר אֶת נַפְשָׁהּ. יְיָ יִשְׁמַר-צִאֲתָהּ וּבֹאֶתָּה, מִצֵּדָתָהּ וְעַד עוֹלָם.

תהלים קכב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׁמַחְתִּי בְּאִמְרִים לִי, בֵּית יְיָ נִלְךָ. עֲמֻדוֹת הָיוּ רִגְלֵינוּ בַּשָּׁעָרִיךָ, יְרוּשָׁלַם. יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה-לָהּ יַחֲדוּ. שָׁשָׂם עָלֵינוּ שְׂבָטִים, שְׂבָטֵי יְהוָה, עֲדוֹת לְיִשְׂרָאֵל, לְהַדּוֹת לְשֵׁם יְיָ. כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמוֹשֶׁפֶט, כִּסְאוֹת לְבֵית דָּוִד. שָׂאֲלוּ שְׁלוֹם יְרוּשָׁלַם; יִשְׁלְחוּ אֲהֻבֶיךָ. יְהוָה שְׁלוֹם בְּחִילָה, שְׁלֹנָה בְּאַרְמוֹתֶיךָ. לְמַעַן אַחֲוֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.

תהלים קכג

שִׁיר הַמַּעֲלוֹת. אֲלֵיךָ נִשְׁאֲתִי אֶת עֵינִי, הַיֹּשֵׁבִי בַשָּׁמַיִם. הִנֵּה כְּעֵינִי עֹבְדִים אֶל יַד אֲדוֹנֵיהֶם, כְּעֵינִי שֹׁפְחָה אֶל יַד גְּבוּרָתָהּ, בֶּן עֵינֵינוּ אֶל יְיָ אֱלֹהֵינוּ, עַד שִׁיחַנְנוּ. חָנְנוּ יְיָ חָנְנוּ, כִּי רַב שְׂכָרֵנוּ בּוֹז. רַבַּת שְׂכָרָה לָהּ נַפְשֵׁנוּ הַקָּלַעַג הַשְּׂאֲנָנִים, הַבּוֹז לְגֵאֵי-יוֹנִים.

תהלים קכד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוֹלֵי יְיָ שִׁהְיָה לָנוּ, יֹאמַר נָא יִשְׂרָאֵל. לוֹלֵי יְיָ שִׁהְיָה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם. אֲזִי חַיִּים בְּלָעוּנוּ, בַּחֲרוֹת אַפָּם בָּנוּ. אֲזִי הַמָּיִם שִׁטְפוּנוּ, נִחַלָה עֹבֵר עַל נַפְשֵׁנוּ. אֲזִי עֹבֵר עַל נַפְשֵׁנוּ הַמָּיִם הַזֵּדוּנִים. בָּרוּךְ יְיָ, שֶׁלֹּא נִתְּנָנוּ טָרֶף לְשִׁנֵּיהֶם. נַפְשֵׁנוּ כְּצִפּוֹר נִמְלֹטָה מִפֶּחַ יוֹקָשִׁים; הִפַּח נִשְׁפָּר, וְאַנְחָנוּ נִמְלֹטָנוּ. עֲזָרְנוּ בְּשֵׁם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 122 is a pilgrim's recollection of a visit to Jerusalem and the many sacred memories associated with that magnificent city.

Psalm 123 begins in the singular and continues in the plural. It is a hymn of faith composed in a time of distress, contemptuous scorn and mockery.

Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 122

A Pilgrim Song by David. I was glad when they said to me: "Let us go to the house of the Lord." Our feet are standing within your gates, O Jerusalem; Jerusalem that is rebuilt like a city that is compact altogether; whither the tribes went on pilgrimage, the tribes of the Lord, as a testimony of Israel, to offer praise to the name of the Lord. There, indeed, were set the seats of justice, the thrones of the house of David. Pray for the welfare of Jerusalem; they will prosper who love you. May all go well within your walls, within your palaces. For the sake of my brethren and friends I pray: "May all be well with you!" For the sake of the house of the Lord our God I seek your good.

Psalm 123

A Pilgrim Song. To thee I lift my eyes, O thou who dwellest in heaven. Lo, as the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to the Lord our God, till he take pity on us. Have pity on us, O Lord, have pity on us, for we are full sated with contempt. We are full sated with the sneering of those who live at ease, with the contempt of the arrogant.

Psalm 124

A Pilgrim Song by David. "Had not the Lord been on our side," let Israel say, "had not the Lord been on our side when men rose up against us, they would have swallowed us alive when their anger blazed forth against us; the floods would have swept us away, the torrent would have surged over us, the impetuous waters would have gone over us." Blessed be the Lord, who did not give us as a prey to their teeth. We are like a bird escaped from a fowler's snare; the snare is broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm 124 commemorates an escape from some imminent danger.

תהלים קלה

הַלְלוּיָהּ, הִלְלוּ אֶת שֵׁם יְיָ; הִלְלוּ, עַבְדֵי יְיָ. שְׁעִמְדִים
בְּבֵית יְיָ, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ. הַלְלוּיָהּ, כִּי טוֹב יְיָ; וַמְרוּ
לְשִׁמּוֹ, כִּי נָעִים. כִּי יַעֲקֹב בָּחַר לֹו יְהוָה, וְיִשְׂרָאֵל לְסִגְלָתוֹ. כִּי
אֲנִי יָדַעְתִּי כִּי גָדוֹל יְיָ, וְאֲדַגִּינוּ מִכָּל אֱלֹהִים. כֹּל אֲשֶׁר הִפִּין
יְיָ עָשָׂה, בְּשָׁמַיִם וּבָאָרֶץ, בַּיָּמִים וּכְל תְּהוֹמוֹת. מַעֲלָה נִשְׂאִים
מִקְצֵה הָאָרֶץ, בְּרָקִים לְמִטָּה עָשָׂה; מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו.
שָׁהֲבָה בְּכוֹרֵי מִצְרַיִם, מֵאֲדָם עַד בְּהֵמָה. שָׁלַח אוֹתוֹת וּמִפְתִּים
בְּתוֹכָבֵי מִצְרַיִם, בַּפֶּרֶעַה וּבְכָל עַבְדָּיו. שָׁהֲבָה גּוֹיִם רַבִּים,
וְהִרְגָּ מְלָכִים עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי, וּלְעֹג מֶלֶךְ
הַכַּנְעָנִי, וּלְכָל מַמְלָכוֹת כְּנָעַן. וַנִּתֵּן אֶרֶץ נַחֲלָה, נַחֲלָה
לְיִשְׂרָאֵל עַמּוֹ. יְיָ, שִׁמְךָ לְעוֹלָם; יְיָ, וּכְרָךְ לְדֹר וָדֹר. כִּי יָדִין
יְיָ עַמּוֹ, וְעַל עַבְדָּיו יִתְנַחֵם. עֲצַבֵּי חַגּוּיִם כִּסֶּף וָזָהָב, מַעֲשֵׂה
יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנוֹיִם
לָהֶם וְלֹא יִשְׁמְעוּ, אֵף אֵין יִשְׁרֹוחַ בִּפְיָהֶם. כְּמוֹתָם יִהְיוּ
עֹשִׂיהֶם, כֹּל אֲשֶׁר בָּטַח בָּהֶם. ^{Reader} בֵּית יִשְׂרָאֵל, בָּרְכוּ אֶת
יְיָ; בֵּית אֱהֲרֹן, בָּרְכוּ אֶת יְיָ. בֵּית הַלְוִי, בָּרְכוּ אֶת יְיָ; יִרְאִי יְיָ.
בָּרְכוּ אֶת יְיָ. בָּרוּךְ יְיָ מִצִּיּוֹן, שֶׁבֶן יְרוּשָׁלַם; הַלְלוּיָהּ.

תהלים קלו

הודו לַיְיָ כִּי טוֹב	כִּי לְעוֹלָם חֲסִדּוֹ.
הודו לַאֱלֹהֵי הָאֱלֹהִים	כִּי לְעוֹלָם חֲסִדּוֹ.
הודו לַאֲדֹנֵי הָאֲדֹנִים	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.

Psalm 135 is a hymn of praise particularly suitable for public worship, for it begins and ends with the liturgical *Halleluyah*. It is a mosaic of fragments from various biblical passages illustrating God's greatness. The first verse,

Psalm 135

Praise the Lord! Praise the name of the Lord; give praise, you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Praise the Lord, for the Lord is good; sing praise to his name, for it is pleasant. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. I know that the Lord is great; our Lord is above all gods. The Lord does whatever he pleases, in heaven and earth, in the seas and all the depths. He makes clouds rise from the ends of the earth; he makes lightning for the rain, and brings forth the wind from his storehouses. It was he who smote the first-born of Egypt, both of man and beast. He sent signs and wonders into the midst of Egypt, on Pharaoh and on all his servants. It was he who struck down many nations, and slew mighty kings: Sihon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. He gave their land as a heritage, a possession of his people Israel. O Lord, thy name is forever; O Lord, thy fame is for all generations. The Lord will do justice for his people; he will have compassion on his servants. Pagan gods are mere silver and gold, the work of men's hands. They have a mouth, but cannot speak; eyes have they, but cannot see; they have ears, but cannot hear; neither, indeed, is there any breath in their mouth. Those who make them will become like them—everyone who trusts in them. House of Israel, bless the Lord; house of Aaron, bless the Lord; house of Levi, bless the Lord; you who revere the Lord, bless the Lord. Blessed from Zion be the Lord, who dwells in Jerusalem. Praise the Lord!

Psalm 136

Give thanks to the Lord, for he is good,
His mercy endures forever;
Give thanks to the supreme God,
His mercy endures forever;
Give thanks to the Lord of lords,
His mercy endures forever;
To him who alone does great wonders,
His mercy endures forever;

for example, is identical with Psalm 113:1, except that the clauses are transposed.

Psalm 136 is called in the Talmud *Hallel ha-Gadol*, "the Great Hallel"

To him who made the heavens with wisdom,
His mercy endures forever;
To him who spread the earth over waters,
His mercy endures forever;
To him who made the great lights,
His mercy endures forever;
The sun to rule by day,
His mercy endures forever;
The moon and stars to rule by night,
His mercy endures forever;
To him who smote Egypt's first-born,
His mercy endures forever;
And brought out Israel from among them,
His mercy endures forever;
With strong hand and with outstretched arm,
His mercy endures forever;
To him who divided the Red Sea,
His mercy endures forever;
And brought Israel through it,
His mercy endures forever;
And drowned Pharaoh and his host in the Red Sea,
His mercy endures forever;
To him who led his people through the wilderness,
His mercy endures forever;
To him who struck down great kings,
His mercy endures forever;
And slew mighty kings,
His mercy endures forever;
Sihon, king of the Amorites,
His mercy endures forever;
And Og, king of Bashan,
His mercy endures forever;
And gave their land as a heritage.
His mercy endures forever;
A heritage to Israel his servant,
His mercy endures forever;
Who remembered us when we were downcast.
His mercy endures forever;
And delivered us from our foes,
His mercy endures forever;

נָתַן לָהֶם לֶכֶּל בְּשֵׁר

הוֹדוּ לְאֵל הַשָּׁמַיִם

הַאֲדָרֶת וְהַאֲמוּנָה

הַבִּינָה וְהַבְּרָכָה

הַנֶּאֱמָנָה וְהַנֶּדְלָה

הַנֶּדָּעָה וְהַנֶּדְבֹר

הַהוֹד וְהַחֲדָר

הַנֶּעֱד וְהַנֶּתִּיקוֹת

הַזֶּדֶה וְהַזֶּהֱרָה

הַחֵיל וְהַחֲסֹן

הַטָּכָס וְהַטָּהֱרָה

הַיִּחּוּד וְהַיִּרְאָה

הַכְּתָר וְהַכְּבוֹד

הַלְקָח וְהַלְבוּב

הַמְּלוּכָה וְהַמְּמֻשָּׁלָה

הַנּוֹי וְהַנֶּצֶחַ

הַסְנוּי וְהַשְׁגָּב

הַעֲזָה וְהַעֲנָה

הַפְּדוּת וְהַפָּאֵר

הַצָּבִי וְהַצָּדֵק

הַקְּרִיאָה וְהַקְּדָשָׁה

הַלֵּן וְהַרֻמּוֹת

הַשִּׁיר וְהַשְׁבַּח

הַתְּהִלָּה וְהַתְּפָאֶרֶת

כִּי לְעוֹלָם חֲסִדוֹ.

כִּי לְעוֹלָם חֲסִדוֹ.

לְחֵי עוֹלָמִים.

לְחֵי עוֹלָמִים.

לְחֵי עוֹלָמִים.

לְחֵי עוֹלָמִים.

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לְחֵי עוֹלָמִים.

לְחֵי עוֹלָמִים.

לְחֵי עוֹלָמִים.

לְחֵי עוֹלָמִים.

לְחֵי עוֹלָמִים.

Who gives food to all creatures,
 His merey endures forever;
 Give thanks to the God of heaven,
 His merey endures forever;

 Steadfast glory to the Eternal One.
 Blessed insight to the Eternal One.
 Great majesty to the Eternal One.
 Knowledge and speech to the Eternal One.
 Sublime grandeur to the Eternal One.
 True constaney to the Eternal One.
 Serene radianee to the Eternal One.
 Mighty valor to the Eternal One.
 Stainless beauty to the Eternal One.
 Oneness and awe to the Eternal One.
 Crown and renown to the Eternal One.
 Law and Torah to the Eternal One.
 Kingship and rule to the Eternal One.
 Perfect splendor to the Eternal One.
 Glorious triumph to the Eternal One.
 Might and meekness to the Eternal One.
 Freedom and bliss to the Eternal One.
 Beauty and right to the Eternal One.
 Holy aeclaim to the Eternal One.
 All songs and hymns to the Eternal One.
 Praise and glory to the Eternal One.

והאמנה is found with some variations in the mystic work of the early geonic period היכלות רבתי (sixth century), which exercised a profound influence on the development of liturgical poetry. Rabbi Elazar ha-Kallir is believed to have used this book in the composition of several *piyyutim*. The hymn והאמנה is arranged as a double alphabetical acrostic in our version as well as in the היכלות רבתי where the following variants are noted: הַזְכוּת וְהוֹפְרוֹן, הַחַן וְהַחֶסֶד, הַטְהָרָה וְהַטּוֹב, הַיָּקָר וְהַיְשׁוּעָה, הַסּוֹד וְהַשְׁכָּל, הָעֶזְרָה וְהַעֲטָרָה, הַפֶּאֶר וְהַפְּלֵא, הַצִּדְקָה וְהַצְהָלָה, הַקְלוּס וְהַקְרָשָׁה, הָרְנוּת וְהָרַחֲמִים.

הריני מזמן את פי להודות, להלל ולשבח את בוראי.
לשם יחיד קדשא בריך הוא ושכנתה על ידי ההוא טמיר
ונעלם בשם כל ישראל.

ברוך שאמר ונהיה העולם, ברוך הוא. ברוך אומר
ועושה, ברוך גוזר ומקים, ברוך עושה בראשית, ברוך
מרחם על הארץ, ברוך מרחם על הבירות, ברוך משלם
שכר טוב ליראיו, ברוך חי לעד נקים לעצת, ברוך פודה
ומציל, ברוך שמו. ברוך אפתה, יי אלהינו, מלך העולם,
האל, האב הרחמן, המהלל בפי עמו, משבח ומפאך בלשון
חסידיו ובעבדיו. ובשרי רוד עבדך נהללך, יי אלהינו,
בשבחות ובזמרות, ונגדך ונשבחך ונפאך ונמליך, ונוכיר
שמך, מלבנו, אלהינו. Reader יחיד, חי העולמים, מלך משבח
ומפאך, עדי עד שמו הגדול. ברוך אפתה, יי, מלך מהלל
בתשבחות.

נהלים צב

מזמור שיר ליום השבת. טוב להודות ליי, ולזמר לשמך
עליון. להגיד בבקר חסדך, ואמונתך בלילות. עלי עשור
ועלי נבל, עלי תנין בכנור. כי שמחתני יי בפעלך, במעשי
ידיך ארנן. מה גדלו מעשיך, יי; מאד עמקו מחשבתך. איש

Psalm 92 is composed of eighty-seven words, a number suggesting the numerical value of טו ("refined gold"). This hymn introduces the biblical selections entitled דומרא דמקי ("verses of praise"). It is included in the ninth century *Siddur* of Amram Gaon.

Psalm 92 was chanted by the Levites in the Temple during the Sahhath service. It tells of the joy in worshipping morning and evening with both vocal and instrumental music. The psalmist reflects on the meaning of the divine works and designs, a meaning which the foolish fail to perceive. The wicked are permitted to flourish only to their eventual destruction. Their

I am setting my mouth to thank and praise my Creator. In the name of the Holy One and his divine presence, concealed and invisible, and in the name of all Israel:

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who created the universe. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a goodly reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs, hymns and psalms, of thy servant David will we praise thee, Lord our God; we will exalt, extol, glorify, and proclaim thee King; we will call upon thy name, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High.

To proclaim thy goodness in the morning, thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp.

For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done.

How great are thy works, O Lord! How very deep are thy designs!

prosperity is but transient. They will perish in full view of the righteous, who will be exalted in their stead. The upright will flourish like the palm and cedar, even to old age. The long-lived palm and cedar, flourishing during all seasons, represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the ungodly.

בַּעַר לֹא יָדַע, וְכָסִיל לֹא יָבִין אֶת זֹאת. בַּפֶּרֶחַ רָשָׁעִים כְּמוֹ
עֵשָׁב, וַיִּצְיָצוּ כָּל פְּעָלֵי אֱלֹהֵי לְהַשְׁמָדָם עָדֵי עַד. וְאַתָּה מְרוֹם
לְעֵלָם, יי. כִּי הִנֵּה אֵיבֶיךָ, יי, כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ, וַתִּפְּרְדּוּ
כָּל פְּעָלֵי אֱלֹהֵי. וַתֵּרֶם בְּרָאִים קִרְנִי, בִּלְתִּי בְשִׁמּוֹן רַעְנָן. וַתִּבְטַח
עֵינִי בְּשׁוֹרֵי, בְּקַמִּים עָלֵי מְרָעִים תִּשְׁמַעְנָה אָזְנִי. צְדִיק בְּתִקְר
יִפְרַח, בְּאֶרֶז בִּלְבָנוֹן יִשְׁנָה. שְׁתוּלִים בְּבֵית יי, בַּחֲצֹרוֹת אֱלֹהֵינוּ
יִפְרִיחוּ. Reader עוד יִנּוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ.
לְחַגִּיד כִּי יֵשֶׁר יי; צוּרִי, וְלֹא עֲנֻלָּתָה בּוֹ.

תהלים צג

יי מְלִיךָ, גִּאוֹת לְבָשׁ; לְבָשׁ יי, עֹז הַתְּאֹזֵר; אֵף תִּכּוֹן תִּבְלֵ, בַּל תִּמּוּט. נָכוֹן בְּסֶאֱדָה מֵאֶז, מַעֲזֹלָם אָתָּה. נִשְׂאוּ נְהָרוֹת, יי,
נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָנָם. מִקְלֹת מָזִם רַבִּים,
אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יי. Reader עֲדַתְּךָ נֶאֱמָנוּ
מֵאֵד, לְבֵיתְךָ נֶאֱמָה קִדְשׁ, יי, לְאֶרֶץ יָמִים.

יְהִי כְבוֹד יי לְעוֹלָם; יִשְׁמַח יי בְּמַעֲשָׁיו. יְהִי שֵׁם יי מְבָרָךְ,
מַעֲתָה וְעַד עוֹלָם. מִמְּזֹרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יי. רָם
עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יי, שֶׁמֶךְ לְעֵלָם; יי, זִכְרְךָ

“my eye has gazed on my foes”) is repeated for emphasis. **ויבט עיני בשרי** (“thy enemies”) is repeated for emphasis. the gaze of a victor seeing his panie-stricken foes fleeing from the battle-field.

Psalm 93 speaks of God's majesty and power. His control of the violent forces of nature represents his power over the mightiest enemies of Israel. God's rule is the security of all moral order in the world.

The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reestablishes the moral order of the world.

God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people.

A stupid man cannot know, a fool cannot understand this.
When the wicked thrive like grass, and all evildoers flourish, it is
that they may be destroyed forever.

But thou, O Lord, art supreme for evermore.
For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all
evildoers shall be dispersed.

But thou hast exalted my power exceedingly; I am anointed
with fresh oil.

My eye has gazed on my foes; my ears hear my enemies' doom.

The righteous will flourish like the palm tree; they will grow
like a cedar in Lebanon.

Planted in the house of the Lord, they shall flourish in the courts
of our God.

They shall yield fruit even in old age; vigorous and fresh they
shall be, to proclaim that the Lord is just!

He is my stronghold, and there is no wrong in him.

Psalms 93

The Lord is King; he is robed in majesty; the Lord is robed,
he has girded himself with strength; thus the world is set firm
and cannot be shaken. Thy throne stands firm from of old, thou
art from all eternity. The floods have lifted up, O Lord, the floods
have lifted up their voice; the floods lift up their mighty waves.
But above the sound of many waters, mighty breakers of the sea,
the Lord on high stands supreme. Thy testimonies are very sure;
holiness befits thy house, O Lord, for all time.

May the glory of the Lord be forever; may the Lord rejoice in
his works. Blessed be the name of the Lord henceforth and for-
ever. From the rising of the sun to its setting let the Lord's name
be praised. High above all nations is the Lord; above the heavens

עדותך נאמן God's moral laws are firmly established and unchangeable. Zion,
his house, shall no longer be desecrated by heathen invaders. Rashi and others
interpret this psalm in connection with the Messianic era.

יהי כבוד is a mosaic of eighteen biblical verses containing similar ideas and
phrases. Each verse repeats a word or idea mentioned in the preceding verse.

לְדֹר וָדֹר. יי בְּשִׁמּוֹנִים הָכִין כֶּסֶּאֱוֹ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וְיֹאמְרוּ בְּגוֹיִם יי מְלֹךְ. יי מְלֹךְ,
 יי מְלֹךְ, יי וּמְלֹךְ לְעֵלָם וָעֶד. יי מְלֹךְ עוֹלָם וָעֶד, אֲבֹדוּ גוֹיִם
 מֵאַרְצוֹ. יי הַפִּיר עֲצַת גוֹיִם, הֵנִיא מַחֲשָׁבוֹת עַמִּים. רַבּוֹת
 מַחֲשָׁבוֹת בְּלִב־אִישׁ, וְעֲצַת יי הִיא תְּקוּם. עֲצַת יי לְעֵלָם
 תִּעֲמֹד, מַחֲשָׁבוֹת לְבֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיְהִי, הוּא צִנָּה
 וַיַּעֲמֹד. כִּי בָחַר יי בְּצִיּוֹן, אֹהֶל לְמוֹשֶׁב לּוֹ. כִּי יַעֲקֹב בָּחַר לּוֹ
 יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִשָּׁשׁ יי עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.
 Reader וְהוּא רַחוּם, יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב
 אָפּוֹ, וְלֹא יַעִיר כָּל חַמְתּוֹ. יי, הוֹשִׁיעָה; הַמְּלֹךְ יַעֲנֵנוּ כִּיּוֹם
 קִרְאָנוּ.

אֲשֶׁרִי יוֹשְׁבִי בֵיתְךָ; עוֹד יְהַלְלוּךָ סֵלָה.
 אֲשֶׁרִי הָעַם שֶׁבָכָה לּוֹ; אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהֵיוֹ.

תהלים קכח

תהלה לְדָוִד

אֲרוֹמַמְךָ, אֱלֹהֵי הַמְּלֹךְ, וְאַבְרָכָה שְׁמֹךְ לְעוֹלָם וָעֶד.
 בְּכָל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֹךְ לְעוֹלָם וָעֶד.
 גְּדוֹל יי וּמִהָלָל מְאֹד, וְלִגְדָלְתּוֹ אֵין חֶקֶר.
 יוֹדֵר לְדָוִד יִשְׁבַּח מִעֲשָׂיו, וּגְבוּרָתִיךָ יִגִּידוּ.
 הַדֵּר כְּבוֹד הוֹדֶךָ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיתָה.
 וַעֲזֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֶסְפְּרָנָה.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word אשרי three times. *Ashre* is recited twice in the morning service and once in the afternoon service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all his creation.

is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalms 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

זָכַר רַב טוֹבָהּ וַיִּבְרָךְ וַיִּצְדָּק וַיִּרְנָנוּ.
 חֲנוּן וְרַחוּם יְיָ, אֱלֹהֵי אֲפִים וְגִדְל־חֶסֶד.
 טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּהָ יְיָ כָּל מַעֲשָׂיהָ, וַחֲסִידֶיהָ יִבְרָכּוּהָ.
 כְּבוֹד מַלְכוּתָהּ יֵאמְרוּ, וּגְבוּרַתָּהּ יִדְבָּרוּ.
 לַהּוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדֶּר מַלְכוּתוֹ.
 מַלְכוּתָהּ מַלְכוּת כָּל עַלְמִים, וּמִמְזֻשְׁלֶתָהּ בְּכָל יוֹר וָדָר.
 סוּמָהּ יְיָ לְכָל הַנִּפְלִים, וְזוֹקָה לְכָל הַכְּפוּפִים.
 עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַרְדֵּךְ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צַדִּיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאַתָּה שׁוֹעֲתָם וְשׁוֹמֵעַ וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמֹר.
 תַּהֲלִית יְיָ יִדְבָּר־פִּי; וַיִּבְרָךְ כָּל בֶּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאַנְחֵנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הַלְלוּיָהּ.

ההלים קסו

הַלְלוּיָהּ; הַלְלִי נַפְשִׁי אֶת יְיָ. אֶהְלֶלָה יְיָ בְּחַיִּי, אֲזַמְּרָה
 לֵאלֹהֵי בְעוֹדִי. אֵל תִּבְטְחוּ בְּגִדִּיבִים, בְּכֹן־אֲדָם שְׂאִין לוֹ
 תְּשׁוּעָה. תִּצַּא רִיחוֹ יָשֵׁב לְאַדְמָתוֹ, בַּיּוֹם תִּהְיֶה אֲבָדוֹ עֲשֹׁתִנְתּוֹ.
 אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו. עֲשֶׂה שְׁמִים
 וְאַרְצִי, אֶת הַיָּם, וְאַתָּה כָּל אֲשֶׁר בָּם; הַשְׁמֵר אֲמֶת לְעוֹלָם. עֲשֶׂה
 מִזְשָׁפֹט לְעֹשׂוֹקִים, נָתַן לָהֶם לָרַעֲבִים; יְיָ מַתִּיר אֲסוּרִים. יְיָ

אשרי is added from Psalm 115:18 so that the five subsequent psalms, may end with *Halleluyah*.

They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
We will bless the Lord henceforth and forever.
Praise the Lord!

Psalm 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the

¹ *Psalm 115:18.*

פָּקַח עֵינַיִם, יי זָקַף כְּפופִים, יי אָהַב צְדִיקִים. יי שָׁמַר אֶת
גֵּרִים; יתּוֹם וְאַלְמָנָה יַעֲזֹדֵד, וְדָרָךְ רָשָׁעִים יַעֲנֹת. Reader יִמְלֹךְ
יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

מהלים קטו

הִלְלוּהָ; כִּי טוֹב זְמַנָּה אֱלֹהֵינוּ, כִּי נָעִים, נֶאֱנָה תְהַלָּה.
בוֹנֵה יְרוּשָׁלַיִם יי; נִדְחֵי יִשְׂרָאֵל יִבְגֵּס. הָרוּפָא לְשִׁבְרוֹי לֵב,
וּמַחְבֵּשׁ לְעֻצְבוֹתָם. מוֹנֵה מִסְפָּר לְבוֹכֵבִים, לְכֻלָּם שְׁמוֹת
יִקְרָא. גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר. מַעֲזֹדֵד
עֲנָוִים יי, מַשְׁפִּיל רָשָׁעִים עַדִּי אֶרֶץ. עָנּוּ לִי בְתוֹדָה, זְמִירוֹ
לְאֱלֹהֵינוּ בְּכִנּוֹר. הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמּוֹכִין לְאֶרֶץ מָטָר,
הַמְצַמֵּיץ הָרִים חֲצִיר. נוֹתֵן לְבַהֲמָה לַחֲמָה, לְבָנִי עֶרֶב אֲשֶׁר
יִקְרָאוּ. לֹא בְגִבוּרַת הַסּוֹס יַחְפִּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה.
דּוֹצֶה יי אֶת יִרְאָיו, אֶת הַמִּנְחָלִים לַחֲסִדּוֹ. שִׁבְחֵי יְרוּשָׁלַיִם,
אֶת יי; הִלְלֵי אֱלֹהֵינוּ, צִיּוֹן. כִּי חֹזֵק בְּרִיחֵי שְׁעָרוֹהָ, בְּרוּךְ בְּגִיּוֹת
בְּקִרְבָּהּ. הַשֶּׁם גְּבוּלָהּ שְׁלוֹם, חֶלֶב חַיִּים יִשְׂבִּיעֶנָּה. הַשְׁלַח
אֲמָרְתוֹ אֶרֶץ, עַד מִהֲרָה יִרְוֵץ דְּבָרוֹ. הַנֶּחֱן שָׁלֵג בַּצֶּמֶר; בְּפוֹר
בְּאֶפֶר יִפּוֹר. מַשְׁלִיךְ קֶרְחוֹ בַּפְתִּים; לְבָנֵי קֶרְתוֹ מִי יַעֲמֹד.
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם; יֵשֶׁב רוּחוֹ, וַיָּלֹד מָנוֹם. מַנִּיד דְּבָרָיו לִיַּעֲקֹב,
חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. Reader לֹא עָשָׂה בֶן לְכָל נוֹי,
וּמִשְׁפָּטִים כָּל יְדָעוֹם: הִלְלוּהָ.

מהלים קסח

הִלְלוּהָ; הִלְלוּ אֶת יי מִן הַשָּׁמַיִם, הִלְלוּהוּ בַּמְרוֹמִים.
הִלְלוּהוּ כָּל מַלְאָכָיו, הִלְלוּהוּ כָּל צְבָאוֹ. הִלְלוּהוּ שְׁמוֹשׁ
וַיְרַח, הִלְלוּהוּ כָּל בּוֹכְבֵי אוֹד. הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמָּיִם
אֲשֶׁר מֵעַל הַשָּׁמַיִם. יְהִלְלוּ אֶת שֵׁם יי, כִּי הוּא צִנָּה וּנְגִבְרָאוּ.

blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle, and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave

יַעֲמִידם לַעֲד לְעוֹלָם, חֲקִנָּתוֹ וְלֹא יַעֲבֹר. הִלְלוּ אֶת יי מִן
הָאָרֶץ, תַּנִּינִים וְכָל תַּחֲמוֹת. אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטּוֹר, רוּחַ
סַעֲרָה עֹשֶׂה דְבָרוֹ. הַהָרִים וְכָל גְּבְעוֹת, עֵץ פָּרִי וְכָל אֲרָזִים.
הַחֲיָה וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים,
שָׂרִים וְכָל שְׁפָטֵי אֶרֶץ. בַּחוּרִים וְגַם בְּתוֹלוֹת, זָקֵנִים עִם
נְעָרִים. יְהִלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ; הוֹדוּ עַל אֶרֶץ
וְשָׁמַיִם. Reader וַיֵּרָם קֶרֶן לַעֲמוֹ, תַּהֲלֶה לְכָל חֲסִידָיו, לְבָנֵי
יִשְׂרָאֵל עִם קָרְבוֹ; הִלְלוּיָהּ.

תהלים קכט

הִלְלוּיָהּ; שִׁירוּ לַיי שִׁיר חֲדָשׁ, תַּהֲלֶתוּ בְּקִתְלֵ חֲסִידִים.
יִשְׂמַח יִשְׂרָאֵל בַּעֲשׂוֹי, בְּנֵי צִיּוֹן יִגִּילוּ בְּמַלְכָּם. יְהִלְלוּ שְׁמוֹ
בְּמַחֲוֹל, בְּתֹף וּבְנוֹר יִזְמְרוּ לוֹ. כִּי רוּצָה יי בַּעֲמוֹ, יִפְאֹר עַנּוּיִם
בִּישׁוּעָה. יַעֲלוּ חֲסִידִים בְּכַבּוֹד, יִרְנְנוּ עַל מַשְׁכְּבוֹתָם. רוֹמְמוֹת
אֵל בְּגִרוֹנָם, וְחָרָב פִּיפּוּיֹת בִּיָּדָם. לַעֲשׂוֹת נִקְמָה בְּנוֹיִם,
תּוֹכַחוֹת בְּלְאֻמִּים. Reader לְאַסֹּר מַלְכֵיהֶם בְּזָקִים, וְנַכְבְּדֵיהֶם
בְּכַבְלֵי בָרָזָל. לַעֲשׂוֹת בָּהֶם מַשְׁפָּט כָּתוּב; תִּדְרֹךְ הוּא לְכָל
חֲסִידָיו; הִלְלוּיָהּ.

תהלים קנ

הִלְלוּיָהּ; הִלְלוּ אֵל בְּקִדְשׁוֹ, תִּלְלוּהוּ בְּרִקְיעַ עֶזֶן. הִלְלוּהוּ
בְּגִבוֹרָתוֹ, הִלְלוּהוּ כְּרֹב גִּדְלוֹ. הִלְלוּהוּ בְּתַקַּע שׁוֹפָר, הִלְלוּהוּ
בְּנִבָּל וּבְנוֹר. תִּלְלוּהוּ בְּתֹף וּמַחֲוֹל, תִּלְלוּהוּ בְּמִנִּים וְעִנְיָב.
תִּלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. Reader כָּל
הַנִּשְׁמָה תִּהְלֹל יָהּ; הִלְלוּיָהּ. כָּל הַנִּשְׁמָה תִּהְלֹל יָהּ; הִלְלוּיָהּ.

a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

Psalms 146-150, known as the *Halleluyah Psalms*, sum up the joy of those who trust in God. Psalm 147 describes God's mercy in restoring Jerusalem, in helping those who are cast down, and in caring for the animal world. Psalm 150 is the grand finale of the spiritual concert.

ברוך יי לעולם, אמן ואמן. ברוך יי מציון, שכן ירושלים;
הללויה. ברוך יי אלהים, אלהי ישראל, עשה נפלאות לבדו.
Reader וברוך שם כבודו לעולם; וימלא כבודו את כל הארץ,
אמן ואמן.

דברי הימים א כט, י-יז

ויברך דניד את יי לעיני כל הקהל, ויאמר דניד: ברוך
אתה יי, אלהי ישראל אבינו, מעולם ועד עולם. לך יי
תהדרלה ותגבורה ותתפארת ותנצח ותהדר, כי כל בשמים
ובארץ; לך יי הממלכה, והמתנשא לכל לראש. והעשר
ותכבוד מלפניך, ואתה מושל בכל, ובידך כח וגבורה,
ובידך לגדל ולחזק לכל. ועתה אלהינו, מוידים אנחנו לך,
ומהללים לשם תפארתך. ויברכו שם כבודך, ומרומם על
כל ברכה ותהלה.

נחמיה ט, ה-יא

אתה הוא יי לבדך, אתה עשית את השמים, שמי השמים
וכל צבאם, הארץ וכל אשר עליה, הימים וכל אשר בהם,
ואתה מתייה את כלם, וצבא השמים לך משתחווים. Reader אתה
הוא יי האלהים, אשר בחרת באברהם והוצאתו מאור כשדים
ושמית שמו אברהם. ומצאת את לבבו נאמן לפניך—

וכרות עמו הברית לתת את ארץ הבנעני, החתי, האמרי,
והפריזי והיבויסי והגרננשי, לתת לזרעו; ותקם את דבריך, כי
צדיק אתה. ותרא את עני אבותינו במצרים, ואת זעקתם
שמעת על ים סוף. ותתן אותם ומפתים בפרעה ובכל עבדיו
ובכל עם ארצו, כי ידעת כי הוידו עליהם; ותעש לך שם
בתיים הזה. Reader והים בקעת לפניהם, ויעברו בתוך הים
ביבשה; ואת רדפיהם השלכת במצולת, כמו אבן במים עזים.

Blessed be the Lord forever. Amen, Amen. Blessed out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

1 Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our Father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name. Blessed be thy glorious name, high above all blessing and praise.

Nehemiah 9:5-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

¹ *Psalms* 89:53; 135:21; 72:18-19.

וַיֹּשַׁע יי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם; וַיֵּרָא יִשְׂרָאֵל
אֶת מִצְרַיִם מֵת עַל שְׂפַת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בַּמִּצְרַיִם, וַיֵּרָאוּ הָעָם אֶת יי, וַיֹּאמְרוּ
בְּיָי וּבִמּוֹשֶׁה עֲבָדָיו.

שמות טו, א-יט

אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיי, וַיֹּאמְרוּ
לֵאמֹר: אֲשִׁירָה לַיי כִּי נָאֵה נָאֵה, סוּס וְרֶכֶב כָּבֹד רָמָה בָּיָם. עֲזִי
וְזִמְרָת יְיָ, וַיְהִי לִי לִישׁוּעָה; זֶה אֱלֹהִי וְאֲנֹהוּ, אֱלֹהֵי אָבִי
נֶאֱרַמְּנָהוּ. יי אִישׁ מִלַּחְמָה, יי שְׁמוֹ. מִרַּכְבֹּת פָּרָעָה וְהִילֹו יָרָה
בָּיָם, וּמִבַּחַר שְׁלָשׁוֹ טָבְעוּ בָיָם סוּף. תְּהַמַּת יִכְסְּמוּ; יִרְדּוּ
בַּמַּצּוֹלֹת כְּמוֹ אֶבֶן. יְמִינָה יי נֶאֱדָרִי בַכֶּחַ, יְמִינָה יי תִּרְעֵץ
אוֹיֵב. וּבִרְבֹּב נֶאֱוָנָה תִּהְרַס קִמְוָה; תִּשְׁלַח חֲרֹנָה, יֹאכְלֵמוֹ פֶּקֶשׁ.
וּבִרְיוֹחַ אַפִּיד נַעֲרָמוּ מָיִם, נִצְבּוּ כְמוֹ יַד נִזְלִים, קָבְאוּ תְהַמַּת
בְּלִבָּיָם. אָמַר אוֹיֵב: אֶרְדֹּף אֲשִׁיג, אֲחַלֵּק שָׁלָל, תִּמְלָאֵמוֹ
נִפְשִׁי, אֶרִיק חֲרָבִי, תֹּורִישְׁמוֹ יָדִי. נִשְׁפָּת בְּרוּחָהּ, כִּסְמוֹ יָם;
צָלְלוּ כַּעֲפֻרַת בְּמָיִם אֲדִירִים. מִי כְמָכָה בָּאֵלֶם יי, מִי כְמָכָה
נֶאֱדָר בִּקְדֹשׁ, נוֹרָא תְהַלֵּת, עָשָׂה פֶּלֶא. נָטִיתָ יְמִינָה, תִּבְלַעְמוֹ
אֶרֶץ. נָתִיתָ בַּחֲסִידָה עִם־זוֹ נֶאֱלָתָ; נִהְלַתָּ בַּעֲזָה אֵל נוֹה קִדְשָׁהּ.
שָׁמְעוּ עַמִּים, יִרְגָּזוּן; חִיל אֲחִזּוֹ יִשְׁבִּי פִלִּשְׁתִּי. אָז נִבְהִלוּ אֱלֹוֵפֵי
אֲדוֹם, אֵילֵי מוֹאָב יֹאחֲזָמוּ רָעַד; נִמְנוּ כָל יֹשְׁבֵי כְנָעַן. תִּפֹּל
עֲלֵיהֶם אִימָתָה וּפָחַד; בְּגֹדֹל זְרוּעָה יִדְמוּ כְּאֶבֶן; עַד יַעֲבֹר
עִמָּהּ יי, עַד יַעֲבֹר עִם־זוֹ קִנִּיתָ. תִּבְאָמוּ וְחִטְעָמוּ בְּהַר נִחְלָתָהּ,

was chanted in the Temple during the Sabbath afternoon service (Rosh Hashanah 31a). The Song of the Sea is a daily reminder of the liberation from Egypt.

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant Moses.

Exodus 15:1-19

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony; trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own,

מִכּוֹן לְשִׁבְתָּךְ פָּעַלְתָּ, יי; מִקְדָּשְׁךָ, אֲדָנִי, בּוֹנֵנוּ יִירָךְ. יי וּמִלֶּךְ
לְעָלָם וָעֶד. יי וּמִלֶּךְ לְעָלָם וָעֶד.

יי מִלְכוּתְךָ (קָאם) לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

כִּי בָא סוֹס פְּרָעָה בְּרָכְבוֹ וּבִפְרָשָׁיו בָּיָם, וַיָּשָׁב יי עֲלֵיהֶם
אֶת מִי הַיָּם; וּבְנֵי יִשְׂרָאֵל הָלְכוּ בִּיבָשָׁה בְּתוֹךְ הַיָּם.

כִּי לִי הַמְּלוּכָה, וּמוֹשֵׁל בְּגוֹיִם. Reader וְעַל מוֹשִׁיעִים בְּהַר
צִיּוֹן לְשִׁפְטֹת אֶת הַר עֶשׂו, וְהִיטָה לִי הַמְּלוּכָה. וְהִיטָה יי לְמִלְכָּךְ
עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ אֶחָד.

נִשְׁמַת כָּל חַי תִּבְרָךְ אֶת שְׁמֶךָ, יי אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר
תִּפְאָר וּתְרוּמָם זִכְרָךְ, מִלִּבָּנוּ, תִּמְדֵּר. מִן הָעוֹלָם וְעַד הָעוֹלָם
אֶתָּה אֵל, וּמִפְּלִעָדֶיךָ אֵין לָנוּ מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה
וּמַצִּיל וּמַפְרִיֵּס, וְעוֹנֶה וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה; אֵין לָנוּ
מִלֶּךְ עוֹזֵר וְסוֹמֵךְ אֵלָּא אַתָּה. אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּכָל הַתְּשַׁבְּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּר, הִנֵּה לֹא יָנוּם
וְלֹא יִישָׁן. הַמַּעֲוֵר יִשְׂרָאֵל וְהַמְקִיץ בְּרַחֲמִים, הַמְּשִׁיחַ אֱלֹהִים
וּמַתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף בְּפוֹפִים, וְהַמַּפְעִנֵּה
נַעֲלָמִים. וְלֶךְ לְבִרְךָ אֲנַחְנוּ מוֹדִים.

יִמְלֵךְ is said twice to mark the end of שִׁירַת הַיָּם (Abudarham). Rashi and Rashbam are likewise of the opinion that כִּי בָא סוֹס פְּרָעָה (Exodus 15:19) is not part of the song of Moses. However, Ibn Ezra and other authorities interpret this verse as part of the song of Moses.

נִשְׁמַת was well known in the talmudic period. A portion of this poem is quoted as part of the prayer for rain (Berakhoth 59b; Ta'anith 6b). The phrase "countless millions of favors" probably refers to the drops of rain, each drop being a separate favor; indeed, the Talmud suggests that thanks should be given for every drop of rain. *Nishmath* is identified in the Talmud (Pesahim 118a) with בִּרְכַּת הַשִּׁיר, prescribed by the Mishnah for the closing of the *Haggadah* service on Passover. Many biblical phrases have been utilized

the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

The Lord's kingship is established forever and to all eternity.

For the horses of Pharaoh with his chariots and his cavalry entered the sea, and the Lord made the waters of the sea flow back on them, while the children of Israel walked on dry land in the midst of the sea.

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

NISHMATH

The soul of every living being shall bless thy name, Lord our God; the spirit of all mortals shall ever glorify and extol thy fame, our King. From eternity to eternity thou art God. Besides thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of woe and stress. We have no King but thee.

God of the first and of the last, God of all creatures, Lord of all generations, endlessly praised be he who guides his world with kindness and his creatures with mercy. The Lord is awake; he neither slumbers nor sleeps; he rouses those who sleep and awakens those who slumber; he enables the speechless to speak and sets the captives free; he supports all who fall, raises all who are bowed down, and reveals secret things. To thee alone we give thanks.

in this beautiful poem, which has been modified and expanded in the course of centuries. It is held that *Nishmath* is a composite poem, consisting of three independent parts. The first paragraph was known in mishnaic times, the second was composed in talmudic times (up to תשתייה), and the concluding part was added during the early geonic period.

¹ *Psalm 22:29; Obadiah 1:21; Zechariah 14:9.*

ואלו פינו מלא שירה בים, ולשוננו רנה בחרמון גליו,
ושפתותינו שובח במרחבי רקיע, ועינינו מאירות בשמש
וכירת, וידינו פרושות בנשרי שמים, ורגלנו קלות באילות,
אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו,
ולברך את שמך, מלבנו, על אחת מאלה, אלה אלהי אלהים
ורבי רבבות פעמים הטובות, נסים ונפלאות, שעשית עם
אבותינו ועמנו.

מלפנים ממזרים ואלתנו, יי אלהינו, ומבית עבדים
פריתנו; ברעב זנתנו ובשבע כלכלתנו; מחרב הצלתנו
ומדבר מלטתנו; ומחלים רעים ורבים ונאמנים דליתנו. עד
הנה עזרנו רחמיה ולא עזבונו תסדיה; ואל תשנו, יי אלהינו,
לנצח. על כן, אברים שבלגת בנו, ורוח ולשונה שנפחת
באפנו, ולשון אשר שמת בפינו, הן הם יודו ויברכו, וישבחו
ויפארו, וישוררו וירוממו, ויעריצו ויגדילו וימליכו את
שמך, מלבנו, תמיד. כי כל פה לך יודה, וכל לשון לך
תשבע, וכל עין לך תצפה, וכל ברך לך תברע, וכל קוֹמָה
לפניך תשתחנה, וכל העבדות יראוך, וכל קרב וכליות
יזמרו לשמך, בדרך שכתוב: כל עצמותי תאמנה, יי מי
במוד, מציר עני מחזק ממנו ועני ואביון מנצלו. שועת עניים
אתה תשמע; צעקת הדל תקשיב ותושיע. מי ידמה לך, ומי
ישנה לך, ומי יעריך־לך, האל הגדול, הגבור והנורא, אל
עליון, קנה שמים וארץ. Reader נהללך ונשבחך ונפאריך,
ונברך את שם קדשך, באמור: לָדוֹד, בָּרְכִי נַפְשִׁי אֵת יי, וְכָל
קָרְבִי אֵת שֵׁם קָדְשׁוֹ. האל בתעצמות עזך, הגדול בבבוד שמך,
הגבור לנצח והנורא בנראותיך.

Were our mouth filled with song as the sea [is with water], and our tongue with ringing praise as the roaring waves; were our lips full of adoration as the wide expanse of heaven, and our eyes sparkling like the sun or the moon; were our hands spread out in prayer as the eagles of the sky, and our feet as swift as the deer—we should still be unable to thank thee and bless thy name, Lord our God, and God of our fathers for one thousandth of the countless millions of wondrous favors which thou hast conferred on our fathers and on us.

Of yore, thou didst deliver us from Egypt, Lord our God, and redeem us from slavery. Thou hast nourished us in famine and provided us with plenty. Thou hast rescued us from the sword, made us escape the plague, and freed us from severe and lasting diseases. Until now thy mercy has helped us, and thy kindness has not abandoned us; mayest thou, Lord our God, never forsake us.

Therefore, the limbs which thou hast apportioned in us, the breath and spirit which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth, shall ever thank and bless, praise and glorify, extol and exalt, revere and hallow, and acclaim thee King, our King. Indeed, every mouth shall praise thee; every tongue shall vow allegiance to thee; every eye shall look hopefully to thee; every knee shall bend to thee; every one shall worship thee alone. All hearts shall revere thee, and men's inmost being shall sing to thy name, as it is written: "All my being shall say: O Lord, who is like thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him."¹ Thou hearest the cry of the oppressed; thou payest heed to the cry of the poor and bringest deliverance. Who is like thee, who is equal to thee, who can be compared to thee, O great, mighty and revered God, supreme God, Master of heaven and earth. We will praise, laud and glorify thee; we will bless thy holy name, as it is written in a psalm of David: "Bless the Lord, O my soul; let my whole being bless his holy name."²

Thou art God in thy tremendous power, great in thy glorious name, mighty forever and revered for thy awe-inspiring acts.

¹ *Psalm* 35:10. ² *Psalm* 103:1.

הַמֶּלֶךְ

יוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ, וְכָתוּב: רָנְנוּ צְדִיקִים בְּיְי, לַיְשָׁרִים נְאֻה תְּהִלָּה.

בְּפִי יִשְׂרָאִים תִּתְרוֹמֵם,
וּבְדַבְּרֵי צְדִיקִים תִּתְפַּרֵּד,
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ,
וּבְקִרְבַּ קְדוֹשִׁים תִּתְהַלֵּל.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרָנָה וְהַפָּאָר שְׁמָךְ,
מִלְּבָנִי, בְּכָל יוֹר וְדוֹר; שָׁכֵן חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יְי
אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, Reader לְהוֹדוֹת, לְהִלָּל, לְשַׁבַּח,
לְפָאָר, לְרוֹמֵם, לְהַדָּר וּלְנַצֵּחַ, לְבָרֵךְ, לְעֹלָה וּלְקַלֵּס עַל כָּל
דַּבְּרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן-יִשִּׁי עֲבָדֶךָ מְשִׁיחֶךָ.

וּבְכֵן יִשְׁתַּבַּח שְׁמָךְ לְעַד, מִלְּבָנִי, הָאֵל הַמֶּלֶךְ הַגָּדוֹל
וְהַקָּדוֹשׁ, בְּשָׁמַיִם וּבָאָרֶץ. כִּי לֶךְ נָאָה, יְי אֱלֹהֵינוּ וְאַלֵּהֵי
אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הִלָּל וְזִמְרָה, עֲזוֹ וּמִנְשָׁלָה, נִצָּח, נִדְלָה
וְנִבְרָה, תְּהִלָּה וְתִפְאָרֶת, קִרְשָׁה וּמִלְכוּת; בְּרָכוֹת וְהוֹדָאוֹת
לְשְׁמָךְ הַגָּדוֹל וְהַקָּדוֹשׁ; וּמַעֲוֹלִים וְעַד עוֹלָם אַתָּה אֵל. Reader
בְּרוּךְ אַתָּה, יְי, אֵל מֶלֶךְ גָּדוֹל וּמְהֻלָּל בְּתִשְׁבָּחוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, בּוֹרֵא כָּל הַנִּשְׁמוֹת, רַבּוֹן כָּל
הַמַּעֲשִׂים, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה; מֶלֶךְ יְחִיד, אֵל, חֵי הָעוֹלָמִים.

O KING!

Thou art seated upon a high and lofty throne.

Thou who abidest forever, exalted and holy is thy name. It is written: "Rejoice in the Lord, you righteous; it is fitting for the upright to give praise."

By the mouth of the upright thou art praised;

By the speech of the righteous thou art blessed;

By the tongue of the faithful thou art hallowed;

Inside the holy beings thou art extolled.

In the assemblies of the tens of thousands of thy people, the house of Israel, with ringing song shall thy name, our King, be glorified in every generation; for this is the duty of all creatures towards thee, Lord our God and God of our fathers: to thank and praise, laud and glorify, extol and honor, bless and exalt and acclaim thee, even beyond all the songs of praise by David, son of Jesse, thy anointed servant.

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship; blessings and thanks are due to thy great and holy name; throughout eternity thou art God. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, Creator of all souls, Master of all creatures, who art pleased with hymns. Thou art the only King, O God, the life of the universe.

הַמֶּלֶךְ is chanted in ever-increasing tones to emphasize that the King of the universe is sitting in judgment. Introduced in the thirteenth century by Rabbi Meir of Rotenburg, this custom was firmly established by Rabbi Jacob Moelin (*Mahari*), the leading Jewish authority of fourteenth century Germany.

שׁוֹכֵן עַד is borrowed from Isaiah 57:15. The initials of the four synonyms for "righteous" in בְּסֵי יְשָׁרִים form the acrostic יִצְחָק; the third letters of the verbs חֲתֹלֵל, חֲתָקוּשׁ, חֲתַכְרֵךְ, חֲתָרוּמָם form the acrostic רִבְקָה.

תהלים קל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיהָ, יְיָ. אֲדֹנִי, שְׁמָעָה
בְּקוֹלִי, תִּהְיֶינָה אָזְנוֹתַי קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי. אִם עֲוֹנוֹת תִּשְׁמָר—
יְהִי, אֲדֹנִי, מִי יַעֲמֶד. כִּי עַמּוֹד הַסְּלִיחָה, לְמַעַן תִּתְּנָה. קִוִּיתִי
יְיָ, קִוִּיתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֵלְתִּי. נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים
לְבָקָר, שְׁמָרִים לְבָקָר. יַחַד יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֹד,
וְהַרְבֵּה עִמּוֹ פְּדוּת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמָה רַבָּא בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךָ מַלְכוּתָהּ, וְיַצְמַח פְּרָקְנָה וְיִקְרַב מְשִׁיחָהּ, בְּחַיִּיבוֹן
וּבְיוֹמִיבוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶנְיָא וּבְזִמּוֹן קָרִיב,
וְאִמְרוּ אִמּוֹן. יְהִי שְׁמָה רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֲלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמָה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא לְעֵלְמָא
מִכָּל בְּרַבְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְאִמְרִין בְּעֶלְמָא,
וְאִמְרוּ אִמּוֹן.

Silent meditation:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלַעֲדֵיו אֵין אֱלֹהִים. סְלוּ

בְּרַבּוֹ אֶת יְיָ הַמְּבָרָךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.
לְרַבֵּב בְּעֶרְבוֹת, בְּנֶה שְׁמוֹ, וְעֲלוּ לְפָנָיו; וְשְׁמוֹ מְרוֹמֵם עַל כָּל בְּרַכָּה וְתִהְיֶה. בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרַךְ מַעֲתָה וָעֶד עוֹלָם.

The ark is opened.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי
רַחֲמִים, וּמֵאִיר עֵינֵי הַמַּתְכִּים לְסְלִיחָתוֹ, יוֹצֵר אוֹר וּבוֹרָא
חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרָא אֶת הַכָּל.

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and besides him there is no God. Extol him who is in the heavens—Lord, is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

The ark is opened.

Blessed art thou, Lord our God, King of the universe, who dost open the gates of mercy for us and give light to the eyes of those who wait for thy pardon. Thou art he who forms the light and creates darkness, who makes peace and creates all things.

וְבוֹרָא אֵל ... וְבוֹרָא רַע is a biblical verse (Isaiah 45:7). The variation וְבוֹרָא אֵל is a more auspicious expression suitable here (Berakhoth 11b). This is the first of the two benedictions preceding the *Shema*; it emphasizes the goodness of the Creator of light who daily renews the creation.

אור עולָם בְּאוֹצַר חַיִּים; אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי.

The ark is closed.

Reader and Congregation:

סָלַח לָנוּי קְדוֹשׁ בְּיוֹם קְדוֹשׁ, מְרוֹם וְקְדוֹשׁ.

חֲטֵאֵנוּ צִוְּרָנוּ, סָלַח לָנוּי יוֹצֵרָנוּ.

אֲזַ בְּיוֹם כְּפֹר סְלִיחָה הוֹרִיתָ,

אוֹר וּמְחִילָה לָעַם זֶה קָנִיתָ.

בְּסִלְחָךְ לַעֲוֹנוֹת וְחֲטָאֵי עַדָּה,

בְּעֶשְׂרֵי סְמוּכִים בְּבֵית הַיְעָדָה.

נִבְרָו חֲטָאִים בְּאֵנִי יִשְׁנָה,

נֶשׁ יוֹם אֶחָד בְּיָמֵי שָׁנָה.

דוֹכְבוּ בְּתַחֲנוּן לְמוֹחֵל וְסוֹלֵחַ,

דוֹפְקֵי בְּתִשְׁבּוּכָה לְיוֹצֵר אוֹר וְסָלַח.

הַמִּתֵּק הָאוֹר לְסְלִיחָתִי,

הָעֵת תַּעֲנֶנָּה וְהֵאמַר סְלִיחָתִי.

וְהֵאֵר עֵינֵינוּ וְתַעֲבוֹר עַל פֶּשַׁע,

וְחֲטָאֵי בְּשִׁנְגָּה אֵל נָא תָמִיד בְּרָשָׁע.

זָרְנוּ וְהִרְשָׁעֵנוּ בְּרָע מֵעַלְלֵינוּ,

זֶה צְדִיק אֶתָּה עַל כָּל הַבָּא עָלֵינוּ.

חֲטֵאֵנוּ לָךְ מְלֵךְ עוֹלָמִים,

חֲנֻכָּנוּ בְּאוֹרָךְ וְלֹא נִצָּא נִבְלָמִים.

אוֹ בַּיּוֹם כְּפֹר, a double alphabetical acrostic, is called *Yotser* because it follows the benediction אוֹצַר חַיִּים.

The title *Yotser* has been extended to cover the whole class of hymns inserted in the service, though their names vary according to the type of ancient prayers to which they are attached. On the other hand, the title

In God's life-treasure there's light eternal;
He spoke, and out of darkness there was light.

The ark is closed.

Reader and Congregation:

Forgive thy people on this holy day,
O thou who art exalted and holy.
We have sinned against thee, our God;
Forgive us, our Creator.

On Yom Kippur thou didst impart pardon
And light unto a nation of thy own,
Forgiving all the sins of the people
Who trustfully assembled in thy Temple.

Sins swell mightily when I am asleep
Until amid the year's days one day comes
When all plead before thee who dost pardon
All who turn to thee, Creator of light.

Make the light of forgiveness sweet for me,
Answer thou this time and say "I forgive";
Lighten our eyes and pass transgression by,
Let us not die as unwitting sinners.

We have done arrogant and wicked aets,
Thou art just in all that has come on us;
We have sinned against thee, King of all worlds!
Guide us with thy light, let us not be shamed.

Kerovoth is applied to the *piyyutim* that are recited when the Reader chants the earlier part of the *Amidah*.

The term *Kerovoth* is derived from קרב ("to approach"), that is, the cantor's approaching the holy ark and offering petitions. In midrashic literature the term קרובא is synonymous with *payyelan* ("poet") and hymnologist. קרובות is

טוב וסֶלַח לָךְ היא הַצְדָּקָה,
 מְהֵרָנוּ בְּמַעֲיָנֶךָ לֹבֵשׁ צְדָקָה.
 יוֹמָם וְלַיְלָה שְׁפָכְנוּ לֵב וּנְפֶשׁ,
 יִזְרַח לָנוּ אֹזֶר בְּכַפּוֹר עָנִי נַפֶּשׁ.

בְּחֲנוּן תַּחֲפֹשׁ סִתְרֵי מַעֲשִׂים,
 בְּרַחוּם תִּסְלַח עֲוֹנוֹת עַמּוּסִים.
 לְמַעַן נְרוּץ בְּאֹזֶר פָּנֶיךָ,
 לֹא נֵצַא הַיּוֹם רִיקָם מִלְּפָנֶיךָ.

מִלֵּבִין בְּשִׁלְגַּי חֲטָאֵי עַמּוֹה,
 מִקּוֹר חַיִּים וְחֶסֶד עַמּוֹה.
 נִבְּוֵאָה עֲקִידָה זֹכֶר הַבְּרִית,
 נִהְלָנוּ בְּאֹרֶךְ כְּמוֹ נִסְתֵּר בְּנִחַל בְּרִיוֹ.

שֶׁר הַמַּכְפֵּר בְּעֵד צֹאן מְרֵעִית,
 סוֹכְכֵנוּ בְּאֹרֶךְ כְּסוּבַת מְרֵאִית.
 עָנֵנוּ אֲבִינוּ מִמַּעַמְקִים,
 עוֹרֵר בְּאֹזֶר נִגְהַ שׁוֹשְׁנֵת הָעַמְּקִים.

פֶּתַח לָנוּ שַׁעַר וְתַעֲלָה תַּפְלָה,
 פָּנֶיךָ נִחְלָה שׁוֹכֵן מַעֲלָה.
 צִאֲתָנוּ תִּנְקָה וּבְחֲטָא לֹא נִתְחַקַּק,
 צִרְכָּנוּ כְּכֶסֶף שְׁבַע־תִּים מִזָּקֶק.

קִרְבָּנוּ לִישְׁעֶךָ בְּאֹזֶר שְׁנֵי עֶפְרַיִם,
 קוֹרְאֵי קִרְשֵׁת יוֹם בְּפוֹרִים.
 רַעֲנוּ בְּקֶדֶם וְתִאָּרְנוּ יִגְהַר,
 רַחוּם הַקְּשִׁיבָה וַעֲשֵׂה אֵל תֹּאחֵר.

Good and forgiving God, justice is thine;
 Righteous God, O cleanse us in thy fountain;
 Day and night we pour out our heart and soul;
 Let pardon's light shine upon distressed souls.

Graciously do thou search our secret deeds,
 Mercifully forgive thy children's faults;
 Let us walk in the light of thy favor,
 Let us not leave here in default today.

Thou dost make thy people's sins white as snow,
 Thine is the fountain of life and kindness;
 Let us come to thee who heedest thy paet;
 Lead us just as thou didst lead Elijah.

Lord, who dost forgive Israel thy flock,
 Shield us with thy light as thou didst Moses;
 Father, answer our plea in deep distress;
 Waken Israel as the light of dawn.

Open the gate, let our prayer ascend;
 We beseech thee, God, who dwellest on high:
 Cleanse us, let us never be stained with sin;
 Purify us like silver most refined.

Save us by grace of Moses and Aaron,
 Who did herald Yom Kippur's holiness;
 Tend us as of old, let our form shine bright;
 O God, listen and tarry not to act.

sometimes spelled קרוב"ץ as an abbreviation of צדיקים באהלי צדקים (Psalm 118:15). The traditional melodies of the *Kerovo*th are distinguished from all other melodies associated with the *piyyutim* and have a more ancient character. Rabbi Jacob Moelin ha-Levi (מהר"ל) of the fourteenth century laid down the principle that "the tradition must not be varied in any place, even in regard to melodies to which the people are not accustomed."

שָׁפְכֵנוּ בְּמַיִם אֲבִי לְבוֹת,
 שָׁחַר אֹר יְיָ בֹחֵן לְבָבוֹת.
 תַּחֲטְאֵנוּ בְּאֵזוֹב וְנִשְׁחַר בְּיוֹם סְלִיחָתוֹ,
 תִּקְשִׁיב סֶלַח נָא וְהֹאמַר סְלִיחָתוֹ.

Reader:

סֶלַח לָנוּ קְדוֹשׁ בְּיוֹם קְדוֹשׁ מְרוֹם וְקָדוֹשׁ.

ON WEEKDAY

הַמֵּאִיר לְאֶרֶץ וְלִדְרוֹם עָלֶיךָ בְּרַחֲמִים, וּבִטְוֵיב מִחֲדָשׁ
 בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִזֶּה רַבּוּ מַעֲשֵׂיךָ, יְיָ; כָּלֵם
 בְּחֻכְמָה עֲשִׂיתָ, מְלָאָה הָאֶרֶץ קִנְיָנָךְ. הַמְלִיךְ הַמְרוֹמֵם לְבִדּוֹ
 מֵאֵז. הַמְשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם,
 בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲגוּנָה, צוּר מוֹשְׁלֵבָנוּ, מֶלֶךְ
 יִשְׂרָאֵל, מְשֻׁבָּב בְּעֶרְנוּ.

אֵל בְּרוּךְ גָּדוֹל דָּעָה, הַכִּין וּפָעַל זִהְרֵי חֲמָה, טוֹב יָצַר
 כְּבוֹד לְשִׁמּוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עָז, פְּנוֹת צָבָאוֹ קְדוֹשִׁים,
 רוֹמְמֵי שְׂדֵי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וְקֹדֶשׁתּוֹ. תַּתְּכַרֵּךְ, יְיָ
 אֱלֹהֵינוּ בְּשָׁמַיִם מְמַעַל וְעַל הָאֶרֶץ מִתַּחַת, עַל כָּל שֹׁבֵחַ
 מַעֲשֵׂה יָדֶיךָ, וְעַל מְאֹרֵי אֹר שְׁעֵשִׂיתָ; הִמָּה יִפְאָרוּךְ סֶלָה.

Continue תתבדך, page 295.

ON SABBATH

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ אֵין קְדוֹשׁ כִּי.
 הַכֹּל יְרוֹמְמוּךָ סֶלָה, יוֹצֵר הַכֹּל; הָאֵל הַפּוֹתֵם בְּכָל יוֹם
 דְּלִתּוֹת שְׁעָרֵי מִזְרַח, וּבֹקֵעַ חֲלוֹנֵי רָקִיעַ, מוֹצִיא חֲמָה
 מִמְּקוֹמָהּ, וְלִבְנָה מִמְּכוֹן שְׁבָתָהּ, וּמֵאִיר לְעוֹלָם כְּאוֹר וְלִיּוֹשְׁבָיו

We pour out our hearts of stone like water;
Searcher of hearts, bring forth the morning light;
Cleanse us that we be pure this day of pardon;
Hearken and forgive, and say "I forgive."

Forgive thy people on this holy day,
O thou who art exalted and holy.

ON WEEKDAY

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, in heaven above and on the earth below, for all thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.

Continue "Be thou blessed," page 296.

ON SABBATH

All shall thank thee; all shall praise thee; all shall declare: There is none holy like the Lord! All shall forever extol thee, Creator of all. Thou, O God, openest daily the gates of the east, and cleavest the windows of the sky; thou bringest forth the sun from its place, and the moon from its abode, and givest light to the whole world and to its inhabitants whom thou hast created in thy mercy.

שְׁבָרָא בְּמִדַּת הַרְחָמִים. הַמֵּאִיר לְאֶרֶץ וּלְדָרִים עָלֶיהָ
בְּרַחֲמִים, וּבִטְוִבוֹ מִתְדַּשׁ בְּכָל יוֹם הַמִּיד מַעֲשֵׂה בְּרָאשִׁית.
מִה רַבּוֹ מַעֲשָׂיו, יי; כָּלֵם בְּחֻכְמָה עֲשִׂית; מִלֵּאָה הָאֶרֶץ
קִנְיָנָה. הַמְלִיךְ הַמְרוֹמֵם לְבָדּוֹ מֵאָז, הַמְשַׁבֵּחַ וְהַמְפָּאֵר
וְהַמְהַלְשֵׁא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם
עָלֵינוּ; אֲדוֹן עֲזָנוּ, צוּר מְשֻׁנָּבֵנוּ, מִן יִשְׁעֵנוּ, מוֹשִׁיעֵנוּ בַּעֲדָנוּ.

Reader אין ערוך לך, ואין זולתך; אפס בלתיך, ויני דומה
לך. אין ערוך לך, יי אלהינו, בעולם הזה; ואין זולתך,
מלכנו, לחיי העולם הבא. אפס בלתיך, גואלנו, ליממות
המשית; ואין דומה לך, מושיענו, לתחיית המתים.

אל אדון על כל המעשים ברוך ומבורך בפי כל נשמה;
גדלו וטובו מלא עולם דעת ותבונה סובבים חודו.

המתנאה על תיות הקדש ונהדר בכבוד על המרפבה;
זכות ומישור לפני כסאו חסד ורחמים מלא כבודו.

טובים מאורות שברא אלהינו יצאם בךעת בבניה ובהשכל;
כת וגבורה נמן בהם להיות מושלים בקרב תבל.

מלאים זיו ומפיקים נגה נאה ויום בכל העולם;
שמחים בצאתם וששים בבואם עושים באימה רצון קונם.

פאר וכבוד נותנים לשמו צהלה ורנה לזכר מלכותו;
קרא לשמש ויזרח אור ראה ותתקין צורת תלכנה.

שבת נותנים לו כל צבא מרום, תפארת וגדלה,

שרפים ותיות ואופני הקדש.

In merey thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

There is none to be compared to thee, and there is none besides thee; there is none but thee. Who is like thee? *There is none to be compared to thee*, Lord our God, in this world, and *there is none besides thee*, our King, in the life of the world to come; *there is none but thee*, our Redeemer, in the days of the Messiah; and *there is none like thee*, our Deliverer, during the revival of the dead.

God is the Lord of all creation;
Blessed and praised is he by every soul.
His greatness and goodness fill the universe;
Knowledge and wisdom surround his majesty.

He is exalted above the celestial beings,
And adorned in glory above the chariot.
Purity and justice stand before his throne;
Kindness and merey fill his glory.

Good are the luminaries which our God has created;
He made them with knowledge, wisdom and insight;
He placed in them energy and power
To have dominion over the world.

Full of splendor, they radiate brightness;
Beautiful is their brillianee throughout the world.
They rejoice in their rising and exult in their setting,
Performing with reverence the will of their Creator.

Glory and honor do they give to his name,
And joyous song to his majestic fame.
He called forth the sun, and it shone;
He saw fit to regulate the form of the moon.
All the hosts of heaven give him praise;
All the celestial beings attribute glory and grandeur—

לֹאֵל אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי; וְהַעֲלָה
וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ; תִּפְאֶרֶת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵג קָרָא
לַיּוֹם הַשְּׁבִת. זֶה שִׁיר שִׁבְחַת שָׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שְׁבַת אֵל
מִכָּל מְלָאכָתוֹ. וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר: מְזֻמָּזר שִׁיר לַיּוֹם
הַשְּׁבִת, טוֹב לְהוֹדוֹת לַיְי. לְפִיכָךְ יִפְאֶר: וַיִּבְרְכוּ לֹאֵל כָּל
יְצוּרָיו; שְׁבַת, יָקָר וְגִדְלָה וְכְבוֹד וְהֵנוּ לֹאֵל מְלָכָה, וַיִּצַּד כָּל
הַמְּנוּחִל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בַּיּוֹם שְׁבַת קִדְשׁ.
שְׁמָהּ יי אֵלֵהֶנוּ יִתְקַדֵּשׁ, וְזִכְרָךְ מְלָכְנוּ וְתִפְאֶרֶת, בְּשָׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. תִּתְפַּרֵּד, מוֹשִׁיעֵנוּ, עַל שְׁבַח מַעֲשֵׂה
יְדִידָה, וְעַל מְאֹרֵי אוֹר שִׁיִּצְרָתָהּ; הִמָּה יִפְאֶרְךָ סֶלָה.

תִּתְפַּרֵּד לְנִצָּחַת צוּרְנוּ, מְלָכְנוּ וְגוֹאֲלֵנוּ, בּוֹרָא קְדוֹשִׁים;
וְשִׁתְּפַח שְׁמָךְ לְעַד מְלָכְנוּ, וַיִּצַּר מְשֻׁרְתִּים, וְאֲשֶׁר מְשֻׁרְתִּים
בְּכֶל עוֹמְדִים בְּרוּם עוֹלָם, וּמִשְׁמִיעִים בִּירְאָה, יָחַד בְּקוֹל,
דְּבָרֵי אֱלֹהִים חַיִּים וּמְלָכָה עוֹלָם. בְּכֶל אַהֲוִיבִים, בְּכֶל בְּרוּרִים
בְּכֶל גְּבוּרִים, בְּכֶל קְדוֹשִׁים, וּבְכֶל עֲשִׂים בְּאִימָה וּבִירְאָה
רְצוֹן קוֹנֵם. Reader וּבְכֶל פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה
בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִין וּמְשַׁבְּחִין, וּמְפָאֲרִין וּמְעֲרִיצִין,
וּמְקַדִּישִׁין וּמְמַלְכִּין—

אֵת שֵׁם הָאֵל הַמְּלָכָה הַגְּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
וּבְכֶל מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמַיִם זֶה מִזָּה, וְנוֹתְנִים
בְּאַהֲבָה רְשׁוֹת זֶה לָזֶה Reader לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִתְחַת רוּחַ,
בְּשִׁפְחָה בְּרוּרָה וּבְנִעִימָה קִדְשָׁה, בְּכֶל בְּאַחַד עוֹנִים בְּאִימָה,
וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.

To God who rested from all the work of creation on the seventh day, and ascended to sit upon his throne of glory. He vested the day of rest with beauty, and called the Sabbath a delight. Such is the hymn sung by the seventh day, on which God rested from all his work. The seventh day itself utters praise, saying: "A song of the Sabbath day—It is good to give thanks to the Lord." Therefore, let all God's creatures glorify and bless him; let them attribute excellence, glory and grandeur to God, the King and Creator of all, who in his holiness bestows rest upon his people Israel on the holy Sabbath day. Thy name, Lord our God, shall be hallowed; thy fame, our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, our Deliverer, for thy excellent handiwork, and for the bright luminaries which thou hast made; they ever render thee glory.

Be thou forever blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty, all of them are holy; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King; holy is he. They all accept the rule of the kingdom of heaven, one from the other, graciously granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody they all acclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.¹

¹ *Isaiah* 6:3.

The ark is opened.

Response to each stanza below:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ

Reader and Congregation:

מְלָכוּתוֹ בְּקֶהֱל עֲדָתִי וּכְבוֹדוֹ הָיָא אֲמוּנָתִי;

אֵלָיו בְּקִשְׁתִּי לְכַפֵּר עוֹן חַטָּאתִי,

וּבֵינֵם צוּם כַּפּוֹר סְלִיחָתִי יַעֲנֶה וַיֹּאמֶר סְלַחְתָּהּ.

קְדוֹשׁ אֲדִיר בְּעֲלִיתוֹ,

קְדוֹשׁ בְּתִשְׁבּוּכָה שֶׁת סְלִיחָתוֹ,

קְדוֹשׁ גָּלָה לְעַמּוֹ סוּד דָּתוֹ,

קְדוֹשׁ דָּץ עַל בְּפָרַת צֹאן מִרְעִיתוֹ.

קְדוֹשׁ הַסּוֹלֶה לְאַיֻּמָּתוֹ,

קְדוֹשׁ וַעֲמּוֹ יִמְלִלּוּ גְבוּרָתוֹ,

קְדוֹשׁ זוֹכֵר אֵימָה בְּאַהֲבָתוֹ,

קְדוֹשׁ חָפֵץ בְּעַנְי נִפְשׁ יוֹנָתָן.

קְדוֹשׁ טָהוֹר טְמֵאִים בְּמִי זְרִיקָתוֹ,

קְדוֹשׁ יִלְבִּין בְּשִׁלְג חַטָּאֵי סְגָלָתוֹ,

קְדוֹשׁ כַּפֵּר לְעַמּוֹד יִשְׂרָאֵל שְׁגָגָתוֹ,

קְדוֹשׁ לַיּוֹם אֶחָד בִּשְׁנָה שֶׁת קִרְיָאתוֹ.

קְדוֹשׁ מוֹחֵל וְסוֹלֵחַ לְתִשְׁבּוּקָתוֹ,

קְדוֹשׁ נִרְאָה בְּהַר מְרוֹם הָרִים עֲמִידָתוֹ,

קְדוֹשׁ סוֹלֵחַ וְטוֹב לְסוֹבְלֵי עַל יִרְאָתוֹ,

קְדוֹשׁ עוֹן וְכַפֵּר וְלֹא יַעִיר כָּל חַמָּתוֹ.

קדוש אדיר, an alphabetical acrostic, is called *Ofan* because it precedes
והאופנים. The response "Blessed be the name of his glorious majesty" is used

The ark is opened.

Response to each stanza below:

Blessed be the name of his glorious majesty.

Reader and Congregation:

His majesty is within my assembled people;
My belief in him is glorification of him;
Him I implore to forgive all my iniquities;
On this day of pardon, may he answer "I forgive."

The Holy One is mighty in his heavens.
The Holy One forgives upon repentance.
The Holy One tells his Law to his people.
The Holy One is pleased to pardon his flock.

The Holy One is his people's Forgiver.
The Holy One—his people praise his strong acts.
The Holy One recalls his people with love.
The Holy One delights in his people's fast.

The Holy One purifies all the unclean.
The Holy One makes their sins white as snow.
The Holy One pardons Israel's misdeeds.
The Holy One singles out one day each year.

The Holy One pardons those who long for him.
The Holy One appears on the lofty mountain.
The Holy One is good to those who fear him.
The Holy One pardons faults and stirs not wrath.

here as a refrain repeated after each stanza in keeping with the following midrashic statement: "When Moses ascended to heaven he heard the ministering angels using this response and he brought it down to Israel . . . On the Day of Atonement when the people of Israel are as pure as the ministering angels they recite this angelic response aloud, but throughout the year they say it quietly."

קדוש פְּשָׁעִים מַעֲבִיר בְּצַדִּיקָתוֹ,
 קדוש צוֹם הָעָשׂוֹר יִקְבֹּל לְחִשּׁוּבָתוֹ,
 קדוש קִבְיָ קָהֵל קְדוֹשִׁים בְּחֻמֵּי לֵבָתוֹ,
 קדוש רַחוּם וְחַנוּן וְאֵין זִילָתוֹ.
 קדוש שׁוֹכֵן שְׁחָקִים בְּמִכּוֹן שְׁבָתוֹ,
 קדוש תְּרַשִּׁישִׁים יְגִידוֹ תַפְאֲרָתוֹ.
 מַלְכוּתוֹ בְּקֹהֵל עַדְתִּי וּכְבוֹדוֹ הִיא אֱמוּנָתִי;
 אֱלֹהֵי בְקִשְׁתִּי לְכַפֵּר עוֹן חַטָּאתִי,
 וּבְיוֹם צוֹם כְּפוּר סְלִיחָתִי יַעֲנֶה וַיֹּאמֶר סְלִיחָתִי.

The ark is closed.

וְהַחַיִּיּוֹת יִשְׁוֹרְרוּ, וּכְרוּבִים יִפְאָרוּ, וּשְׂרָפִים יִרְנוּ, וְאַרְאֲלִים
 יִבָּרְכוּ. פָּנֵי כָל חַיָּה וְאוֹפֵן וּכְרוּב לְעֹמֶת שְׂרָפִים, לְעֹמֶתָם
 מִשְׁבָּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

לֵאלֹהֵי בְּרוּךְ נְעִימוֹת יִתְנֶנּוּ; לְמַלְאָכָה, אֵל חַי וְקַיִם, זְמֵרוֹת
 יִאֲמְרוּ, וְחִשְׁבֹּתוֹת יִשְׁמִיעוּ; כִּי הוּא לְבָדּוֹ מְרוֹם וְקְדוּשָׁה, פּוֹעֵל
 גְּבוּרוֹת, עוֹשֶׂה תְּחִשּׁוֹת, בּוֹעֵל מַלְחָמוֹת, זוֹרֵעַ צַדִּיקוֹת, מַצְמִיחַ
 יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,
 הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית, כְּאֲמוֹר:
 לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדּוֹ. Reader אוֹר חֲדָשׁ עַל
 צִיּוֹן תֹּאמֵר, וְנִזְכֶּה בְּלִגְנוֹ בְּמִתְהַרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר
 הַמְּאוֹרוֹת.

The Holy One removes our guilt graciously.
 The Holy One accepts our repentance-fast.
 The Holy One guides the godly in mercy.
 The Holy One is most gracious, there's none else.
 The Holy One abides in the high heavens.
 The Holy One is glorified by angels.

His majesty is within my assembled people;
 My belief in him is glorification of him;
 Him I implore to forgive all my iniquities;
 On this day of pardon, may he answer "I forgive."

The ark is closed.

The heavenly beings, cherubim and seraphim, sing hymns of praise and glory. Facing the seraphim, the celestial beings utter praise and exclaim:

Blessed be the glory of the Lord from his abode.¹

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. He alone, exalted and holy, performs mighty acts and creates new things; he is a warrior who sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."² O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

אור חדש על ציון תאיר, speaking of the spiritual light which is to shine over Zion, was the subject of considerable controversy during the Middle Ages. Rav Saadyah Gaon was strongly opposed to it, because it breaks the line of thought by introducing a prayer for the future into a eulogy concerning the past and present. Rabbi Zedekiah ben Abraham Anaw of thirteenth century Rome, in his *Shibbole ha-Leket*, quotes Rav Saadyah Gaon as follows: מה שאומרים, ואור חדש על ציון תאיר וזוהמין, יצר המאורות, טעותא הוא בידן. מה טעם?

¹Ezekiel 3:12. ²Psalms 136:7.

אהבה רבה אהבתנו, יי אלהינו; חמלה גדולה ניתנה
 חמלת עלינו. אבינו מלכנו, בעבור שמך הגדול ובעבור
 אבותינו שבשחו בך ונתלמדו חקי חיים לעשות רצונך בלבב
 שלם, בן תחנוני ותלמננו. אבינו האב הרחמן, המרחם רחם
 עלינו וכן בלבנו בינה להבין ולחשביר, לשקוע ולמוד
 וללמוד, לשמור ולעשות ולקיים את כל דברי תלמוד תורתך,
 באהבה. והאר עינינו בתורתך, ודבק לבנו במדותיך, ונחד
 לבנו לאהבה וליראה את שמך, למען לא נבזש ולא נבלם
 ולא נפשל לעולם ועד. כי בשם קדשך הגדול והנורא בטחנו,
 נגילה ונשמחה בישועתך. מהר והבא עלינו ברכה ושלוה
 מהרה מארבע פנפות כל הארץ; ושביר עלינו מעל צנאנו,
 ותליכנו מהרה קוממיות לארצנו, כי אל פועל ישועות אתה.
 ובנו בחרת מכל עם ולשון, Reader וקרבנתנו מלבנו לשמך
 הגדול סלה, באמת באהבה, להודות לך וליתתך ולאהבה
 את שמך. ברוך אתה, יי, הבוחר בעמו ישראל באהבה.

לפי שלא תקוני חכמים ברכה זו על אור העמיד, לימות המשיח, אלא על האור שאני רואים
 אור. Compare *Siddur Rav Saadyah Gaon*, Jerusalem 1941, Page 37; בכל יום
 התפלות, page 270.

אהבה רבה, one of the most beautiful prayers in the liturgies of the world,
 is very old and was probably instituted by the men of the Great Assembly
 in the early period of the second Temple. A profound love for God and the
 Torah is echoed in this prayer, in which the merciful Father is entreated to
 enlighten our eyes and our minds to understand his teachings. This is the
 second of the two blessings preceding the *Shema*, אור, being the first. As
 Psalm 19 praises God first for the sun and then for the Torah which en-
 lightens the mind, so have we in these two blessings first a thanksgiving for
 natural light, then a thanksgiving for spiritual enlightenment. As in the case
 with all prayers, occasional variations have been introduced here in the
 course of many centuries.

With a great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for thy great name's sake and for the sake of our forebears who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us. Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame and stumbling. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. Hasten, bring speedily upon us blessing and peace from the four corners of the earth. Break the alien yoke from our neck, and speedily make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations; thou, our King, hast in truth graciously brought us near thy great name, that we may praise thee, acclaiming thy Oneness and loving thy name. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

ללמוד וללמד, to learn and teach, emphasizes one of the greatest Jewish ideals and aspirations. Rabbi Jacob Anatoli of thirteenth century Naples, in his *Malmad ha-Talmidim*, writes to the effect that true wisdom is unselfish. It craves to be shared. The truly wise man will freely dispense what he himself has so generously received. Like the prophet of old, he will not be deterred by any timidity or fear from the exercise of his powers. He will unshrinkingly speak words of admonition and reproof to the strong and weak alike. For truth need never tremble, even when great multitudes are arrayed against it. Now *Torah* implies more than a body of ancient religious lore; it also signifies a careful probing of the truth embodied in the text, which will disclose its deeper meaning and wider application. And what branch of human wisdom is there that can be dispensed with in our endeavor to arrive at a fuller knowledge of God? The chief function of the Torah is to lead man into the path of righteousness. Biblical narratives are not mere reproductions of historical episodes; they teem with lessons of eternal truth. The Torah suggests to us not only our duty as truth-seekers, but also our responsibility as teachers and interpreters of the truth to the people.

יחד לבבנו let our heart be concentrated upon God, and not distracted by worldly desires. Such singleheartedness is frequently expressed by the phrases "a whole heart," "a perfect heart."

(אל מִלֵּךְ נֶאֱמָן (When praying in private, add:

דברים ו, ד-ט

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבָתָא אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצֻוֶּה הַיּוֹם, עַל
לֵבָבְךָ. וְשִׁנַּנְתָּם לְבִנְיָנְךָ, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דברים יא, יז-כא

וְהָיָה אִם שָׁמַע תִּשְׁמָעוּ אֵל מְצֻוֹתַי, אֲשֶׁר אָנֹכִי מְצֻוֶּה אֲתֶכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לֵבָבְכֶם וּבְכָל
נַפְשְׁכֶם. וְנִתַּחֲתִי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֶה וּמֹלְקוֹשׁ; וְאִסַּפְתִּי
דִּגְנוֹךָ, וְחִירְשְׁךָ וַיִּצְהַרְךָ. וְנִתַּחֲתִי עֹשֵׁב בְּשָׂדְךָ לְבַהֲמוֹתָיִךְ; וְאִבַּלְתִּי
וְשִׁבַּעְתִּי. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לֵבָבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וַעֲזַר
אֶת הַשָּׂמִימִם וְלֹא יִהְיֶה מָטָר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;
וַאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשִׁמְתֶם

The initial letters of אל מלך נאמן form the word אמן. There are 245 words in the *Shema*. When the Reader repeats ה' אלהיכם אמת the number of words is raised to 248, corresponding to the 248 parts of the human frame. On reciting the *Shema* privately, however, one is required to add the three words אל מלך נאמן in order to complete the number 248.

The last letters of שמע and אחד form the word עד ("witness"), that is, he who recites the *Shema* bears witness that God is One.

The *Shema*, Israel's confession of faith, expresses the duty of loving and serving God with our whole being. The second paragraph demands that we give living expression to our love of God by careful observance of his pre-

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul,

cepts which are designed to assure our happiness. The third section contains the law of *tsitsith*, intended to remind us constantly of our duties towards God, and a warning against following the evil impulses of the heart. The *Shema*, sounding the keynote of Judaism, is the oldest portion of the *Siddur*. In the morning service the *Shema* is preceded by two blessings and followed by one; in the evening service it is preceded by two blessings and followed by two. This is in keeping with the expression: "Seven times a day I praise thee" (Psalm 119:164; Berakhoth 11b).

את דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶּם וְעַל נַפְשְׁכֶם; וְקִשְׁרָתָם אֹתָם לְאוֹת
עַל יְדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדָתָם אֹתָם אֶת
בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְכֶם, וּבְלִכְתְּכֶם בַּדֶּרֶךְ, וּבְשִׁבְתְּכֶם
וּבְקוֹמְכֶם. וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם.
לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בַּיּוֹם הַשְּׁמֹנִים עַל הָאָרֶץ.

בסדר טו, לו—כא

וַיֹּאמֶר יְיָ אֵל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹלָתָם; וְנָתַנוּ עַל
צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִהְיוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם וַעֲשִׂיתֶם. לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי; וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אַמֶּת וַיְצִיב, וְנָכוֹן וְקָיָם, וַיִּשָּׂר וַיִּנְאֶמֶן, וְאֶהוֹב וְחָבִיב, וְנִחְמַד
וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקַן וּמְקַבֵּל, וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד. אַמֶּת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן
יִשְׁעָנוּ. Reader לֶדֶר וְדֶר הוּא קָיָם, וְשִׁמוֹ קָיָם, וְכִסְאוֹ נָכוֹן,
וּמִלְכוּתוֹ וְאִמְּנוּתוֹ לְעֶד קִיָּמָת. וּדְבָרָיו חַיִּים וְקָיָמִים, וְנִאֲמָנִים
וְנִחְמָדִים, לְעֶד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת גְּרַע יִשְׂרָאֵל עַבְדֶּיךָ.

is mentioned in the Mishnah (Tamid 5:1) among the prayers used in the Temple. The fifteen synonyms, ויפה-ויציב, correspond to the fifteen words in the last sentence of the Shema, beginning with אני and ending with

and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious, correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

אמן. The rule is not to interrupt the connection between **ה' אלהיכם** and **אמן**, as if these three words formed one sentence, meaning: "The Lord your God is true" (Mishnah Berakhoth 2:2).

הוה הדבר refers to the *Shema* as a solemn profession of the Oneness of God. The *Shema* is the watchword of Israel's faith, and it is the desire of every loyal Jew to have it upon his lips when he dies.

על הראשונים ועל האחרונים דבר טוב וקנים לעולם
ועד, אמת ואמונה, חק ולא יעבר. Reader אמת, שאתה הוא
י אלתינו ואלהי אבותינו, מלכנו מלך אבותינו, גאלנו גאל
אבותינו, יוצרנו צור ישועתנו, פוּדְנוּ וּמְצִילָנוּ; מעולם הוא
שְׁמָהּ, ואין לנו עוד אלהים זולתה, סלה.

עזרת אבותינו אתה הוא מעולם, מגן ומוֹשִׁיעַ לָהֶם
ולבניהם אחריהם בכל דור ודור. ברום עולם מושבך,
ומשפּטֶיךָ וצדקתך עד אפסי ארץ. אמת, אשרי איש שישמע
למצותיך, ותורתך ודברך ישים על לבו. אמת, אתה הוא
אדון לעמך, ומלך גבור לריב ריבם לאבות ובנים. אמת,
אתה הוא ראשון ואתה הוא אחרון, ומבִלְעָדִיךָ אין לנו מִלְךָ
גואל ומוֹשִׁיעַ. אמת, ממַצְרִים גאלתנו, י אלתינו, ומבית
עבדים פדיתנו. כל בכוריהם הרגת, ובכורך ישראל גאלת,
נים סוף לָהֶם בקעת, נזדים טבעת, וידידים העברת; ויבסו
מִים צריהם, אחד מהם לא נותר. על זאת שָׁבְחוּ אֱלֹהִים
ורוממו לָאֵל, ונתנו ידִידִים זמירות, שירות ותשבחות, ברכות
והודאות לְמִלְכָּךָ, אל חי וקנים. רם ונשא, גדול ונורא, מִשְׁפִּיל
גאים עדי ארץ ומגביה שפלים עדי מרום, מוציא אסירים
ופודה עניים, ועוזר דלים, ועונה לעמו ישראל בעת שזעם
אליו. תהלות לָאֵל עֲלִיוֹן גאלם, ברוך הוא ומברך.

מִשֶּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בָלָם:
מִ כְּמִכָּה בָּאֵלִים, יי; מִ כְּמִכָּה נֶאֱדָר בְּקִדְשׁ, נִזְרָא תְהִלָּתְךָ,
עֲשֵׂה כָלָא.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal, and we have no other God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to them and their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. True it is that happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion the cause of fathers and sons. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. True it is that from Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but Israel thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings the arrogant low to the ground and raises the lowly up high; he frees the captives, and delivers the afflicted; he helps the poor, and answers his people of Israel whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

"Who is like thee, O Lord, among the mighty?

Who is like thee, glorious in holiness,

Awe-inspiring in renown, doing wonders?"¹

¹*Exodus* 15:11.

שִׁירָה תִּדְשָׁה שִׁבְחוּ נְאוּלִים לְשִׁמְךָ הַגָּדוֹל עַל שְׁפַת הַיָּם;
יַחַד בָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדָה בְּנֵאֻמָּה יְהוּדָה
וְיִשְׂרָאֵל. Reader וְנֹאמַר: נִאֲלָנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה, יְיָ, נֵאֵל יִשְׂרָאֵל.

The Amidah is recited in silent devotion while standing, facing east.

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהִם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, נוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא נוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זָכְרֵנוּ לְחַיִּים, מְלֹךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מְלֹךְ עוֹזֵר וּמוֹשִׁיעַ וּמְנַחֵם. בְּרוּךְ אַתָּה, יְיָ, מְנַחֵם אֲבֹרָהִם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי; מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מוֹרִיד הַטֶּל.

מְבַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְחַיֶּה אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עַד עַד. מִי בְּמוֹד, בְּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֹךְ מִמִּית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי בְּמוֹד, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֹאמַן אַתָּה לְחַיִּים מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים.
אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִתְקַלֵּךְ סֶלָה,
כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

The redeemed sang a new song of praise to thy great name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

"The Lord shall reign forever and ever."

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised; and it is written: "Our Redeemer, thou art the Lord of hosts, the Holy One of Israel." Blessed art thou, O Lord, who hast redeemed Israel.

The Amidah is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest the dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy God and King.

לְדוֹר וָדוֹר תִּמְלִיכוֹ לְאֵל, כִּי הוּא לְבִדּוֹ מָרוֹם וְקָדוֹשׁ.
וַיִּבְנוּ יִתְקַדֵּשׁ שְׁמֹהּ, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמּוֹהָ, וְעַל
יְרוּשָׁלָּיִם עִירָהּ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחָהּ, וְעַל מְבוֹנָהּ וְהִיבָלְיָהּ.

וַיִּבְנוּ תוֹן פִּתְחָהּ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיהָ, וְאִי־מִתָּהּ עַל
כָּל מָה שִׁבְרָאֲתָהּ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל
הַבְּרוּאִים, וַיַּעֲשׂוּ בָלֵם אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנָהּ בְּלִבָּב שָׁלֵם,
כְּמוֹ שִׁידְעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהַשִּׁלְטָן לְפָנֶיךָ, עוֹז בִּידָהּ וּגְבוּרָהּ
בִּימִינָהּ, וְשִׁמְךָ נוֹרָא עַל כָּל מָה שִׁבְרָאֲתָהּ.

וַיִּבְנוּ תוֹן כְּבוֹד, יְיָ, לַעֲמֹהָ, תְהִלָּהּ לִירֵאָיָהּ וְתִקְוָהּ טוֹבָה
לְדוֹרֵשֶׁיהָ, וּפְתֻחוֹן פֶּה לַמְיַחֲלִים לָהּ, שְׁמִיחָהּ לְאַרְצָהּ וְשִׁשׁוֹן
לְעִירָהּ, וְצִמְיַחַת קָרְן לְדוֹד עֲבָדָהּ, וְעִרְיַבַת גֵּר לְבִן־יִשְׁי
מְשִׁיחָהּ, בְּמַהֲרָה בְּיָמֵינוּ.

וַיִּבְנוּ צַדִּיקִים יִרְאוּ וַיִּשְׁמְחוּ, וַיִּשְׂרִים יַעֲלִזוּ, וַחֲסִידִים
בִּרְנָה יִגִּילוּ, וְעוֹלָתָהּ תִּקְפֹּץ־פִּיָּהּ, וְכָל הַרְשָׁעָה בָּלָהּ בַּעֲשָׂן
תִּכְבֶּלָהּ, כִּי תַעֲבִיר מִמִּשְׁלַת זָרוֹן מִן הָאָרֶץ.

וְתִמְלִיךָ, אַתָּה הוּא יְיָ אֱלֹהֵינוּ, מַהֲרָה לְבִבְיָהּ, עַל כָּל
מַעֲשֵׂיהָ, בְּחַר צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ, וּבִירוּשָׁלָּיִם עִיר קִדְשָׁהּ,
בְּכַתוֹב בְּדַבְּרֵי קִדְשָׁהּ: יִמְלִיךָ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר
וָדוֹר; תִּלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹהּ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיהָ, בְּכַתוֹב:
וַיִּגְבֹּהּ יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ וְהַקָּדֵשׁ בְּצִדְקָה. בִּרְנוֹךְ
אַתָּה, יְיָ, הַמְלִיךָ הַקָּדוֹשׁ.

וכן, 78=אנא יהוה happens to have the same numerical value as וכן
has been interpreted to mean O Lord (Mahzor Vitry, page 366).

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

ובכן תן פחדך contains the vision of the time when God shall be acknowledged and worshiped by all peoples, when peace and righteousness shall reign on the whole earth.

ובכן תן כבודך proclaims God's restoration of Israel in Eretz Yisrael.

¹*Psalms* 146:10. ²*Isaiah* 5:16.

אָתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבָּת אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִבַּלְתָּנוּ
מִלְכָּנוּ לַעֲבוֹדָתְךָ, וְשָׁמַךְ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁה
וְלִמְנוּחָה, וְאֵת יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה
וְלִכְפָּרָה, וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא
קָדֵשׁ, זָכָר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיִנָּע וְיִרְאֶה, וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִקְדְּשֵׁנוּ, וְיִזְכְּרוֹן אֲבוֹתֵינוּ,
וְיִזְכְּרוֹן מְשִׁיחַ בְּוֶדְדָּה עִבְדֶּךָ, וְיִזְכְּרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ,
וְיִזְכְּרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לְפִלִּיטָה וְלִטּוֹבָה, לְחַן
וְלִחֲסֹד וְלִרְחֻמִּים, לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. וְכָרָנוּ,
יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדָנוּ בּוֹ לְבִרְכָּה, וְחֹשִׁיעֵנוּ בּוֹ
לְחַיִּים טוֹבִים; וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חֹסֵם וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְחֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנוּן וְרַחֵם אֶתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת
הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ
מִנֶּגֶד עֵינֶיךָ, בְּאִמּוּר: אֲנֹכִי אֲנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי,
וְחַטָּאוֹתֶיךָ לֹא אֲזַכֵּר. וְנֹאמַר: מַחֲיִיתִי כַעֲב פְּשָׁעֶיךָ, וְכַעֲנוּ
חַטָּאוֹתֶיךָ; שׁוּבָה אֵלַי כִּי נִאֲלִיתֶךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר
עָלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאוֹתֵיכֶם לִפְנֵי יְיָ תִּתְקַדְּשׁוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה נָא בְּמִנוּחָתְנוּ) קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְחָן חֲלָקְנוּ בְּחֹרֶתְךָ, שְׂבַעְנוּ מִטּוֹבָה וְשִׂמְחָה נַפְשָׁנוּ בִּישׁוּעָתְךָ.
(וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קִדְשֶׁךָ, וְיִגְוֹחוּ

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."¹

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy

¹*Isaiah 43:25; 44:22; Leviticus 16:30.*

בזה כל ישראל מקדשי שמך. וטהר לבנו לעבדך באמת, כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל דור ודור, ומבליעך אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה, יי, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה, מלך על כל הארץ מקדש (השבת ו) ישראל יום הכפרים.

רצה, יי אלהינו, בעמך ישראל ולתפלתם שעה; והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם מהרה באהבה חמל ברחון, ותהי לרחון תמיד עבודת ישראל עמך.

ותחננה עינינו בשוכך לציון ברחמים. ברוך אתה, יי, המחזיר שבינתו לציון.

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו, מגן ישענו אתה הוא. לדור ודור נודה לך, ונספר תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיה שבעל יום עמנו, ועל נפלאותיה וטובותיה שבעל עת, ערב ובקר וצהרים. הטוב כי לא בלו רחמיה, והמרחם כי לא תמו חסדיה, כי מעולם קנינו לך.

ועל כלם יתברך ויתרומם ויתנשא שמך, מלכנו, תמיד לעולם ועד.

וכתוב לחיים טובים כל בני בריתך.

וכל החיים יודוך סלה, ויהללו ויברכו את שמך הגדול באמת לעולם כי טוב. האל, ישועתנו ועזרתנו סלה, האל הטוב. ברוך אתה, יי, הטוב שמך, ולך נאה להודות.

name rest on it). Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

ועדה לך לעולם. לדור is based on Psalms 79:13 and 55:18, namely: ערב וכפר וצהרים אשיחה and ודור נספר תהלתך.

The phrase מודים אנחנו לך is taken from I Chronicles 29:13.

וכתוב לחיים (like מי כמך and וכתוב לחיים) was inserted in the *Amidah* during the period of the Geonim.

שִׁים שְׁלֹום, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בִּרְכֵנוּ, אֲבוֹתֵינוּ, בְּלֵנוּ בְּאַחַד, בְּאוֹר
פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וְצַדִּיקָה וּבִרְכָּה, וְרַחֲמִים, וְחַיִּים וְשְׁלֹום. וְטוֹב יְהִיָּה
בְּעֵינֶיךָ לְבִרְכֵנוּ וּלְבִרְךָ אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֶפֶר חַיִּים, בִּרְכָּה וְשְׁלֹום וּפְרִנָּסָה טוֹבָה, וְיִגְדֹּל טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת, נִזְכֹּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלֹום. בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹום.

יְהִי לְרִצּוֹן אֲמִרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל
תִּתְּעַלֵּם מִתַּחֲנֻנֵּנוּ; שְׂאִין אָנוּ עַצִּי פָּנִים וְקָשִׁי עֶרֶף לֹאמַר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאֵנוּ;
אֲבָל אֲנַחְנוּ וְאַבוֹתֵינוּ חַטָּאֵנוּ.

אֲשַׁמְנוּ, בְּגִדֵּנוּ, גִּזְלָנוּ, דְּבַרְנוּ לְפִי; הִעֵוִינוּ, וְהִרְשַׁעְנוּ, יָדֵנוּ,
חֲמִסָּנוּ, טַפְלָנוּ שִׁקְרִי; יַעֲצֵנוּ רָע, בְּזַבְנוּ, לֵצָנוּ, מִרְדְּנוּ, נֶאֱצָנוּ,
סָרְדָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְדָנוּ, קִשְׁיָנוּ עֶרֶף; רִשְׁעֵנוּ, שַׁחֲתָנוּ,
תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֲמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.

שִׁים שְׁלֹום, the prayer for peace, does not refer to the Temple service and the priests; yet it has been connected with the priestly benediction which ends with the word שלום.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted willfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

בספר חיים can be rendered: "In the book of life . . . may we be remembered; may we and all Israel thy people be inscribed before thee for a happy life . . ." The seeming redundancy of the passage would thus disappear. However, all worshipers are in the habit of joining the words **נובר ונכתב**.

אבל אנוחט חטאט is the reading in the Talmud (Yoma 87b) and in many Ashkenazic prayerbooks; see Baer, *Avodath Yisrael*, page 414. The reading **אנוחט ואנוחט חטאט** is based on Jeremiah 3:25; Nehemiah 1:16; Psalm 106:6, where we find the expression: "Like our fathers, we have sinned." In Nehemiah 9:2, we are told that the people of Israel "confessed their sins and the iniquities of their fathers."

כזה נאמר לַפָּנִיךָ יוֹשֵׁב מְרוֹם, וְזֶה נִסְפָּר לַפָּנִיךָ שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רָצוֹן עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה
חֹפֵשׁ כָּל תַּדְרֵי בָטָן, וּבוֹהֵן בְּלִיּוֹת נֶלֶב. אֵין דָּבָר נֶעְלָם
מִמֶּךָ, וְאֵין נִסְתָּר מִמְּנֶד עֵינֶיךָ.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתִּכַּפֵּר-לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל פְּשָׁעֵינוּ.

עַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּאֶנֶס וּבְרָצוֹן,
וְעַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּכִלֵּי דַעַת,
וְעַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוֹי שְׁפָתַיִם.

עַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּנִלְוֵי וּבִסְתָּר,
וְעַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּנִלְוֵי עֲרִיּוֹת.

עַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,
וְעַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה.

עַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב,
וְעַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ.

עַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּנִדּוּי פֶה,
וְעַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּנִעֲדַת זְנוּת.

עַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְהָה,
וְעַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּזִזּוֹל הוֹרִים וּמוֹרִים.

עַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֶּק יָד,
וְעַל חַטֹּאת שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוֹל הַשֵּׁם.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

For the sin we committed willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִצָּר הָרֶעַ,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבֹלֵא יוֹדְעִים.

וְעַל בָּרָם, אֱלֹוֶה סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁהַר,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְוֹן.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאָכֵל וּבְמִשְׁתֶּה.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁקָה וּבְמִרְבִּית,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְוִית גָּרוֹן.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינִי,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתַיִנוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.

וְעַל בָּרָם, אֱלֹוֶה סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְיוֹת.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָעַ,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַרוֹת עֵינִי.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner
of speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

ועל חטא שחטאנו לפניך בקלות ראש,
 ועל חטא שחטאנו לפניך בקטנות עֲרָף.
 ועל חטא שחטאנו לפניך בריצת רגלים להרע,
 ועל חטא שחטאנו לפניך ברכילות.
 ועל חטא שחטאנו לפניך בשבועת שוא,
 ועל חטא שחטאנו לפניך בשנאת חנם.
 ועל חטא שחטאנו לפניך בתשומת-יד,
 ועל חטא שחטאנו לפניך בתמהון לבב.
 ועל כלם, אלוה סליחות, סלח לנו, מזהל לנו, בפר-לנו.
 ועל חטאים שאנו חייבים עליהם עוֹלָה.
 ועל חטאים שאנו חייבים עליהם חטאת.
 ועל חטאים שאנו חייבים עליהם קרבן עוֹלָה ויִזְרֶה.
 ועל חטאים שאנו חייבים עליהם אֶשֶׁם ודאי ואֶשֶׁם תלוי.
 ועל חטאים שאנו חייבים עליהם מִכַּת מִכְרֹת.
 ועל חטאים שאנו חייבים עליהם מִלְּקוֹת אֲרָבַעִים.
 ועל חטאים שאנו חייבים עליהם מִיתָה בִּידֵי שָׁמַיִם.
 ועל חטאים שאנו חייבים עליהם כֶּרֶת וְעִרְרִי.
 ועל חטאים שאנו חייבים עליהם אֲרָבַע מִיתוֹת בֵּית דִּין,
 סְקִילָה שְׂרֵפָה, הֶרֶג וְחֶנֶק. על מצות עֲשֵׂה ועל מצות לא
 תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהֶם קוֹם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶם קוֹם עֲשֵׂה, אֵת
 הַגְּלוּיִם לָנוּ וְאֵת שְׁאֵינָם גְּלוּיִם לָנוּ. אֵת הַגְּלוּיִם לָנוּ בְּכָר
 אֲמָרָנוּם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֵת שְׁאֵינָם גְּלוּיִם לָנוּ,

קום עשה literally denotes *rise and act* and is closely connected with the
 talmudic expression *לאו שניחא לעשה*, a negative law transformed into a positive

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely,
And for the sin we committed against thee by groundless hatred

For the sin we committed in thy sight by breach of trust.
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring exsion and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are

law, that is, the transgressor must repair the damage sustained through his violation of a negative law such as "you shall not steal."

According to the Mishnah (Makkoth 3:4), the transgressor of a negative law is not punished where he fulfills the positive law that is joined to it in the Torah. For instance, the Torah forbids the taking away of the mother-bird along with her young offspring, and immediately adds: "You must let the mother-bird go" (Deuteronomy 22:6-7). If he repairs the damage by performing the positive law, he is not liable for the transgression.

לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים, בְּדָכָר שֶׁנֶּאֱמַר: הִנֵּסְתֶּם לִי אֶל־הֵינוּ, וְהִנָּלֹת לָנוּ וּלְכַנֵּינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָיוֹר, וּמַבְלֵעַדֶּיךָ אֵין לָנוּ מַלְךְ מוֹחֵל וְכוֹלֵחַ אֶתָּה.

אֱלֹהֵי, עַד שָׁלֹא נִזְכַּרְתִּי אֵינִי כְדַאי, וְעַכְשָׁו שֶׁנִּזְכַּרְתִּי בְּאֵלֹו לֹא נִזְכַּרְתִּי; עָפָר אֲנִי בְּחַיִּי, מֶלֶךְ וְחֹמֶר בְּמִיתָתִי; הֲרִי אֲנִי לְפָנֶיךָ בְּכָלִי מָלֵא כּוֹשָׁה וּבִלְמָה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שָׁלֹא אֶחְטֹא עוֹד; וּמָה שֶׁחָטָאתִי לְפָנֶיךָ מִנְּקַבְרַחֲמֶיךָ הַרְבִּים, אֲכַל לֹא עַל יְדֵי יְסוּדִים וְחֲלָיִם רָעִים.

After the Amidah add the following meditation:

אֱלֹהֵי, נִזְכַּר לְשׁוֹנֵי מָרַע, וּשְׁפָתִי מִדְּבַר מִרְמָה, וְלִמְקַלְלִי נִפְשֵׁי תְדוּם, וְנִפְשֵׁי כְּעָפָר לְכָל תַּהֲנֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּתְּרוֹךְ נִפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הֲפֹר עֲצָתָם וּמִלְּקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְּךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצֵנוּ יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִיו לְרָצוֹן אֲמָרֵי כִּי וְהִינֵן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עַלְיָנוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָּה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה כְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעָרְבָה לִי מִנַּחַת יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."¹ Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy, cleanse the sins I have committed against thee, but not through severe sufferings.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

¹*Deuteronomy* 29:28. ²*Psalms* 60:7; 19:15. ³*Malachi* 3:4.

DECENT BEHAVIOR

A wise man does not shout when he speaks, but talks gently with all people. He gives everyone a friendly greeting, judges all men favorably, loves peace and strives for peace. If he finds that his words are helpful and heeded, he speaks; otherwise, he keeps quiet.

A wise man never misrepresents; he neither makes overstatements nor understatements, unless a matter of peace is involved. He does not run about in the street like a madman, nor does he stoop like a hunchback. The manner of a man's walking shows whether he is wise and sensible or foolish and ignorant.

A wise man manages his affairs judiciously. He eats, drinks and supports his family according to his means. The Talmud recommends that a man should spend less than his means on food, within his means on clothes, and more than his means on his wife and children.

It is in the nature of man to follow the ideas and practices of his friends and colleagues. He should therefore associate with good and wise men, that he may learn their ways. Solomon said: "He who walks with wise men will be wise, but the companion of fools will come to grief."

Love your neighbor as yourself means that you should honor him as you would like to be honored yourself. Whoever glories in the humiliation of others has no share in the world to come.

You shall not hate your brother in your heart means that you must not bear silent hatred for the wrongdoer; ask him frankly: "Why have you done this to me? Why have you wronged me?" If he is sorry and asks your forgiveness, do not be relentless but forgive him.

You shall reason with your neighbor means that if you see him commit misdeeds, you must convince him of his faults. This should be done privately and gently, for "he who puts anyone to shame in public has no share in the world to come."

You shall not afflict a widow or orphan means that, since they are dejected and crushed in spirit, even when they possess wealth

and power, you must treat them with respect and refrain from causing them physical pain or mental suffering.

A talebearer is one who carries gossip from person to person, even though what he says is the truth. Evil gossip kills three persons: the one who circulates it, the one who listens to it, and the one of whom it is spoken.

None of the divine precepts equals the study of the Torah in importance. Torah excels all of them, because it leads to practice. Just as it is required that pupils respect their teacher, it is the duty of the teacher to be courteous and friendly to his pupils. Students increase the knowledge of a teacher and broaden his mind. One of the sages said: "I have learned much from my teachers, more from my colleagues, but most of all from my pupils."

Congregational prayer is always heeded by God. One should, under all circumstances, attend the synagogue, morning and evening, since man's prayers are accepted at all times if they are recited in a synagogue.

There must be no frivolous behavior, no mockery, or idle talk, in synagogues and houses of learning. The sanctity of a house of Torah learning exceeds that of a synagogue.

The quality of mercy is characteristic of the Jewish people. They are like brothers, for it is written: "You are the children of the Lord your God." And if a brother shows no mercy to a brother, who will? On whom then should the poor of Israel depend? On those who hate them and persecute them? Alas, their help must come only from their own brethren. Charity should be given cheerfully, compassionately, and comfortingly.

The duty of honoring parents is binding to the extent that even if they were to take the son's purse full of gold coins and cast it into the sea, he must not rebuke them or even display anger toward them. On the other hand, a father is forbidden to impose too heavy a burden upon his children, nor should he be too exacting with them regarding their duty to honor him, lest he may cause them to stumble and rebel. He should pardon and overlook many things.¹

¹*Mishneh Torah by Moses Maimonides.*

JEWISH ETHICS

Do not displease God by hating him whom he loves. A father's love for his child is only a drop in the ocean compared with God's love for man.

If your neighbor is guilty of a misdeed, do not hate him for it, since it is quite possible that you in his position would act much worse.

If you know in your heart that you are not well disposed toward your neighbor, shut your eyes and do not look at his faults with malicious pleasure in order to shame him with stinging reproof.

If you have a good heart, you will be sorry for the wrongdoer; you will pray for him and seek to rehabilitate him. Seek to love him for the sake of the good he will do in time to come. Enrich your heart with love and friendship.¹

Work for peace within your own household, then in your street, and then in your town.

Do not see evil in another and good in yourself, but see good in another and evil in yourself.

Do not brood upon your sin, for this leads to melancholy and prevents sincere service to God.

Break your anger by doing a favor for the one with whom you are angry. God loves the man who forgives his offenders.

If husband and wife quarrel they cannot raise good children.

When a man is able to receive abuse smilingly he is worthy of becoming a leader.

When we wish to influence a person, we should begin by commending his good traits and by trying to find excuses for his misdeeds.

Bear in mind that life is short, and that with every passing day you are nearer to the end. How then can you waste your time on petty quarrels?

¹*Sefer ha-Middoth* by Rabbi Jacob Kranz, known as *Dubner Maggid* (1740-1804).

No matter how occupied a man may be, he must snatch at least one hour for daily study.

Truth and faith make for cheerfulness and length of life. Falsehoods are many, but truth is one. In the unity of truth there is strength.¹

He who does what is pleasing to God simply because he hopes for personal reward serves only himself, not God.

The sensual desire in man often makes him mistake momentary pleasure for the true happiness which he craves.

Without deep sincerity we would find little to criticize in ourselves; self-love would blind our judgment.

Self-love often excites in man so strong a feeling of self-importance that he is unaware of his shortcomings while he sees those of his neighbor quite clearly.

We should criticize ourselves only, not our fellow men; we should never rest on our own laurels.

Repentance is not remorse, but a serious attempt to profit from past mistakes. No ailment of the soul is worse than discouragement.

Man must not become discouraged if he fails to see any improvement in his moral qualities even after much self-discipline.

Calmness of mind and temper is a great virtue; we must never allow ourselves to be ruffled even when the greatest misfortunes befall us.²

The Torah and the divine precepts are the channels through which faith and love flow unceasingly.

The Torah and all its precepts form a great and mighty divine poem of trust and love.

Prayer is an absolute necessity for us and for all the world; it is also the most sacred kind of joy.

Every plant and bush, every grain of sand and elod of earth, everything in which life is revealed or hidden, the smallest and the biggest in creation—all longs and yearns and reaches out towards its celestial source³

¹*Hasidic Sayings and Reflections by Rabbi Nahaman Bratzlaver (1770-1811).*

²*Rabbi Israel Salanter (1810-1833), who devoted himself to the spreading of morality and integrity.*

³*Rabbi Abraham Isaac Kook (1864-1935), Chief Rabbi of Eretz Yisrael.*

חֲזַרְתָּ הַתְּפִלָּה לְשִׁלְיָהּ צְבוּרָה

The ark is opened.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, נוֹמֵר חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְסוֹד חֲכָמִים וּבּוֹנִים, וּמַלְאֲמֵד דַּעַת מְבִינִים, אֲפִתְחָה פִּי
בַּתְּפִלָּה וּבִתְחִנּוּנִים, לְחִלּוֹת וּלְחַנּוּן פָּנֵי מַלְאֲכֵי מַלְאֵי רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹת.

אֲמִיךָ נִשְׁאַתִּי חֵין בְּעָרְכִי, בְּמַלְאֲכוֹת עִמָּךְ בְּרָךְ בְּבָרְכִי;
גָּחִי מִכֶּטֶן חֲנִיָּה חֲשָׁבִי, דְּבַר צָחוֹת וּבְאַמְתָּךְ הַדְרִיכִי. הוֹרְנִי
שְׂפוּךְ שֵׁם עָרֵב, וְלוֹנֵנִי בְּצִלָּךְ אוֹתִי לְקָרֵב; זַעַק יוֹפֵק בְּבוֹיוֹן
קָרֵב, חִלּוֹתִי פָּנִיךָ וְצִדְקָתְךָ תִּקְרָב. טָהוֹר עֵינַיִם מְאֹד נִעְלָה,
יִדְעֵנִי בֵּין עַרְךָ תְּפִלָּה; בְּדַת לְחַנּוּן בְּלִי תְּפִלָּה, לְחִמּוּצִיא
לְשׁוֹלְחֵי אֲרָךְ וְתַעֲלָה. מִפֶּתַח שְׁפָתַי תִּבְרַר וְתִשָּׁר, נִדְבוֹת
פִּי רָצָה וְהִכָּשֵׁר; סֵדֶר חֲנִינִי בְּשִׁי יִתְשָׁר, עֲתֵר פִּצְחִי בְּזֹלֶת
חֶשֶׁר. פְּעָמֵי הֶבֶן פְּצוֹתִי מִכֶּשֶׁל, צוּר חֲמוּד אֲשׁוּרֵי מַהֲנֶשֶׁל;
קוֹמָמִנִי וְחֻזְקִנִי מִרְפִּיּוֹן וְחֶשֶׁל, רְצוֹת אֲמָרִי וְלֹא אֲכַשֵּׁל.

מְסוֹד חֲכָמִים, the formula introducing the *piyyutim* inserted in the first part of the *Amidah*, is of unknown authorship. The word סוד, elsewhere signifying *secret counsel* and *intimate circle*, is here used as a synonym of למד in the sense of profound ideas expressed in the *piyyutim* which require careful study to be properly understood.

אימך נשאתי is an alphahetical acrostic by Rabbi Meshullam ben Kalonymus, a prolific poet of the tenth century. In his old age he moved from Lucca, Northern Italy, to Mayence which produced a great number of *payyetanim* and leading talmudic scholars. Since this poem is an introduction to

AMIDAH CHANTED BY READER

The ark is opened.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Invoking the doctrines taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the merciful King who pardons and forgives iniquities.

I bear thy awe while I set forth my plea,
While I bow in prayer for thy people;
My Creator, O lighten my darkness,
May I speak clearly, lead me in thy truth.

Teach me to pour forth sweet meditation,
Grant me thy shelter, bring me near to thee;
My prayer comes from the depth of my soul,
Imploring thee to hasten thy justice.

Thou, pure of sight and greatly exalted,
Grant me knowledge of setting forth my plea,
That I may well, without fault, entreat thee
To bring healing to those who have sent me.

Purify, direct the speech of my lips,
Accept my spoken freewill-offerings;
Let my pleading be like an offering,
Let the prayer of my lips drop like rain.

Direct my steps that my speech falter not,
O Creator, sustain me lest I fall;
Uphold and strengthen me from weariness,
Accept thou my words and let me not stumble.

the *piyyutin* known as *Kerovoth* it is called רשות, because it requests *permission* for the insertion of hymns between the benedictions of the *Amidah*.

דבר צחוט is from Isaiah 32:4 (ולשון עלנים תמהר לדבר צחוט), "those who stammer shall be quick to speak clearly."

שִׁמְרָנִי כְּאִישׁוֹן מִפֶּלֶץ וּבִעֲתָהּ, שׁוֹר בְּשִׁפְלוּתִי וּלְכָה לִישׁוּעָתָה;
תָּחֵן דְּכֹאוֹתַי בְּלִחְוֹנָךְ פָּצְתָּ, תִּרְחַם עָלַי בֶּן אֲמוּצָתָּ.

The ark is closed.

Congregation:

אֲמַצְתָּ עָשׂוֹר לְכַפּוֹר תָּמָה, בּוֹ לְצַחֲצַח צֵאוּ כְּתוּמָה;
נְחוּץ צִחְנָתָה עֲוִיָּה לְהַתְקָמָה, דִּינָה לְהַאִיר לְתַתִּי לְהַתְקָמָה.
הַחֲרָדָה מִתְקַע יוֹם תְּרוּעָה, וּדְבָרִים קָחָה סִרְעָף לְקָדְעָה;
זֶה אֵלַי לְצַדִּיק הַבְּרִיעָה, חַי חַי יוֹדֶה בְּהַרְיָעָה. טַפְיָה וְיִשְׁשִׁיָּה
בְּעֲנוּי עֲיֻפִּים, יְצִיגְתֶּם שׁוֹר בְּנֶחֱד וְחַפִּים; בָּלָם צָנִים וְלָבֹן
מִצְעָפִים, לְאֶדְרָךְ בִּקְדָּשׁ בְּשָׂרַפִּים עֹפִים. מִנֵּן עֲקָרִינוּ בָּךְ
חוֹסִים, נִשְׁעָנִים בְּתַמָּם וּבְצִלָּךְ חוֹסִים; סְמוּכִים בְּבְרִית
שְׁלֹשֶׁת יְחוּסִים, עוֹדְדִם הָיוּת שׁוֹטְנִינוּ הָסִים. פָּנָה בְּצַדִּיקָת
אֶת מַעֲבָר, צֹאנֶךָ תַּחַת שִׁבְט בְּהַעֲבָר; קִדְמָם רַחֲמֶיךָ בְּלִי
הַתַּעֲבָר, רַחוּם עַל פֶּשַׁע עוֹבֵר. שְׁמִינִי זְרוֹנָם תִּכְבֵּס וְתַטְהַר,
שְׁעָם קָשׁוּב וְאַל תִּאֲחָר; Reader תְּמוּכֵי יְמִינֶךָ פְּנִיחָם נִהַר,
תַּעֲתוּעַ חֲטָאִם תִּכְפֹּר לְטַהַר.

Congregation:

בְּצִדְקָתָם מִשְׁפָּטֵנוּ הָאֵר, חוֹכְמָה לְטוֹב תִּשְׁאֵר.

Reader:

צִדְקָנוּ תַּחֲפֹשׁ וּתְבַאֵר, בְּמִנְהָ נִתְגַּלֵּן לְהַתְפַּאֵר.

זְכָרְנוּ לְחַיִּים, מְלֹךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֶפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

אמצח, alphabetically arranged, begins with the last word of the preceding prayer-poem and is by the same author. תמה, alluding to Israel, is based on an allegorical interpretation of יונתי תמתי (Song of Songs 5:2). חי חי הוא יורד is a biblical verse (Isaiah 38:19).

Tenderly keep me from dread and horror,
 Regard my humble state and come to my aid;
 Show grace to the meek, as thou didst assure
 Thy prophet, have mercy on thy children.

The ark is closed.

Congregation:

Thou didst adopt the tenth day of Tishri as the Atonement Day of a blameless people, to cleanse their impurities and consume their iniquities, to bring their right to light and to inscribe them to life.

Stirred by the shofar-blasts of Rosh Hashanah, they utter heart-rending words, pleading: "My God, incline the scale of justice in our favor; it is the living men who praise thee and exult in thee."

Their young and old are fasting today, they are hungry and tired; look at them all standing barefoot, robed in white, that they may glorify thee in the holy place as do the flying seraphim.

In thee they trust, O Shield of their fathers, on whose merit they rely while seeking thy shelter; they depend on thy covenant with the three patriarchs, so encourage them and let their adversaries be silenced.

O regard the righteousness of Abraham who came from across the Euphrates; when thou makest thy flock pass under a rod, receive them graciously, without resenting; for thou art merciful, forgiving transgression.

Cleanse them from the stains of their wilful sins; hear their cry and delay not; brighten the faces of those who are sustained by thy right hand; purify them from their misdeeds, and grant them atonement.

Make our justice clear as noonday, and save all who hope in thee. Seek out our just cause, that we may glory in thy protection.

Reader:

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

זכרנו and the other special prayers, added between *Rosh Hashanah* and *Yom Kippur*, are not mentioned in the Talmud. They were inserted during the geonic period.

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה, יְיָ, מִגֹּן אֲבֹרָהֶם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנִי; מִחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מוֹדִיר הַטָּל.

מִכֹּלֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמֵי רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנִים אֲמוּנָתוֹ לְיִשְׁרָאֵל
עָפָר. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וְיִי דוֹמֶה לָּךְ, מִלֶּךְ מִמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Congregation:

תֵּאֱמַר נַפֶּשׁ לְשִׁמְךָ וּלְזִכְרֶךָ, שְׁקוֹד לְרַחֵם מְבָרְכִי זִכְרֶךָ;
רְצוֹנִי אֱהֵב בְּנֶעַר נָרָה, קְרוֹאִים וְנִקְוִים בְּנֶךָ בְּכוֹרֶךָ.
צְבָאוֹת קֹדֶשׁ הוֹצֵאתָ מִכּוֹר אוֹנִים, פְּרוּתָם מִפֶּרֶךְ הָלָבו
שְׂנֵאֲנִים; עֲמוּסִים מִבֶּטֶן פָּצַם מִשְׁאֲוִים, סָעַדָם בֶּל לָמוּד
בְּסֹאוֹנִים. נְתוּנָה בְּרִיתְךָ חֶק בְּשֶׁאֲרָם, מִמַּחְצֶכֶת צוּרָם
מוֹלֶדֶת שְׁאוּרָם; לְבָרִית הַבֵּט וְתִדִּית בְּאוּרָם, בְּכֶסֶם הָרֵב
וְתִבְהִיק אוּרָם. יִרְאֶה לְפָנֶיךָ עֶקֶד מִיָּחַד, טוֹבָה וְטָבוֹת
מִדְּבָרְךָ פֶּחֶד; תִּנְיָטוֹ תִּלְץ מְאִימָתָה וּפְחַד, זְבוּחַ וְדִשּׁוֹנוֹ
לְפָנֶיךָ יִתְנַחֵד. וְאֵם הָעוֹי אֶרֶח לְסֵלָה, הַזְכֵּר רַחֲמֶיךָ חֶק
מִלְּחָלָה; דְּרִישַׁת צָדֵק מִלִּיץ יֵאֱלָה, גְּנוּנֶיךָ לְחֹזֶק בְּמִנְעַת אֱלָה.
בְּדִי יִדְרִיךְ הַגִּיגָם בֵּין, בְּצוּרָם תִּשְׁעַ וְחֻטָּא תִּלְבִּין; Reader
אוֹן מִתְחַנֵּנֶיךָ בְּלִי תִבִּין, אֵינֶךָ שְׁמַע וְלִחֶשׁ הִבּוֹ.

נבור, the second benediction recounting the omnipotence of God, includes phrases from Psalms 145:14; 146:7; Daniel 12:2; I Samuel 2:6.

תשר"ק, an inverted alphabetical acrostic known as *תשר"ק*, begins with the last letter of the alphabet (ק) and ends with the first letter (א). In this *piyyut* as well as in the two preceding compositions, Rabbi Mesbullam ben Kalonymus makes use of four words to each line in strict meter. For the purpose of rhyme and acrostic, he rearranges the word-order of some biblical

O King, Supporter, Savior and Shield! Blessed art thou,
O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead;
thou art powerful to save.

Thou causest the dew to fall.

Thou sustainest the living with kindness, and revivest the dead
with great mercy; thou supportest all who fall, and healest the
sick; thou settest the captives free, and keepest faith with those
who sleep in the dust. Who is like thee, Lord of power? Who
resembles thee, O King? Thou bringest death and restorest life,
and causest salvation to flourish.

Congregation:

The longing of our soul is for thy name and thy remembrance;
hasten thou to have mercy on those who bless thy name; love them
as a father loves his tender son, for indeed they are designated as
thy firstborn son.

Thou didst bring thy holy hosts out of the furnace of Egypt;
angels went there to deliver them from hard bondage; save thou
from tumult those that have been sustained by thee from birth;
support them, without retaliating.

Thy covenant is set in their flesh since the time of Abraham,
the rock whence their people are hewn; O regard thy covenant,
cleanse them from every stain of guilt, and let their light shine
forth bright.

O recall the offering of Isaac, the only son of Abraham; both
father and son revered thy command; deliver Isaac's descendants
from terror and dread, and let the merit of his attempted sacrifice
ever plead before thee.

Though they have strayed from the right path, remember thy
compassion and let not the world structure vanish; accept Abra-
ham's plea on their behalf, and strengthen thy shielded flock by
thy all-around protection.

Heed the meditation of the offspring of thy beloved, favor their
father and cleanse them from sin; disregard the iniquity of thy
suppliant people, hear their cry and accept their whispered plea.

verses; for example, the first line is taken from Isaiah 26:8, where the text
reads: לשמך ולוברך תאמץ נפש. The phrase בבסם הרב is from Psalm 51:4 where
the text reads הרב כבסני.

Congregation:

נֶפֶשׁ נַעֲנָה תִבְשָׁר סְלִיחָה, פְּלִטָּם מַעֲמָק שׁוֹחָה.

Reader:

מִתְקוֹמְמִינוּ יְהוּ כְּסוּחָה, תַּחֲיִינוּ בְּטָל אֲמוֹנָתָה לְשׁוֹחָחַת.

Reader and Congregation:

עַד יוֹם מוֹתוֹ תַּחֲכָּה לוֹ לְתִשְׁבָּה, לְהַנְטוֹתוֹ לְתַחֲיָה.

אָנוּשׁ מִהַ יִּזְכָּה, וּצָבָא דֶּק לֹא זָכוּ בְּעִינֵיהּ. בְּלָחִים אִם
תִּבְעַר הָאֵשׁ, מִהַ בְּחֻצֵּיר יִבֵּשׁ. גְּלֵרֵי לֶךְ חֻשָּׁה כְּמוֹ אוֹר, מְשׁוּטֵט
כָּל בְּעֵינוּ. דִּירְתָּהּ בְּסִתָּר, וּגְלִיּוֹת לֶךְ כָּל נִסְתָּרוֹת. הָדִין יְחִידֵי,
וְהוּא בְּאַחֵר וּמִי יִשְׁכְּנוּ. וְעַל גֹּי וְעַל אָדָם יַחַד יִנָּטֶה קוֹ, וְאִין
מִי יִרְשִׁיעַ. זֹאת יָבִין כָּל יֹצֵר, וְלֹא יִתְעוּ נֶצֶר לְחִטָּא לְיוֹצֵר.
תַּחֲלֵת בְּאֵרוֹ, תַּפִּירַת בּוֹרוֹ, תַּשְׁבּוֹן בּוֹרָאוֹ. טָמֵא מִשְׁאֲרוֹ,
וּמִטָּמֵא בְּעוֹדוֹ, וּמִטָּמֵא בְּמוֹתוֹ. יְמֵי חַיָּו תִּהְיוּ, וְלִילּוֹתָיו בְּהוּ,
וְעִנְיָנוּ הֶבֶל. בְּחֵלּוֹם מַחְקִיץ נִדְמָה, בְּלָחוֹת יִבְעָתוּהוּ תַּמִּיד.
לִיָּלָה לֹא יִשְׁכַּב, יוֹמָם לֹא יָנוּחַ, עַד יִרְדֵּם בְּקֶבֶר. מִהַ יִּתְאַוֵּן
אָדָם חַי, בֵּיוֹ אֲשֶׁר הוּא חַי. נוֹלָךְ לְעַמָּל וַיִּגְיעָה, אֲשֶׁרִיו אִם
יְהִי יִגְיעוּ בְּדַת אֲמָת. סוֹפּוֹ עַל רֹאשׁוֹ מוֹכִיחַ, וְלִמָּה יִחְנִיף.
עוֹד חוֹתָמוֹ מְעִידוֹ עַל פְּעָלוֹ, וּמִהַ יִּגְנוֹב דָּעַת. פּוֹעֵל צְדָקוֹת
אִם יְהִי, יִלְוֶהוּ לְבֵית עוֹלָמוֹ. צוֹפֶה בְּחֻכְמָה אִם יְהִי, עֲמוֹ
תִּתְלַוֵּן בְּכִלְחֹ. קִצּוֹף בְּדָמִים וּבְמִרְמָה אִם יְהִי, חֲרוֹצִים
יָמָיו. רְצוֹנוֹ וְחִפְצוֹ בְּהִיּוֹת בְּמוֹסָר, יָנוּב בְּשִׁיבָה טוֹבָה.

אנוש מה יזכה, an alphabetical acrostic without rhyme, is another composition by Rahhi Meshullam ben Kalonymus of the tenth century. It is a reflection on the vanity of earthly things and the futile efforts of man, who "at night cannot rest, nor at daytime, until he is finally put to sleep in the grave."

O bring the glad news of pardon to those who afflict themselves, fasting on Yom Kippur; deliver them from the depth of distress; let our adversaries be swept away; revive us with thy dew, so that we may ever acclaim thy faithfulness.

Reader and Congregation:

Until the dying day of man
Thou dost wait for his repentance,
That he may be turned unto life.

How can man be clear? The heavenly hosts are not clear in thy sight! Fire consumes fresh trees, so much the more dry grass. To thee darkness is bright as light; thy eyes range over all. Though thy habitation is enveloped in mystery, all hidden things are open to thee. Thou dost judge alone; thou art One, and none can change thy purpose. Thou dost stretch the line of justice over nation and man alike, and none can denounce it.

Let every one consider this, and no impulse will lead him astray to sin against the Creator; let him reflect upon his own humble origin, the digging of his grave, and the account he must render to his Creator. Essentially impure, man defiles himself during his lifetime and defiles others through his death. The days of his life are worthless, his nights are meaningless, and his affairs are vain. He is like a dream when he awakes; terrors often startle him. At night he cannot rest, nor at daytime, until he is finally put to sleep in the grave.

Why should a living man complain? Let him be content that he is alive! He is born for trouble and toil, let him be happy if he devotes his work to the true faith. His end will prove what he was at the beginning, so why should he feign to be what he is not. Besides, his own seal bears witness of his work, so why should he deceive? If he performs righteous deeds, they will follow him to his eternal home. If he is in quest of wisdom, it will be his companion in old age. If he is hated for bloody and deceitful acts, his days will be shortened. If his pleasure and delight is in right conduct,

But there are things in life which are satisfying and enduring, the poet concludes: a good name is an enduring possession. "If man performs good deeds, they follow him to his eternal home."

ישם טוב אם יקנה, משמות נעימים אשר יקרא. תחת בן יום
המיתה מיום לידה הוטב.

Reader:

עד יום מותו תתקב לו לתשובה, להנשותו לתחייה.
מי כמוד, אב הרחמים, זוכר יצוריו לחיים ברחמים.
ונאמן אתה להחיות מתים. ברוך אתה, יי, מחיה המתים.

Congregation:

אחדת יום זה בשנה, תרופה וצרי שמתו לשושנה; בשלם
בהיות ספק בראשונה, שרותו כפר לפשעי ישנה. גולים
מנוה זרונים מהלצה, רן מפיקים לחתול תלצה; דבאות רוח
ושבר נהלצה, קדוש תשוב בזבחי העלצה. התבם מרחם
ישב אהלם, צורתו בכסא תקת בהלם; ולדיו חן בעצור
נקהלם, פארך מביעים ושמך מהללים. זכר שמך שתקפת
בשמים, עמותים לך פחותם לשומם; חשבם מאנה בלי
להאשמים, ספר חיים יהי רשומם. טרח עון וכבד משא,
נער בצור מחות בהמסה; יערב שית עניה ורמוסה, מניחח
כליל באבן מעמסה. כלילת אהבים אנא זכור, כלמת
נעורים עוד מלזכור; לכן יקירך זכור תזכור, למען
חלך לעברך זכור.

is arranged both in a straight and reversed alphabetical
acrostic known as **אחבת**, where Rabbi Meshullam ben Kalonymus makes
the first letter of the alphabet (א) to be followed by the last (ת) and the
second letter (ב) by the second last (ש), and so on. The words **שונה** and **שנה**
metaphorically represent Israel on the basis of Song of Songs 2:2; 5:2.
נהלא ("removed far off") refers to Israel in Micah 4:7.

בהלים ("like an object that shines") is derived from **בהלו נרו** (Job 29:3).
The word **עצר** is used here in the sense of a sacred gathering, like **עצרה** (Joel
1:14). **עמחים** ("attached") is constructed from the biblical noun **עמית** *friend*,
associate.

he will yield fruit even in ripe old age. If he acquires a good name, it will be better than attractive titles he bears. Hence, the day of death has been considered better than the day of birth.

Reader:

Until the dying day of man
Thou dost wait for his repentance,
That he may be turned unto life.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Congregation:

i Thou hast distinguished this day in the year and established it as a healing balm for Israel; formerly, when thy temple was in Jerusalem, the priestly service on this day atoned for the transgressions of the people.

Exiled from thy habitation and scattered far and wide, they intone prayer to relieve distress; Holy One, consider their contrite and broken spirit and count it in their favor as though they presented burnt-offerings.

Jacob who dwelt in tents of Torah was perfect from birth; his star-like image is engraved on thy throne; be thou gracious to his children who are assembled as a congregation, acclaiming thy glory and praising thy name.

Thou hast combined thy name with theirs, so that they who cling to thee be near to thee as a signet worn close to the heart; O spare them thy wrath and hold them guiltless; let them be inscribed in the book of life.

O cast the whole weight of iniquity into the deep waters, to be blotted out and consumed; let the prayers of the afflicted and downtrodden be more pleasing to thee than burnt-offerings on an altar made of heavy stone.

O remember our early love and devotion, and forever disregard the disgrace of our youth; remember thou thy favorite son Israel for the sake of Moses, who entreated thee to remember the merits of the patriarchs thy servants.

יִמְלֹךְ ייָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הִלְלוּהָ.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֱלֹהֵינוּ.

The ark is opened.

Responsively

אַתָּה הוּא אֱלֹהֵינוּ

בְּשָׁמַיִם וּבָאָרֶץ	וְגִבּוֹר וְנִבְרָץ.
דָּגוּל מִרְבָּבָה	הוּא שָׁח נִיחִי.
וְצִוָּה וְנִבְרָאוּ	זָכְרוּ לְנִצְחָ.
חַי עוֹלָמִים	טְהוֹר עֵינַיִם.
יוֹשֵׁב סֵתֶר	כְּתִירוּ יִשׁוּעָה.
לְבוֹשׁוֹ צִדְקָה	מַעֲטָהוּ קִנְיָה.
נֶאֱפֹד נֶקְמָה	סֵתֶרוֹ יִשָּׂר.
עֲצָתוֹ אֱמוּנָה	פְּעֻלָּתוֹ אֱמֶת.
צְדִיק וְיִשָּׂר	קְרוֹב לְקוֹרְאָיו בְּאֱמֶת.
רַם וּמִתְנַשֵּׂא	שׁוֹכֵן שְׁחָקִים.

תִּלְךָ אֶרֶץ עַל בְּלִימָה.

חַי וְקַיִם נוֹרָא וּמָרוֹם וְקְדוֹשׁ.

The ark is closed.

Reader and Congregation:

אֲנֵנוּ סֵלַח נָא, פָּשַׁע וְעוֹן שְׂאֵנָא, וְכִחְדָּה יִגְדֵּל נָא, קְדוֹשׁ.
אֲנֵנוּ רַחוּם כַּפָּר, עוֹן צָנִים תְּהַלֵּלְהָ לְסִפּוֹר,
וְיִתְקוּ לְחַיִּים טוֹבִים בְּסִפּוֹר, קְדוֹשׁ.

הוא has an alphabetical acrostic but no rhyme. One of the oldest elements in the synagogal poetry, its authorship has not been identified. Our

Reader:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!
Thou, holy God, art enthroned amidst the praises of Israel.¹

The ark is opened.

Responsively

Thou art our God

In heaven and upon earth mighty and revered!
Acclaimed by myriads, he spoke and the world began.
He commanded and all was formed—endless his fame!
He lives forever, his eyes are pure and see all.
He is invisible, salvation is his crown.
Righteousness is his garment, zeal is his robe.
Girt with retribution, his secret is justice.
His counsel is faithful, his achievement is truth.
Upright is he and near those who pray sincerely.
High and exalted, he abides in the heavens.
He suspends the entire earth upon empty space.
He lives forever—revered, lofty and holy!

The ark is closed.

Reader and Congregation:

O forgive, pardon transgression;
Show thy great power, Holy One.
Merciful One, do thou forgive
All who stand here to worship thee;
Let them be inscribed in thy book
For a happy life, Holy One.

author borrowed ideas and phrases from biblical sources such as Song of Songs 5:10; Psalms 33:9; 91:1; 145:18; Isaiah 59:17; Job 26:7 (וילבש צדקה ... וכובע) וישעה בראשו ... ויעט כמעיל קנאה ... תולה ארץ על בלימה.

¹*Psalms* 146:10; 22:4.

Responsively

מוֹרָה חֲטָאִים סָלוּל לְתַתְּהֵלָּהּ
 מִלְמַד לְהַדְרִיכִי בְּרָךְ אֵלֶיךָ
 שָׁחַר וְנִשְׁתָּ אַחֲרָיִךְ לְהַמְלִיכָהּ
 שׁוֹבֵן עַד וְאִין בְּעֶרְכָּהּ
 לְבִי תָרַד עַבְדְּךָ לְתַמּוֹר
 לְהַעֲרִיץ קִדְשְׁךָ בְּמִשְׁמַר אַעֲמֹד
 אֲנִי סֶלַח ...

מִיַּחֲלִים לְחִסְדֶּךָ זָרַע עֲמוּסִיךָ
 מִלֵּא מִשְׁאֲלוֹתֵם וְיִשְׁמְחוּ חוֹסִיךָ
 בְּחֵלֹי נֶצֶם נָשִׁים לְעַבְדְּךָ
 בְּרוּאִים כִּי הֵם לְבַבְדְּךָ
 יָקָר מִלְּכוּתְךָ בְּרָעַד יֵאמְרוּ
 יַחֲוֶה בְּזָר לֹא יִמְרוּ
 אֲנִי רַחוּם ...

רֵן פְּנִיעוֹת לְפָנֶיךָ יִרְבְּעוּ
 רַחֲשׁ הִלּוּלְךָ בַּיּוֹם יִשְׂבְּעוּ
 בְּקָר אֲעֶרְךָ לָךְ חֲנוּנִי
 בְּפָנוֹת עָרַב תִּמְחָה זְדוּנִי
 יָהּ צוֹר בְּפָר אֲשַׁבֵּל
 יִבְבוֹשׁ עוֹוִינִי וְיֵאמְרוּ הִבֵּל
 אֲנִי סֶלַח ...

מוֹרָה חֲטָאִים is a double acrostic of the name of the author which reads:
 מִשְׁלֵם בְּרַבִּי קְלוּיִמוֹס, חוֹק. Each stanza consists of three lines, the third being
 taken from the alphabetical Psalm 145.

Responsively

Thou teachest sinners to walk uprightly, and leadest me in the way by which I should go.

I extol thee, my God the King.

Morning and evening I devote to acclaiming thee; thou abidest forever, and there is none like thee.

Every day I bless thee.

My heart yearns to continue in thy service; I keep watch to revere thy holiness.

Great is the Lord and most worthy of praise.

The children under thy care look forward to thy kindness; fulfill their petitions, and let all who trust in thee rejoice.

One generation to another praises thy works.

With prayer and fasting they come to worship thee; they are indeed created for thy glorification.

Thy glorious majesty is full of splendor.

They acclaim thy sublime majesty with awed reverence; they shall never alter their belief in thy Oneness.

They speak of thy awe-inspiring might.

Four services they chant in thy honor today; they praise thee seven times a day.

They spread the fame of thy great goodness.

I set forth my plea to thee in the morning, and in the evening, thou dost blot out my sins.

Gracious and merciful is the Lord.

God Almighty, who forgivest all, suppress thou our iniquities, that all may declare:

The Lord is good to all.

The first line is based on Psalm 25:8 (וְיָרָה חֲסָאִים בְּדֶרֶךְ) while the second line alludes to Isaiah 48:17 ("I am the Lord your God, training you for your good, leading you by the right way"—מִלְמֹדךָ לְחַיִּיל, מְדִרְיֶיךָ בְּדֶרֶךְ תָּלֵךְ—).

עַמּוּסִים is metaphorically applied to the people of Israel, described in Isaiah 46:3 as having been sustained by God since ever they were born.

בְּרֹאִים הֵם לְכַבֹּדְךָ refers to Isaiah 43:21 ("the people I have formed for myself, that they may recount my praise").

קוֹמֶם אֲוִי קִרְיַת מְשֻׁשָּׁה
 קִרְשַׁת אֲבִי נֹר בְּנוֹסְסָה
 לְוִיָּה נְחִסִּידָה בְּנֶעֱם יִזְמְרוּ
 לְבוֹשֵׁי שָׂרָד רָקַח יִתְמָרוּ
 וְשִׁתּוּלִים בְּנָנָה יִפְרִיחוּ בְּחִצְרוֹתָיו
 וַיִּנּוּבוּן בְּשִׁיבָה דְּשָׁנִים בְּטִירוֹתָיו
 לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרוֹתָיו.
 אֲנֵי רַחוּם ...

נִצְחָה יִנְגְּנוּ תַמִּימִים וּשְׁלָמִים
 נִשְׁאַה בְּסֶאֱה בְּבֵית עוֹלָמִים
 יִחַד בְּכִנְסָה לְשִׁכְנָה נְאוּלִים
 יִלְבִּישׁוּהָ עֹז בְּעוֹבְרֵי גְלִים
 מִבִּיעֵי טוֹבָה בְּנֶעֱד יִתְחַבְּרוּ
 מַחִים תְּשׁוּב תַחֲנוּן יִדְבְּרוּ
 אֲנֵי סֶלַח ...

וְדוּיָם יִנּוּחַח שִׁי עֲרִיָה
 וַיִּשְׁלַם פָּרִים אֶרֶשׁ עֲרִיָה
 סָלָה בְּרַחֲמָיו יִצִּיץ מִחֲרָבָיו
 סָלֹחַ יִרְפָּה לָעַם מִבְּרָכָיו
 חֵין יִשַׁע מִגּוֹי מִקְרָאָיו
 חֵין יִחַן קוֹרְאֵי מִקְרָאָיו
 אֲנֵי רַחוּם ...

נֹר (אבני נור מתנוססות) Zechariah 9:16 is borrowed from and alludes to the structure of the Temple.

Israel who spread the fame of thy goodness (Psalm 145:7). מְבוֹרָךְ

עוֹלוֹת מַחִים (Psalm 66:15), denotes fat burnt-offerings. The reference is to Hosea 14:3 וְנִשְׁלַמָּה פְרִים שְׁפָחִינוּ, that is, let Israel's spoken prayer be regarded as sacrificial offerings in olden times.

Restore thy delightful city; cause the holy crown jewels to glitter again.

All thy works shall praise thee, O Lord.

Thy faithful Levites will sing melodiously; those in priestly vestments will cause incense to ascend.

They will speak of thy glorious kingdom.

Planted in thy house, they shall flourish in its courts; they shall yield fruit even in old age, vigorous and fresh within its walls.

To let men know thy mighty deeds.

The upright and faithful shall sing of thy triumph, when thou shalt establish thy throne in the eternal house.

Thy kingdom is a kingdom of all ages.

When thou shalt gather the redeemed to thy dwelling-place, they shall invest thee with glory, like those of yore who passed through the waves of the sea.

The Lord upholds all who fall.

Thy people are assembled here to recount thy goodness; regard thou their pleading as the offering of a sacrifice.

The eyes of all look hopefully to thee.

Accept their confession in place of a soothing offering, the utterance of thy witnesses replacing a sacrifice of bullocks.

Thou dost open thy hand.

In thy mercy, ever look down from heaven and forgive the people thou hast blessed.

The Lord is righteous in all his ways.

Hearken to the pleas of the people who bear thy name; be gracious to those who keep thy festivals.

The Lord is near to all who call upon him.

יְשׁוּעָה, that is, may God heed the prayers of Israel whom he has called to be his people. יְשׁוּעָה is used here in the sense of 'וַיִּשְׁעָה' (Genesis 4:4); compare the poet's expression סֶדֶר חֲסִילָה תִּשְׁעָה: לַחֵשׁ מִתְחַנֵּיךְ

זֶה אֵלֵי פֶלֶא עֲשֵׂה

וְעָקְתָּנוּ יִרְצֵי וְשׁוֹטְנָנוּ יַעֲסֵה
 קוּי יִתֵּן לָלוּ מִשְׁלִיךְ יִהְבִּיו
 קְדוֹשׁ פִּשְׁעֵינוּ יִכְסֶה בְּאַהֲבִיו
 קִבֵּל צְרוּרֵי בְּבִמְכַלֵּל יָפִי
 קוֹלֵי תַאזִין וְתַצְלִיל דְּפִי
 רָצוֹן יִרְאִיו יַעֲשֵׂה
 שׁוֹמֵר יִי אֶת כָּל אֲהֲבִיו
 תִּהְלֶלֶת יִי יִדְבֵּר-פִּי

Reader and Congregation:

אָנָּה סֶלַח נָא, פִּשְׁעֵנוּ וְעוֹן שָׂא נָא, וְכַחַךְ יִגְדֵּל נָא, קְדוֹשׁ.
 מְלֶכֶךְ שׁוֹכֵן עַד, לְבִדְךָ מְלֹךְ עַדִּי עַד, הָאֵל קְדוֹשׁ.
 מְלֶכֶךְ מֵאֲזִין שׁוֹעָה, לְעַמּוֹ מַחִישׁ יְשׁוּעָה, נוֹכָא וְקְדוֹשׁ.

Congregation:

אֲדָר יִקְרֵי אֵלֵי, אֲחִינֹה בְּאֲרֵשׁ מְלֹכִי. בְּחֶךְ אֲנֵעִים וְזָמֵר,
 בְּנִיב אֲבִיעַ אֲמֵר. גְּבוּרוֹתָיו מִי יִמְלֵל, גִּדְּלוֹ מִי יִפְלֵל. דָּק
 מְרוּפֶף בְּנִעְרָה, דִּרְכּוֹ סוּפָה וְסִעָרָה. הִנָּאֲדָר מִקְלֹת מַיִם,
 הוֹדוּ בְּסָה שְׁמַיִם. וְסִבִּיבֵי שְׂרָפֵי אֱלִים, וּמִפְחָדוֹ זָעִים וְתַלִּים.
 וַךְ בְּשָׁמִי מְעוֹנִים, זַעַק קָשׁוּב מִמִּתְעַנִּים. חֲשֶׁרֶת סָבִיב סָבוּ,
 חֲשָׁמַל בְּלִי לְסוּכוֹ. טוֹב יוֹדֵעַ חוֹסִיו, טָהוֹר מַצְדִּיק עֲמוּסִיו.
 יוֹשֵׁב בְּסִתָּר עֲלִיוֹן, יִקְרֵי עוֹ חֲבִיוֹן. כּוֹנֵן שֶׁחַק בְּתִבּוּנָה, כָּל
 מַעֲשָׂהוּ בְּאַמּוֹנָה. לֹבֵשׁ עוֹ וְגִדְּלָהּ, לוֹ נֶאֱנָה תִּהְלֶלֶה. מוֹשֵׁל
 עוֹלָם בְּגִבּוּרָה, מוֹחָה פִּשְׁעֵי בָרָה. נֶאֱוֹר וְאֲדִיר בְּהִדְרוֹ,
 נוֹשֵׂא עוֹן עֲדָרוֹ. סוֹכֵת שִׁיחוֹת עֲרֵבוֹת, סֵלּוֹ לְרִכֵּב בְּעֲרֵבוֹת.

אדר יקר אלי, likewise by Rabbi Meshullam ben Kalonymus, is a double alphabetical acrostic with three words to the line, two lines to the verse, and a different rhyme for each verse.

Thou art my God who doest wonders; mayest thou accept our cry and subdue our accuser.

He fulfills the desire of those who revere him.

Grant the hope of those who leave all to thee; Holy One, cover up our transgressions with thy love.

The Lord preserves all who love him.

Receive my prayer as if it were offered in beautiful Zion; hear my voice and cast off our offense.

My mouth speaks the praise of the Lord.

Reader and Congregation:

O forgive, pardon transgression;
Show thy great power, Holy One.

O King, holy God, thou dost abide forever;
Mayest thou alone reign to all eternity.

O King, revered and holy, thou dost hear prayer;
Mayest thou speed the salvation of thy people.

Congregation:

The majestic glory of my God I declare in my spoken prayer.
With my mouth I chant a song, with my lips I utter a praise.
Who can tell his mighty deeds? Who can fathom his greatness?
The sky trembles at his rebuke, his way is storm and tempest.
Supreme above roaring waters, his splendor covers the heavens.
Godly seraphim surround him, they quake and shudder before him.
Heaven's Pure One hears the cry of those who afflict themselves.
Dense clouds encircle his tent, even *Hashmal* cannot see him.
God knows all who trust in him, and clears those he sustains.
The Most High dwells in mystery, invisible is his majesty.
He set up the sky in wisdom, all his work is done in faith.
He is robed in power and greatness, all praise pertains to him.
Ruling the world with might, he blots out the sins of Israel.
Splendid and majestic, he pardons the iniquities of his flock.
He hears sweet prayer; extol him who is in the heavens!

עף על כרובו, עונה לעם קרובו. פוקד צבאות גודדיו,
פודה נפש עבדיו. צדקו עליונים מגידים, צבא תחתונים
מודים. קדוש יושב תהלות, קניין משיג מחילות. רם ונשא
וגאה, רואה שפך ונבאה. שוכן ברום עליות, שליט בדות
תחתיות. Reader תומך זרעות עולם, תקיף ומבז נעלים.

מלך שוכן עד, לבדך מלוד ערי עד, האל קדוש.

ובכן, ואתה ברחום סלח לנו.

Congregation:

אנא אלהים חיים, תכתוב דבקה לחיים, כי עמך מקור
חיים. בעת רצון תענה תחנתי, שמעה יי צדק הקשיבה רנתי,
אל תעלם אזנה לרוחתי לשועתי. געית קוראיה בתפלת
שחר, רצה ותרפן אדם בצחר, אדני הקשיבה ועשה אל
תאחר. תלותי ולי יהושיע, קניך בל תרשע, מדרב בצדקה
רב להושיע. הצפופים יחד לעבדה, צבאות צאן ידה,
הראנו יי חסדה. ומרבים תחן ועתר, פלל לחשנו העתר,
אתה אל מסתתר. זעקנו שעה אותנו לצדקה, ערה שוענו
בתמור נקה מן הדקה, לך יי הצדקה. הטאנו באזוב וטהרנו,
סמכנו סתנו וסברנו, אנחנו החמר ואתה יוצרנו. טהור
קשוב חנוני, נקני מבחם עוני, מקנה ישראל יי. יחמו מעיה
עלינו, מהר רחמיך יקדמונו, אתה יי אבינו. ברחום תכפר
עון, לבד תשא עון, ואל לעד תזכור עון. ואתה ברחום
סלח לנו.

אנא אלהים חיים is simultaneously arranged in a straight and reversed alphabetical acrostic known as אב"ש, where the first letter of the Hebrew alphabet א is followed by the last letter נ, the second letter ב by the second last ש, and so on. By this device, where א=נ and ש=ב. שש occurs in Jeremiah

Hastening on his cherub, he answers the people who are near to him.
 He musters his heavenly hosts, and saves the life of his servants.
 Heavenly hosts declare his justice, earthly hosts thank him.
 The Holy One, enthroned amidst praises, grants pardon to his people.
 High and lofty and exalted, he sees the humble and contrite.
 He inhabits the highest heavens, he rules the deep abyss.
 Omnipotent, Unknowable, he sustains the pillars of the world.

O King, holy God, thou dost abide forever;
 Mayest thou alone reign to all eternity.

Thou who art merciful, forgive us.

Congregation:

Living God, inscribe for life those who cling to thee, for thine is the fountain of life. At a time of grace answer thou my plea; listen to my prayer, O righteous Lord; close not thy ear to my supplication, to my cry. Accept the morning prayer of those who call upon thee, and turn the scarlet of their sins white as wool; O Lord, listen and take action, do not delay. Thou who didst save me when I was brought low, condemn not those that hope in thee; thou speakest of righteousness and art powerful to save. O Lord, show thy kindness to us, thy own flock, who are knit together to worship thee. Invisible God, grant our repeated entreaties which we recite before thee. Regard our prayer like fine incense that ascends, and acquit us; righteousness is thine, O Lord.

Cleanse us with hyssop and purify us; sustain us, thou who art our shelter and hope; we are but clay, thou art our Creator. Thou who art most pure, heed my supplications; cleanse me from the stain of my iniquities, O Lord who art Israel's hope. Have mercy on us; may thy compassion hasten to our aid; thou, O Lord, art our Father. In thy mercy pardon our iniquity; forgive the iniquity of all; remember it not for all time; thou who art merciful, forgive us.

25:26 in place of ככל. The use of anagrams, that is, words made by transposing the letters of other words, occurs elsewhere in the Bible; for example, פאר תחת אפר (Isaiah 61:3). Kabbalists explain the custom of reciting portions of the Mishnah on a Jahrzeit by pointing out that משנה contains the letters of the word נשמה ("soul").

Reader and Congregation:

היום יכתב בספר הזכרונות החיים והמוות. אנא כנה,
 עורי נא, התעוררי נא, עמדי נא, התנצבי נא, קומי נא, חלי
 נא, בעד הנפש חני נא, פני דר עליון.

Congregation:

אימה בחר יל בין בצמר צחר בתפלת השחר.
 בטחות חוקר צאן עדרו יבקר בעת תמיד הבקר.
 גושם ועוצר גליותינו יקצר בזאת תפלת יוצר.
 דרור אל תאחר כי גרוננו נחר בתפלת השחר.
 הבל סוקר המסטין וכחיש וישקר בעת תמיד הבקר.
 ומזמה לא יבצר מצרותינו יצר בזאת תפלת יוצר.
 זחול סחרחר בטח ירבע ויסחר בתפלת השחר.
 חיתק יקר בני שת לקרקר בעת תמיד הבקר.
 טהור ונוצר סגלתו לחיים יעצר בזאת תפלת יוצר.
 ידיר מרחם משחר יושיע טרם מחר בתפלת השחר.
 בוגש הרים ועוקר לטובה עמו יבקר בעת תמיד הבקר.
 מקדש ומוזבח ומהצר נא בקומתם תבצר בזאת תפלת יוצר.
 סעורה ושבורה כפחר פצה מריב וחרחר בתפלת השחר.
 קרנות עשר יעקר שתולים בביתו ליקר בעת תמיד הבקר.
 יורה ומלקוש הפצר ספק לחורש וקוצר בזאת תפלת יוצר.

כ ל מ נ is arranged alphabetically. The four letters ש ת ק ר are used
 aerostically in two lines; the eight letters ס ע פ צ ק ר ש ת are equally used in
 two lines כובש ... לסובה ... מקדשך נא ... סעורה ... סצה ... קרנות ... שתולים
 The name
 aerostic יוסף is contained in the last line (ססק ... יורה).

Reader and Congregation:

This day life and death shall be recorded.

O Israel, awake! Arise and pray!

Plead for life before God who dwells on high.

Congregation:

Thou who hast chosen Israel wilt make our sins as white as wool by reason of our prayers at dawn. Thou who probest our inner conscience wilt seek out thy flock during the morning offering. Thou who bringest rain and withdrawest rain wilt shorten our exile for the sake of this worship in the morning.

O delay not to proclaim our freedom; our throat is parched by reason of our prayers at dawn. Thou who seest all wilt refute and disprove the accuser during the morning offering. Nothing is too hard for thee who dost share in our suffering for the sake of this worship in the morning.

May they who are beset by fear dwell in security all round by reason of our prayers at dawn. O show thy love for thy flock and break down the foes of the innocent during the morning offering. Thou who art pure and forever kind, maintain in life and sustain thy chosen ones for the sake of this worship in the morning.

Thy faithful from early youth save thou before the morrow comes by reason of our prayers at dawn. Thou who dost undo and uproot hills, seek the good of thy people during the morning offering. O restore and fortify thy sanctuary, altar and court, for the sake of this worship in the morning.

Those who are tossed about and bruised save thou from strife and discord by reason of our prayers at dawn. The ten-horned beast do thou hamstring, and endear those who are planted in thy house, during the morning offering. O grant autumn rains and spring rains to fill the needs of sower and reaper for the sake of this worship in the morning.

Reader and Congregation:

היום יכתב בספר הזכרונות החיים והמוות.
 אָנָּה בָּנָה, עוֹרֵי נָא, הַתְּעוֹרְרֵי נָא, עֲמָדֵי נָא, הַתְּנַבְּרֵי נָא,
 קוֹמֵי נָא, חֲלֵי נָא, בְּעַד הַנֶּפֶשׁ חֲנִי נָא, פָּנֵי דַר עֲלִיוֹן.
 וּבָבֹן אֵךְ חֲנוּן אַתָּה וְרַחוּם לְכָל פֶּעַל.

Congregation:

Reader:

אֵךְ אֲתִים בְּחִין לְפָנֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ בּוֹטְחִים בְּחֶסֶדְךָ אֲמוּנֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ גּוֹעִים וּמְרִגִּישִׁים שְׂכָנְךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ דָּלֹו עֵינֵיהֶם לְמַעַנְךָ	חֲנוּן וְרַחוּם לְכָל פֶּעַל.
אֵךְ הוֹגִים לַעֲנוֹת עֲבִירֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ וְעוֹדִים בְּנִצְחוֹת לְנִגְנֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ זוֹעֲקִים יְחַד הַמּוֹנֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ חוֹכֵים יְשׁוּעוֹת חֲסִנְךָ	חֲנוּן וְרַחוּם לְכָל פֶּעַל.
אֵךְ טְבוּלִים בְּטָהַר לְחִנּוּךְ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ יוֹדֹו לְשִׁמְךָ בָּנֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ כּפֹר לְעַמְּךָ מֵאֲמִינֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ לֹא לָנוּ כִּי אִם לְמַעַנְךָ	חֲנוּן וְרַחוּם לְכָל פֶּעַל.
אֵךְ מִגֵּר מִתְקוֹמְמֵי צְבוּנֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ נִשְׂא זָרַע בְּחוּנֶיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ סְלִיחָה תִּרְבֶּה לְמַתְעַנֶּיךָ	כִּי אַתָּה רַחוּם לְכָל פֶּעַל.
אֵךְ עֲנִים מְשֻׁמֵּי מַעַנְךָ	חֲנוּן וְרַחוּם לְכָל פֶּעַל.

יֵתָב has been attributed to Rabbi Joseph ben Abitur of the tenth century, who distinguished himself in poetry as well as biblical exegesis and talmudic scholarship. After a misunderstanding with the local authorities of

Reader and Congregation:

This day life and death shall be recorded.

O Israel, awake! Arise and pray!

Plead for life before God who dwells on high.

Truly, thou art gracious and merciful to all.

They come pleading before thee; thou art merciful to all.

Thy faithful men trust in thy kindness; thou art merciful to all.

They cry and moan in thy temple; thou art merciful to all.

They raise their eyes to thy heaven, O Gracious and Merciful One.

They intone prayers unto thee; thou art merciful to all.

They assemble to sing thy praises; thou art merciful to all.

Thy throngs cry to thee in unison; thou art merciful to all.

They wait for thy mighty salvation, O Gracious and Merciful One.

They are washed, to beseech thee in purity; thou art merciful to all.

Thy children praise thy name; thou art merciful to all.

Pardon thy people who believe in thee; thou art merciful to all.

Not for our sake but for thy own, O Gracious and Merciful One.

Subdue the foes of thy treasured ones; thou art merciful to all.

Exalt the offspring of thy tested men; thou art merciful to all.

Grant thy great pardon to the afflicted; thou art merciful to all.

Answer them from thy heavens, O Gracious and Merciful One.

Cordova, Spain, he left the country and finally reached Damascus where he died about the year 970.

כנה is applied to Israel on the basis of Psalm 80:16 (ימין) **כנה אשר נטעה ימין**, "the garden which thy right hand has planted." Compare Isaiah 5:7 **כרם ה'** **עצמות בית ישראל**, "the Lord's vineyard is the house of Israel." The word **כנה**, occurring but once in the Bible, has been rendered variously (stock, root, plants).

אח, by Rabbi Meshullam ben Kalonymus, is alphabetically arranged. Each of the twenty-two lines begins with the word **אך** ("indeed") and ends with the refrain **לכל פעל רחום**.

נצח, derived from I Chronicles 15:21, is counted in the Talmud (Pesahim 117a) among the synonyms of praise.

צטונך is taken from Psalm 83:4, where it is used in the sense of *thy precious people*, those whom God hides as a protection from danger.

אף פָּצַם מִהֶמְנוֹת שְׁאוֹנָה בִּי אַתָּה רַחוּם לְכָל פְּעַל.
 אף צִדֵּק גִּוי נְבוֹנָה בִּי אַתָּה רַחוּם לְכָל פְּעַל.
 אף קוֹמֵם קָדֵם קִנְיָה בִּי אַתָּה רַחוּם לְכָל פְּעַל.
 אף רוֹמֵם תֵּל אֶרְמוֹנָה בִּי אַתָּה רַחוּם לְכָל פְּעַל.
 אף שְׁעָה לְחַשׁ מִתְחַנְנִיךָ בִּי אַתָּה רַחוּם לְכָל פְּעַל.
 אף תִּמְכֵּם וְחֻשְׁבֵּם מִחֲרוֹנָה חֲנוּן וְרַחוּם לְכָל פְּעַל.

The ark is opened.

Responsively

וּבָכָן אָמְרוּ לֵאלֹהִים מִה נִזְרָא מַעֲשֵׂיֶיךָ. אָמְרוּ לֵאלֹהִים:
 אַרְךְ אַפִּים וּגְדֹל־כֶּחַ מְכִין הָרִים בְּכֶחַ
 חֲכָם לָבָב וְאַמִּיץ כֶּחַ נוֹתֵן לַיָּעַף כֶּחַ
 לָכֵן יִתְנַאֲה גְדוֹל אֲדוֹנֵינוּ וְרַב כֶּחַ. אָמְרוּ לֵאלֹהִים:
 בּוֹנֵה בְשָׁמַיִם מַעֲלוֹתָיו מִשְׁקֵה הָרִים מַעֲלִיּוֹתָיו
 זָכָר עָשָׂה לְנִפְלְאוֹתָיו וְלֹא נִתְבְּנוּ עֲלִיּוֹתָיו
 לָכֵן יִתְנַאֲה חֲמֻקָּרָה בְּמִיָּם עֲלִיּוֹתָיו. אָמְרוּ לֵאלֹהִים:
 גָּאֵה וְגִבּוֹהַּ בְּשָׁמַי מַעֲלָה עֹשֶׂה אוֹר בְּשִׁמְלָה
 לוֹ חֲגִבּוּרָה וְהַגְדֵּלָה וְהַעֲזֵ וְהַמְמַשֵּׁלָה
 לָכֵן יִתְנַאֲה וּמַלְכוּתוֹ בְּכָל מַשְׁלָה. אָמְרוּ לֵאלֹהִים:
 דְּגוֹל מִרְבָּבוֹת קָדֵשׁ וְנֶאֱדָר בְּקָדֵשׁ
 דָּרְכוֹ בְּקָדֵשׁ וּמִשְׁתַּחֲוִים לוֹ בְּהִדְרַת קָדֵשׁ
 לָכֵן יִתְנַאֲה הִלְכּוֹת אֱלֹי מֶלְכִי בְּקָדֵשׁ. אָמְרוּ לֵאלֹהִים:

by Rabbi Meshullam ben Kalonymus of the tenth century, is composed of biblical expressions in an alphabetical acrostic. The author's name, משלם, is given in the last stanza by means of the initial letters of the words: משיב, שוע, לכן, מה.

Deliver them from howling tempests; thou art merciful to all.
 Justify thy intelligent nation; thou art merciful to all.
 Restore ancient Zion to thy people; thou art merciful to all.
 Exalt the hill of thy palace; thou art merciful to all.
 Favor the plea of thy worshipers; thou art merciful to all.
 Sustain them, spare them thy wrath, O Gracious and Merciful One.

The ark is opened.

Responsively

Extol God and say: "How awe-inspiring thy work is!"

Say of God: He is slow to anger and great in power; he has made the mountains firm by his might; he is all-wise and all-mighty; he gives strength to the weary. Glorified be our Lord, who is great and powerful.¹

Say of God: He has built his chambers high in heaven; he waters the hills from his high chambers; he has made his wonders famous; by him the actions of men are judged. Glorified be God, who built his chambers on the waters above.²

Say of God: He is exalted in the high heavens; he wraps himself in a robe of light; his are the power and the greatness, the glory and the dominion. Glorified be God, whose dominion eovers all.³

Say of God: He is supreme over all the holy myriads, and glorious in holiness; his way is in holiness; he is worshiped in holy array. Glorified be my God and King, whose processions are in holiness.⁴

מה נורא מעשך (Psalm 66:3) is taken by Rashi and Ibn Ezra to mean each one of God's deeds is awe-inspiring, because נורא is in singular while מעשך is in plural.

המקרה במים עליוהי (Psalm 104:3) is a poetic description of God's celestial habitation as floating upon the waters above.

¹Nahum 1:3; Psalm 65:7; Job 9:4; Isaiah 40:29; Psalm 147:5. ²Amos 9:6; Psalms 104:13; 111:4; I Samuel 2:3; Psalm 104:3. ³Job 22:12; Psalm 104:2; I Chronicles 29:11; Psalm 103:19. ⁴Song of Songs 5:11; Deuteronomy 33:2; Exodus 15:11; Psalms 77:14; 96:9; 68:25.

הודו בִּסְפָה שְׁמֹנִים רֹכַע הָאָרֶץ עַל הַמַּיִם
יָרַעַם מִשְׁמַיִם לְקוֹל תַּתּוֹ הַמּוֹן מַיִם בַּשָּׁמַיִם.
לָכֵן יִתְנַאֵה תְּנוּטָה בְּדֶק שְׁמֹנִים.
אָמְרוּ לֵאלֹהִים:

וְכָל בִּשְׁלִישׁ עֶפְר הָאָרֶץ יָדוּ וְסָדָה אֶרֶץ
וַיִּמְיֵנוּ טַפְחָה שְׁמֵי עֶרֶץ וְהַעֲמִידֵם בְּלִי פֶרֶץ
לָכֵן יִתְנַאֵה הַיּוֹשֵׁב עַל חֹג הָאָרֶץ.
אָמְרוּ לֵאלֹהִים:

וְהָר בִּסְאוֹ שְׁבִיבִי אֵשׁ מְשַׁרְתּוֹ לֹחֲטֵי אֵשׁ
נִגְהָ לְאֵשׁ וּמִבְרִיק הָאֵשׁ לְפָנָיו נִמְשָׁכִים נִהְרֵי אֵשׁ
לָכֵן יִתְנַאֵה אֵשׁ אוֹכְלָה אֵשׁ.
אָמְרוּ לֵאלֹהִים:

חֵי עוֹלָמִים צֶר בְּיָה עוֹלָמִים
אֵינָה בֵּית עוֹלָמִים מְכוֹן לְשִׁבְתָּהּ עוֹלָמִים
לָכֵן יִתְנַאֵה עֲתִיק יוֹמִין.
אָמְרוּ לֵאלֹהִים:

מְהוֹר עֵינַיִם סְבִיבְתּוֹ תִּשְׁרַת מַיִם
עָבִי שְׁחָקִים חֲשֹׁכֶת מַיִם טַעְנִי מְרַבְּכָתוֹ וַנִּפְתָּם מְלֵאֵת עֵינַיִם
לָכֵן יִתְנַאֵה מַצֵּנֶת יְיָ בָּרָה מְאִירַת עֵינַיִם.
אָמְרוּ לֵאלֹהִים:

יֹדְעַ מַה בְּסִתְרֵי חֲשֹׁךְ לֹא יִחְשִׁיף מִנּוּ כֹל חֲשֹׁךְ
קִץ שֵׁם לְחֲשֹׁךְ הוֹפֵךְ לְבִקְר צִלְמוֹת וְחֲשֹׁךְ
לָכֵן יִתְנַאֵה יוֹצֵר אוֹר וּבוֹרֵא חֲשֹׁךְ.
אָמְרוּ לֵאלֹהִים:

בוֹנֵן בִּסְאוֹ לְמִשְׁפָּט מְכוֹן בִּסְאוֹ צֶדֶק וּמִשְׁפָּט
אֵלֹהֵי הַמִּשְׁפָּט תֵּאֱחָזוּ יָדוֹ בְּמִשְׁפָּט
לָכֵן יִתְנַאֵה וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט.
אָמְרוּ לֵאלֹהִים:

is written in Isaiah 26:4. Maimonides quotes this verse to show that the term צור conveys the idea that the Almighty is the origin and cause of all things (Guide 1:16).

נחיק יומן ("Ancient of Days") in Daniel 7:9 is equivalent to the *Eternal*.

Say of God: His splendor covers the heavens; he has spread out the earth over the waters; he thunders from the heavens; at the sound of his thunders in heaven there is a storm of waters. Glorified be God, who has spread the skies out like a curtain.¹

Say of God: He measured out the dust of the earth; his hand founded the earth; his right hand spread the skies above; he established them firmly without a breach. Glorified be God, who sits enthroned above the circle of the earth.²

Say of God: His throne is a blaze of flames; his servants are flashing fire, a fire that gleams and flashes out lightning; streams of fire flow about him. Glorified be God, who is like a consuming fire.³

Say of God: He lives forever; he is the eternal Creator; he chose the eternal temple, to dwell therein for evermore. Glorified be God, who is above time.⁴

Say of God: His sight is pure; round about him is the mass of waters, rain-clouds dark and dense; those who bear his chariot are full of eyes all around. Glorified be the Lord, whose commandment is clear and enlightening the eyes.⁵

Say of God: He knows what is in mysterious darkness; darkness is not dark to him; he sets an end to darkness, and turns black darkness into dawn. Glorified be God, who forms light and creates darkness.⁶

Say of God: He has established his throne for justice; his throne rests upon righteousness and justice; he is the God of justice, whose hand preserves justice. Glorified be the Lord of hosts, who is exalted through justice.⁷

מִים חֲסֵרָה מִים and חֲסֵרָה מִים are taken from II Samuel 22:12 and Psalm 18:12, respectively, where the two variants occur. The phrase עֲבִי שֹׁחִים (not עֲבִי שֹׁחַ) is part of the identical verse in both places.

¹Habakkuk 3:3; Psalm 136:6; II Samuel 22:14; Jeremiah 51:16; Isaiah 40:22. ²Isaiah 40:12; 48:13; 40:22. ³Daniel 7:10; Psalm 104:4; Ezekiel 1:13; Daniel 7:11; Deuteronomy 4:24. ⁴Daniel 12:7; Isaiah 26:4; Psalm 132:13; Exodus 15:18; Daniel 7:9. ⁵Habakkuk 1:13; II Samuel 22:12; Ezekiel 1:18; Psalm 19:10. ⁶Daniel 2:22; Psalm 139:12; Job 28:3; Amos 5:8; Isaiah 45:7. ⁷Psalms 9:8; 89:15; Isaiah 30:18; Deuteronomy 32:41; Isaiah 5:16.

לֹא יִתְנַחֵם מְלוֹכָה שׁוֹכֵן עַד וְאֵת דָּבָא
מְשִׁיב אֲנֹשׁ עַד דָּבָא וְאֹמֵר שׁוּבוּ בְּרוּחַ נְמוּכָה
לָכֵן יִתְנַחֵם בִּי לִי הַמְּלוֹכָה.
אָמְרוּ לֵאלֹהִים:

מִיִּשְׁלַב בְּנִבְנוֹתָו עוֹלָם הַכֹּל צָפוּי וְלֹא נֶעְלַם
זֶה שְׁמוֹ לְעוֹלָם חֲסִידוֹ מֵעוֹלָם וְעַד עוֹלָם
לָכֵן יִתְנַחֵם בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם וְעַד הָעוֹלָם.
אָמְרוּ לֵאלֹהִים:

נוֹצֵר חֶסֶד לְאַלְף דוֹר לוֹחֵם קָמְיוֹ מְדוֹר דוֹר
מְקִים סֶבֶת מְשִׁיחוֹ לְגִדּוֹר הָאֹר חוֹנֶה עֲמוֹ בְּמִדּוֹר
לָכֵן יִתְנַחֵם זֶה זָכְרוֹ לְדֹר דֹּר.
אָמְרוּ לֵאלֹהִים:

סוֹבֵל עֲלִיּוֹנִים וְתַחְתּוֹנִים שׁוֹמֵעַ אֶל אֲבִיוֹנִים
מֵאֲזִין שִׁית חֲנוּנִים מְקַשֵּׁב שְׁנַע רִנָּנִים
לָכֵן יִתְנַחֵם אֱלֹהֵי הָאֱלֹהִים וְאֵלֵי הָאֲדָנִים. אָמְרוּ לֵאלֹהִים:
עֲזוּז וְנִבּוֹר אִישׁ מִלְחָמָה נוֹקֵם לְצַרְיוֹ וּבָעַל חֲמָה
מִבְּרִית קָמְיוֹ בְּמַחֲמָה נוֹהֵם עֲלֵיהֶם בְּנִהֲיָמָה
לָכֵן יִתְנַחֵם יְיָ אִישׁ מִלְחָמָה.
אָמְרוּ לֵאלֹהִים:

פָּעַל וַעֲשָׂה הַכֹּל בְּיָדוֹ לְגִדּוֹל וּלְחֹזֶק לִבּוֹ
אֵלָיו יִשְׁבְּרוּ עֵינָיו כֹּל וְעֵינָיו מְשׁוּמָטוֹת בִּכְכֹּל
לָכֵן יִתְנַחֵם עָלֵינוּ עַל כָּל.
אָמְרוּ לֵאלֹהִים:

צָדִיק בְּכָל דְּרָכָיו יָשָׁר מְצִיץ מִחֲרָבָיו
חָפֵץ בָּעַם מִמְּלִיכָיו יִרְשׁוּ אֶרֶץ מִבְּרָכָיו
לָכֵן יִתְנַחֵם בְּרָכּוֹ יְיָ כָּל מְלָאכָיו.
אָמְרוּ לֵאלֹהִים:

Psalm 90:3 is understood by Rashi to mean: thou dost crush man through sufferings, and sayest *Repent*. Ibn Ezra connects the verse with *dust you are, and to dust you shall return* (Genesis 3:19). The expression

Say of God: Dominien is his due; he is enthroned for evermore, and is with the contrite; he turns man to contrition and says: Return with a humble spirit. Glorified be the Lord, for sovereignty is his.¹

Say of God: He rules forever by his power; by him all is foreseen, nothing is concealed from him; his name is for all time, and his grace is from eternity to eternity. Glorified be the Lord God of Israel, who is blessed for evermore.²

Say of God: He keeps kindness to the thousandth generation; he has war with his foes from age to age; he restores the homestead of his anointed; the light dwells with him. Glorified be God, whose name is for all time.³

Say of God: He sustains the heavenly and the earthly worlds; he listens to the needy; he is attentive to all appeals for help. Glorified be the supreme God and Lord of lords.⁴

Say of God: He is a mighty warrior, taking wrathful vengeance upon his enemies; he roars against his foes and wipes them out. Glorified be the Lord, who is a warrior.⁵

Say of God: He has made all things; it is in his power to make all great and strong; all look hopefully to him; his eyes range over all. Glorified be God, Most High over all.⁶

Say of God: He is righteous in all his ways; he looks down from his heavens upon the upright; he delights in those who acclaim him King; those who are blessed by him shall possess the land. Glorified be the Lord, blessed by all his angels.⁷

נִמּוּכָה שׁוֹבֵר בְּרוּחַ נִמּוּכָה clearly indicates that the payyetan applies the verse according to Rashi's interpretation.

¹Jeremiah 10:7; Isaiah 57:16; Psalms 90:3; 22:19. ²Psalms 66:7; Jeremiah 23:24; Exodus 3:15; Psalms 103:17; 41:14. ³Deuteronomy 7:9; Exodus 17:16; Amos 9:11; Daniel 2:22; Exodus 3:16. ⁴Deuteronomy 33:7; Psalms 69:34; 22:25; Deuteronomy 10:16. ⁵Psalms 24:8; Nahum 1:2; Exodus 16:7; Isaiah 37:24; Exodus 15:3. ⁶Isaiah 44:24; I Chronicles 29:12; Psalm 145:14; II Chronicles 16:9; Psalm 93:19. ⁷Psalms 145:17; Song of Songs 2:9; Isaiah 62:4; Psalms 37:22; 103:20.

קרא הדורות מראש מגיד אחרית מראש
בחר באם בלית ראש עזו יום יום לדרוש
לכן יתנאה המתנשא לכל לראש.
אמרו לאלהים:

הם ונשא שוכן עד בטחו בו עדי עד
בבודו בסוד קדושים ועד ולעם קדוש נועד
לכן יתנאה המביט לארץ ותדעד.
אמרו לאלהים:

שבילו במים רבים שמי מרעיף רביבים
שמו מיוחדים שחר וערבים בשער בת רבים
לכן יתנאה יי צבאות יושב הכרבים.
אמרו לאלהים:

תהלתו מלאה הארץ מעביר כליון וחרץ
משיב אף וחרון וקרץ שנוע מחנניו ירין
לכן יתנאה יי אדוננו מה אדיר שמך בכל הארץ.

ובכן גדולים מעשי אלהינו.
מעשה אלהינו:

אין מי בשחק יערה-לו בבני אלים ידמה לו
גבוהים עלה למושב לו דרי גיא פתגבים למולו
לכן יתנאה הצור תמים פועלו.
מעשה אלהינו:

המשל ופחד עמו והרבה פדות עמו
זעק ולחש עמו חש ומאזין ממרומו
לכן יתנאה יי צבאות שמו.
מעשה אלהינו:

קרא הדורות מראש (Isaiah 41:4) that is, God calls the generations into existence.

אום דלת ראש denotes a nation of depleted numbers, namely, Israel; the word ראש is here used in the sense of census (Exodus 30:12; Numbers 1:2, 49).

הכרובים, the cherubim symbolically representing the divine presence in the Temple; hence, God is often spoken of as enthroned over the cherubim.

Say of God: He summons the generations from the beginning; he foretells the end from the beginning; he has chosen a people small in number, to seek him every day. Glorified be God, who is supreme over all.¹

Say of God: He is high and lofty, enthroned for evermore; trust in him forever; his glory dwells amidst the holy beings, and has revealed itself to his holy people. Glorified be God, who looks at the earth and it trembles.²

Say of God: His path is over deep waters; he causes rain to drop from the skies; morning and evening his Oneness is proclaimed at the gates of crowded synagogues. Glorified be the Lord of hosts, enthroned over the cherubim.³

Say of God: The earth is full of his praise; he removes destruction and death; he averts his wrath, and accepts the cry of those who plead before him. Glorified be the Lord our God.

How majestic thy name is over all the world.⁴

Great are the works of our God!

None in heaven can compare with him, none among the angels is like him; he has made his habitation in heaven so high, that those who dwell on earth look like grasshoppers. Glorified be the Creator, whose work is perfect.⁵

He wields a dread authority, yet there is great saving power with him; he hastens to heed the humble prayers of his people. Glorified be the Lord of hosts.⁶

והרבה עמו מדות (Psalm 130:7) God has unlimited means and ways of deliverance.

מעשה אלהינו, in the same structure and by the same poet of the preceding composition, is abridged from the original which contained a stanza מעשה אנוש after each paragraph beginning with מעשה אלהינו.

¹Isaiah 41:4; 46:10; Psalm 135:4; Isaiah 58:2; I Chronicles 29:11. ²Isaiah 57:15; Psalms 62:9; 89:8; Exodus 25:22; Psalm 104:32. ³Psalm 77:20; Isaiah 45:8; Jeremiah 14:22; II Samuel 6:2. ⁴Isaiah 42:10; Psalm 78:38; Job 33:26; Psalm 8:10. ⁵Psalm 89:7; Isaiah 40:22; Deuteronomy 32:4; Job 25:2; Psalm 130:7; Isaiah 48:2.

טָרַף נָתַן לִירָאִי יוֹבִילוּ שִׁי לְמוֹרָאִי
 בָּתִּי גְדוּדֵי צָבָאִי לֹא יָשׁוּרוּ כְבוֹד מִרָאִי
 לָכֵן יִתְנַאֵה הִנֵּה עֵין יְיָ אֵל יִרְאִי. מַעֲשֵׂה אֱלֹהֵינוּ:

מִלְאָכָיו עֲשֵׂה רוּחוֹת נִקְדָּשׁ בְּשִׁירוֹת וְתִשְׁבָּחוֹת
 סוֹכֶת שְׁפִיכֶת שִׁיחוֹת עוֹנֶה וּמַעֲמִיד רְנוּחוֹת
 לָכֵן יִתְנַאֵה אֱלֹהֵי הָרוּחוֹת. מַעֲשֵׂה אֱלֹהֵינוּ:

פּוֹדֶה מִשְׁחַת עֲמוּסָיו צוֹר יוֹדֵעַ חוּסָיו
 קָדוֹשׁ מִפְּלִיא נָסִיו רַחוּם לְמַרְצָיו וּמִכַּעֲסָיו
 לָכֵן יִתְנַאֵה וּרְחַמָיו עַל כָּל מַעֲשָׂיו.

The ark is closed.

מַעֲשֵׂה אֱנוֹשׁ: תַּחֲבֹלוֹתָיו מְזוּמָה, שְׁבָתוֹ בְּתוֹךְ מִרְמָה,
 רַפִּידָתוֹ רָמָה, קָבוֹר בְּסַעֲיָה אֲדָמָה, וְאִיךָ יִתְנַאֵה אָדָם
 לַהֲבֵל דָּמָה. אֲבָל מַעֲשֵׂה אֱלֹהֵינוּ:

The ark is reopened.

שׁוֹמֵעַ שְׁנְעוֹת שׁוֹעָה עֶרְךָ שׁוֹעוֹת
 תּוֹרוֹתָיו מְשַׁעֲשְׁעוֹת תִּבְסִיסוֹ בּוֹבֵעַ יְשׁוֹעוֹת
 לָכֵן יִתְנַאֵה הָאֵל לָנוּ אֵל לְמוֹשְׁעוֹת.

The ark is closed.

וּבְכֵן לְנוֹרָא עֲלֵיהֶם בְּאִימָה יַעֲרִיצוּ.
 אֲשֶׁר אִמָּץ תַּהֲלָתָהּ, בְּאֵלֵי שָׁחַק, בְּבִרְמֵי נִגְה, בְּגִדְרֵי
 גְּבוּהָ, בְּדִמוּמֵי רָקָה, וּקְרָשָׁתָהּ בְּפִיָּהֶם.
 וְרָצִיתָ שְׁבֶת, מִחוּמֵי בְרָגֶשׁ, וְעוֹרְכֵי שָׁנָע, זוֹעֲקֵי תַחֲנֻנָּה,
 חוֹבֵי חֲנִינָה, וְהִיא כְבוֹדָהּ.

by Rabbi Meshullam ben Kalonymus, is alphabetically arranged. The general thought expressed in this poem is that though God's

He gives food to those who revere him, those who pay tribute to his dread majesty; even his celestial hosts cannot behold his glorious essence. Glorified be the Lord, whose eye rests on his worshipers.¹

He makes winds his messengers; he is sanctified with hymns of praise; he hearkens to prayer; he answers and causes deliverance to rise and appear. Glorified be the God of all spirits.²

He frees Israel from destruction; he is the Creator who knows those who trust in him; he is the Holy One who performs great wonders; he is merciful to those who please or displease him. Glorified be God, whose mercy is over all his works.³

The ark is closed.

But the works of man are plans of mischief; his habitation is in the midst of deceit; his bed is filled with worms when he is buried in the cleft of the earth. How then can man be glorified when he is like a fleeting breath?

The ark is reopened.

God hears supplications and heeds the pleas set before him; his precepts afford delight; salvation is his magnificent crown. Glorified be our God of salvation.⁴

The ark is closed.

The awe-inspiring One they reverence with awe.

Thy mighty praise is proclaimed by celestial beings and flashing lightnings, troops of lofty stature and soft-spoken hosts; thy holiness is ever in their mouth.

Yet dost thou accept praise from worshiping throngs, who utter supplication and hopefully wait for thy graciousness; this indeed is thy glory.

praise is proclaimed in the highest spheres of the universe, he graciously accepts the praise sung by mortal man.

¹*Psalms* 111:5; 76:12; 33:18. ²*Psalm* 104:4. ³*Job* 33:24; *Nahum* 1:7; *Psalm* 145:9. ⁴*Psalm* 119:70; *Isaiah* 59:17; *Psalm* 68:21.

אֲשֶׁר אָמַץ תְּהַלֵּתָהּ, בְּטַפְסָרֵי טָהָר, בְּיָדָיו יִדְּרוּן,
בְּכִרְוֵי כְבוֹד, בְּלִיּוֹנֵי לָהֶב, וּקְדָשְׁתָּהּ בְּפִיהֶם.

וְרָצִיתָ שָׁבַת, מִמַּעֲוֵטֵי יָמִים, נְשׁוּנֵי טוֹבָה, שְׁבַעֵי רָגֹז,
עֲגוּמֵי נֶפֶשׁ, וְהִיא כְבוֹדָהּ.

אֲשֶׁר אָמַץ תְּהַלֵּתָהּ, בְּפִלְיָאֵי שְׁמוֹת, בְּצִבְאוֹת עִירִין,
בְּקִדּוּשֵׁי קָדֶם, בְּרָכָב רַבְתָּיִם, וּקְדָשְׁתָּהּ בְּפִיהֶם.

וְרָצִיתָ שָׁבַת, מִשׁוּקְדֵי דְלָתוֹת, שׁוֹפְכֵי שֵׁת, תוֹבְעֵי
סְלִיחָה, תֵּאֱבִי כִפָּרָה, וְהִיא כְבוֹדָהּ.

וּבְכֵן תִּנּוּ עַז לֹאֲלֵהִים, עַל יִשְׂרָאֵל גְּאוּתוֹ.

עַל יִשְׂרָאֵל אֲמוֹנָתוֹ, עַל יִשְׂרָאֵל בְּרָכְתוֹ. עַל יִשְׂרָאֵל
נְאֻתוֹ, עַל יִשְׂרָאֵל דְּבָרְתוֹ. עַל יִשְׂרָאֵל הִדְרָתוֹ, עַל יִשְׂרָאֵל
וְעִידָתוֹ. עַל יִשְׂרָאֵל זִכִּירָתוֹ, עַל יִשְׂרָאֵל חֲמִלָתוֹ. עַל יִשְׂרָאֵל
טְהֻרָתוֹ, עַל יִשְׂרָאֵל יִשְׁרָתוֹ. עַל יִשְׂרָאֵל בְּנֻתוֹ, עַל יִשְׂרָאֵל
לְאֻמָּתוֹ. עַל יִשְׂרָאֵל מַלְכוּתוֹ, עַל יִשְׂרָאֵל נְעִימָתוֹ. עַל יִשְׂרָאֵל
סִגְלָתוֹ, עַל יִשְׂרָאֵל עֲדָתוֹ. עַל יִשְׂרָאֵל פְּעֻלָּתוֹ, עַל יִשְׂרָאֵל
צִדְקָתוֹ. עַל יִשְׂרָאֵל קְדָשְׁתוֹ, עַל יִשְׂרָאֵל רוּמָמוֹתוֹ. עַל יִשְׂרָאֵל
שְׁכִינָתוֹ, עַל יִשְׂרָאֵל תְּפֹאֲרָתוֹ.

ידרון is taken from Psalm 68:13, where the phrase is employed in the sense of fleeing (מלכי צבאות ידרון ידרון, "kings and their armies are fleeing, are fleeing"). The payyetan, it seems, associates מלכי צבאות with the idea of angels of the Lord of hosts.

אדם ילוד אשה קצר ימים and שבעי רנו מעוטי ימים "man born of woman lives but a few days and is full of grief").

למה זה חשאל whose names are not to be disclosed; compare פליאי שמות "Why do you ask for my name, seeing that it is hidden" (Judges 13:18. Rashi on Genesis 32:30 quotes the Midrash to the effect that the angels have no set names; their names keep changing in accordance with the missions that are entrusted to them.

Thy mighty praise is proclaimed by heavenly princees and swiftly-moving angels, glorious eherubim and flaming legions; thy holiness is ever in their mouth.

Yet dost thou accept praise from those who live but a few days and forget prosperity, who are full of trouble and their soul is grieved; this indeed is thy glory.

Thy mighty praise is proclaimed by wondrous ereatures and angel-guards, ancient holy beings with eharlots in the myriads; thy holiness is ever in their mouth.

Yet dost thou accept praise from those who hasten to thy doors and pour out their plaint, asking forgiveness and eraving pardon; this indeed is thy glory.

Praise God for his might! Over Israel is his majesty.

Upon Israel are his faithfulness and blessing.

Upon Israel are his majesty and promise.

Upon Israel are his splendor and revelation.

Upon Israel are his mindfulness and merey.

Upon Israel are his purity and uprightness.

Upon Israel indeed, his vineyard and nation!

Upon Israel are his kingship and favor.

Upon Israel indeed, his chosen people.

Upon Israel are his achievement and justice.

Upon Israel are his holiness and loftiness.

Upon Israel are his holy spirit and glory.

על ישראל אמונתו and the following piyyutim are aphabetical acrostics by an anonymous author. This poem alludes to the following biblical passages: Psalms 68:35; 89:6; 90:16; Exodus 29:43; Jeremiah 31:19; Isaiah 63:9; Ezekiel 36:25; Psalm 90:17; Exodus 19:5; Leviticus 22:32; Psalm 99:5; Exodus 25:8; Isaiah 49:3.

ובכן נעזר בשחקים.

Congregation:

אפסי ארץ בדברו הקים ביראה לעבדו מתלהקים.
 גולה מני חשף עמקים דבר עבדו מקים.
 החוצב להבות ובדקים ותבל מאירים ומבהיקים.
 זוכר ברית מצוקים תסדו גדול מעל למוצקים.
 טוב ומעוז לאלי דבוקים יחיו כל בו דבקים.
 כי מרוחו הרים מתפרקים לא יבילו ועמו צרים וצוקים.
 מפקדו יתבקעו עמקים נמוגים ובדונג נמקים.
 סופה וסערה דרבו נאבקים ענן מדרד רגליו באבקים.
 פדות שילת לעם לו תשוקים צנה לעולם בריתו לנשוקים.
 קנויים לו ובימינו נחבקים רצים ואחריו נדבקים.

Reader:

שועם שמע מועמקים תפארת עז לשושנת העמקים.

אין כמוך and מי כמוך and the following two compositions are of unidentified authorship. They are in the style of Rabbi Elazar ha-Kallir who lived in Palestine during the eighth century (Zunz, *Literaturgeschichte der synagogalen Poesie*, page 109).

The philosopher-poet of eleventh century Spain, Rabbi Solomon ibn Gabirol writes in his *Kether Malkhuth* on a theme similar to אפסי ארץ and מי כמוך:

"Who can utter thy mighty deeds? Thou didst divide the globe of the earth in two, half dry land, half water, and didst surround the water with the sphere of air, in which the wind turns and turns . . . and didst encompass the air with the sphere of fire. . ."

"Who can declare thy greatness? Thou hast encompassed the sphere of fire with the sphere of the firmament. . ."

"Who shall declare thy righteousness? Thou hast encompassed the firmament of the moon with the second sphere without deviation or infraction,

His might is in the skies.

Congregation:

Throughout the world which he established by his word, men unite to serve him with reverence.

He ferrets out deep secrets from the dark; he fulfills the word of his servant.

He flashes forth flames and lightnings; they illuminate and brighten the world.

He is mindful of the covenant with our hoary patriarchs; his kindness extends beyond the skies.

He is good, he is a stronghold to those who cling to him; all who are attached to him shall enjoy life.

Mountains are shattered by his wind; rugged rocks and hills cannot abide his wrath.

In dread of him, valleys are cleft; they melt and dissolve like wax.

Whirlwind and storm wrestle along his path; he treads the clouds as one treads the dust.

He has sent redemption to the people who are dear to him; he has bequeathed his covenant to his loved ones forever.

They are his own, embraced with his right hand; they hasten to follow him.

Reader:

He hears their cry out of the depths; he is the glorious strength of Israel "the lily of the valleys."

and within it is a star called Mercury, and its measure to the earth is like one to twenty-two thousand. And it completes its turbulent course in ten months. . .

"Who shall understand thy mysteries? Thou hast encompassed the second sphere with a third sphere, and therein a brightness—Venus—like the queen amid her hosts, and her garments adorned like a bride's, and in eleven months she fulfills her circuit, and her body to that of the earth is one to thirty-seven . . . She renews in the world, by the will of her Creator, peace and prosperity, dancing and delight, and songs and shouts of joy. . .

וּבָבֶן יְיָ מִי כָמוֹךָ.

Congregation:

מִי כָמוֹךָ אֲדִיר בְּמַרְוָמִים מִי כָמוֹךָ בּוֹרֵא כֶסֶם וְהַדְרֻמִּים.
 מִי כָמוֹךָ גִּבּוֹר וּמוֹשִׁיעַ מִי כָמוֹךָ דֹּבֵר בְּצִדְקָה רַב לְהוֹשִׁיעַ.
 מִי כָמוֹךָ הוֹד וְהָדָר לֹבֵשׁ מִי כָמוֹךָ נְחֹטֵא וְעוֹן בּוֹבֵשׁ.
 מִי כָמוֹךָ יָד בְּעֲלִיּוֹנִים מִי כָמוֹךָ חֲסִין בְּאַלְפֵי שְׂנְאָנִים.
 מִי כָמוֹךָ טוֹב וּמְטִיב מִי כָמוֹךָ יִשְׁרִים לְהִטִּיב.
 מִי כָמוֹךָ פֶּגֶס כְּגֵד מִי הֵיטָ מִי כָמוֹךָ לְהַשִּׁיב מִמַּצְלֹת יָם.
 מִי כָמוֹךָ מַדְרֵד בְּשִׁעְלֹ מָיִם מִי כָמוֹךָ נֹאדֵד מִקְלֹת מָיִם.
 מִי כָמוֹךָ שָׁם עֲבִים רְכוּבוֹ מִי כָמוֹךָ עוֹזֵר יְיֻדָּע חוֹסֵי בּוֹ.
 מִי כָמוֹךָ פּוֹעֵל יְשׁוּעוֹת מִי כָמוֹךָ צוֹעֲקֵי לְהַשְׁעוֹת.
 מִי כָמוֹךָ קְדוֹשׁ וְנוֹרָא שְׁמוֹ מִי כָמוֹךָ רוֹצֵחַ בְּעֵמוֹ.

Reader:

מִי כָמוֹךָ שׁוֹמֵר הַבְּרִית וְהַחֲסֵד
 מִי כָמוֹךָ תִּתֵּן אֶמֶת לִיעֲקֹב לְאַבְרָהָם חֲסֵד.

"Who shall understand thy secret? Thou hast encompassed the sphere of the shining one with a fourth sphere, wherein is the sun that completes his circuit in a perfect year. And his body is one hundred and seventy times greater than that of the earth, according to indications and devising of the intellect. . .

"O Lord, who shall requite thy goodness? Thou hast placed the soul in the body to vivify it, and to teach and show it the path of life and to deliver it from evil; thou hast formed man from a pinch of clay and breathed into him a soul, and didst impart to him the spirit of wisdom whereby man is divided from the beasts that he may ascend to a higher sphere. . .

"Who shall know the secret of thy operations? Thou hast provided the body with the means to do thy work, and thou hast given it eyes to see thy signs and ears to hear of thy tremendous deeds. . .

O Lord, who is like thee?

Congregation:

Who is like thee, glorious in the high heavens? Who is like thee, Creator of the heavenly throne and the earthly footstool?

Who is like thee, mighty and helping? Who is like thee, announcing victory and mighty to save?

Who is like thee, robed in glory and majesty? Who is like thee, doing away with sin and iniquity?

Who is like thee, pure among the heavenly beings? Who is like thee, powerful among the countless benign angels?

Who is like thee, good and beneficent? Who is like thee, rewarding the upright?

Who is like thee, measuring the waters in the hollow of thy hand? Who is like thee, standing supreme above the sound of waters?

Who is like thee, holding the seas in a water skin? Who is like thee, bringing back from the depths of the sea?

Who is like thee, measuring the waters in the hollow of thy hand? Who is like thee, standing supreme above the turbulent waters?

Who is like thee, making clouds thy chariot? Who is like thee, knowing and helping those who trust in thee?

Who is like thee, performing triumphs? Who is like thee, heeding the cry of thy worshipers?

Who is like thee, holy and revered? Who is like thee, delighting in thy people?

Reader:

Who is like thee, keeping thy covenant and thy kindness? Who is like thee, proving faithful to Jacob and loving to Abraham?

"O God, I am ashamed to stand before thee with this my knowledge that even . . . as thou art perfect, so am I wanting. . . Thou art great, thou art wise, thou art God! And I am but a clod, and a worm, dust from the ground, a vessel full of shame, a mute stone, a passing shadow . . . craftsman in sin and deception, short in forbearance, impure of lips. . . What am I? What is my life? . . . For all the good which thou hast bestowed on me I have requited thee with evil. For thou hast created me not from necessity, but from grace, not by compulsion of circumstance but by favor and love. . . And after I came forth into the light of the world thou didst not forsake me, but like a tender father didst thou watch over my growing up. . ."

ובכן אין קמוֹד בְּאַלֵּהִים, אֲדָנִי, וְאִין בְּמַעֲשֵׂיָהּ.

אִין קְמוֹד בְּאֲדִירֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּבִרְוֵי מִטָּה.
אִין קְמוֹד בְּגִדְוֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּגִדְרֵי מִטָּה.
אִין קְמוֹד בְּחִמּוֹנֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּנִעְוֵי מִטָּה.
אִין קְמוֹד בְּזָבִי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּחִלְרֵי מִטָּה.
אִין קְמוֹד בְּטְהוֹרֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּבִרְוֵי מִטָּה.
אִין קְמוֹד בְּכִרְוֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּלִיגֵי מִטָּה.
אִין קְמוֹד בְּמִלְאֲכֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּנִיגְדֵי מִטָּה.
אִין קְמוֹד בְּשֶׁרֶפִי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּעֶרְצֵי מִטָּה.
אִין קְמוֹד בְּפִלְאֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּבִבְאוֹת מִטָּה.
אִין קְמוֹד בְּקִרְוֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּרִיגֵי מִטָּה.
אִין קְמוֹד בְּשִׁנְאֵי מַעֲלָה	וְאִין בְּמַעֲשֵׂיָהּ בְּתִקְרֵי מִטָּה.

The ark is opened.

ובכן נֶאֱדָרָה חֵי עוֹלָמִים.

הָאֲדָרָת וְהָאֲמוֹנָה לְחֵי עוֹלָמִים. הַבִּינָה וְהַפְּרָכָה לְחֵי
 עוֹלָמִים. הַנֶּאֱנָה וְהַגְּדָלָה לְחֵי עוֹלָמִים. הַדְּעָה וְהַדְּבוּר לְחֵי
 עוֹלָמִים. הַתּוֹד וְהַהֲדָר לְחֵי עוֹלָמִים. הַנֶּעַד וְהַנְּתִיקוֹת לְחֵי
 עוֹלָמִים. הַחֹד וְהַזָּהָר לְחֵי עוֹלָמִים. הַחִיל וְהַחֲסֹן לְחֵי עוֹלָמִים.
 הַטָּכֶס וְהַטְּהָר לְחֵי עוֹלָמִים. הַיִּחְוֹד וְהַיִּרְאָה לְחֵי עוֹלָמִים.
 הַפְּתֹר וְהַכְּבוֹד לְחֵי עוֹלָמִים. הַלֶּקֶחַ וְהַלְּבֹב לְחֵי עוֹלָמִים.
 הַמְּלִיכָה וְהַמְּמוֹשְׁלָה לְחֵי עוֹלָמִים. הַנוֹי וְהַנִּצָּח לְחֵי עוֹלָמִים.

הַאֲדָרָת וְהָאֲמוֹנָה is found with some variations in the mystic work of the early geonic period (sixth century), which exercised a profound influence on the development of liturgical poetry. Rabbi Elazar ha-Kallir is believed to have used this book in the composition of several *piyyutim*. The hymn הַאֲדָרָת וְהָאֲמוֹנָה is arranged as a double alphabetical acrostic in our

There is none like thee among the mighty,
 O Lord, nor are there any deeds like thine.
 None like thee among the mighty above,
 No deeds like thine among the best below.
 None like thee among the armies above,
 No deeds like thine among the men below.
 None like thee among the myriads above,
 No deeds like thine among the throngs below.
 None like thee among the faultless above,
 No deeds like thine among the hordes below.
 None like thee among the stainless above,
 No deeds like thine among the noble below.
 None like thee among the cherubs above,
 No deeds like thine among the hosts below.
 None like thee among the angels above,
 No deeds like thine among the great below.
 None like thee among the seraphs above,
 No deeds like thine among the chiefs below.
 None like thee among the nameless above,
 No deeds like thine among the troops below.
 None like thee among the holy above,
 No deeds like thine among the grand below.
 None like thee among the spirits above,
 No deeds like thine among the strong below.

The ark is opened.

Let us glorify thee who dost live forever.

Steadfast glory, blessed insight, great majesty
 Appertain to thee who dost live for evermore.
 Knowledge and speech, sublime grandeur, true constancy
 Appertain to thee who dost live for evermore.
 Radiant purity, mighty valor, stainless beauty
 Appertain to thee who dost live for evermore.
 Oneness and awe, crown and renown, law and Torah
 Appertain to thee who dost live for evermore.

version as well as in the היכלות רבתי where the following variants are noted:
 הַזִּכּוֹת וְהַזְּכוּת, הַחֵן וְהַחֲסֵד, הַטְּהָרָה וְהַטּוֹב, הַיָּקָר וְהַשְׁמֹעָה, הַסּוֹד וְהַשְׁכָּל, הָעֶזֶר
 וְהַעֲטָרָה, הַפָּאָר וְהַפְּלָא, הַצְּדָקָה וְהַצְּהָלָה, הַקְּלוּס וְהַקְּדוּשָׁה, הַרְעוּת וְהַרְמִים.

הַשָּׁנִי וְהַשְּׁלִישׁ לְחֵי עוֹלָמִים. הָעוֹז וְהַעֲנִנָּה לְחֵי עוֹלָמִים.
הַפְּדוּת וְהַפָּאָר לְחֵי עוֹלָמִים. הַצָּבִי וְהַצָּדֵק לְחֵי עוֹלָמִים.
הַקְּרִיאָה וְהַקְּדָשָׁה לְחֵי עוֹלָמִים. הָרֶן וְהַרְוֹמָמוֹת לְחֵי עוֹלָמִים.
הַשִּׁיר וְהַשְּׁבַח לְחֵי עוֹלָמִים. הַתְּהִלָּה וְהַתְּפָאֶרֶת לְחֵי עוֹלָמִים.

The ark is closed.

וּבָכֵן נֶאֱמִירָךְ אֱלֹהֵינוּ בְּאִימָה.

נֶאֱמִירָךְ בְּאִימָה, נִבְרָכָךְ בְּבִינָה. נִגְדָּלָךְ בְּגִדְלָה, נִדְרָשָׁךְ
בְּדַעָה. נִתְדָּרָךְ בְּהוֹדְיָה, נוֹדָךְ בּוֹעִידָה. נִזְכִּירָךְ בְּזִמְרָה,
נִחְסָנָךְ בְּחִלָּה. נִשְׁעִימָךְ בְּשִׁתְרָה, נִיחָדָךְ בְּיִרְאָה. נִכְבָּדָךְ
בְּכִרְיָה, נִלְבָּבָךְ בְּלִמְיָה. נִמְלִיכָךְ בְּמַלְוָכָה, נִנְצָחָךְ
בְּנַעֲיָמָה. נִשְׁנָבָךְ בְּשִׁרְרָה, נַעֲרִיצָךְ בַּעֲנָנָה. נִפְאָרָךְ בְּפַצִּיחָה,
נִצְלָצְלָךְ בְּצִהְלָה. נִקְדִּישָׁךְ בְּקִרְיָה, נִרְוֹמָךְ בְּרִנָּה.
נִשׁוֹרָךְ בְּשִׁבְחָה, נִתְמִידָךְ בְּתִהִלָּה.

וּבָכֵן רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ

לְהָדוּם רִגְלָיו קְדוֹשׁ הוּא.

רוֹמְמוּ אֵל מֶלֶךְ נֶאֱמָן, קְדוֹשׁ הוּא בְּרוּךְ בְּכָל זְמַן. רוֹמְמוּ
גּוֹמֵל חֲסָדִים, קְדוֹשׁ הוּא דִּתּוֹתָיו דּוֹדִים. רוֹמְמוּ הַנִּקְדָּשׁ
בְּצִדְקָה, קְדוֹשׁ הוּא וּמֵאֲזִין צִעָקָה. רוֹמְמוּ זֶרֶת שְׂחָקִים,
קְדוֹשׁ הוּא חִבּוֹ מִמֶּתְקִים. רוֹמְמוּ טוֹב לְכָל, קְדוֹשׁ הוּא
יוֹדֵעַ הַכָּל. רוֹמְמוּ כְבוֹד אוֹמֵר כָּלֹו בְּהִיכָלוֹ, קְדוֹשׁ הוּא

נאמירך באימה. a double alphabetical acrostic, is a paraphrase of the preceding hymn. In some instances this poem utilizes the variants in *Hekhaloth*.

דמותי דודים. רוממו אל. רוממו is an alphabetical acrostic by an anonymous author. רוממו alludes to Psalm 19:10-11 ("the Lord's judgments . . . are more desirable than gold . . . sweeter are they than honey"). רות שחקים is based on Isaiah 40:12 (שמים בורת תכף). More biblical wording here is from Isaiah 5:16; Psalms 29:9; 147:4; 82:1; Songs of Songs 5:16; Deuteronomy 33:27.

Dominion and rule, perfect splendor, noble eminence
Appertain to thee who dost live for evermore.
Gentle prowess, blissful salvation, righteous truth
Appertain to thee who dost live for evermore.
Holy acclaim, ringing song, glorifying hymns
Appertain to thee who dost live for evermore.

The ark is closed.

We acknowledge thee, our God, with reverence.
We acknowledge thee with reverence, and praise thee with insight.
We praise thee for thy greatness, and seek thee with knowledge.
We honor thee with thanksgiving, and worship thee in assemblage.
We invoke thee in song, and celebrate thy might in petition.
We chant thy praises in purity, and proclaim thy Oneness in awe.
We honor thee by bending the knee, and love thee with our heart.
We acclaim thy kingship, and glorify thee with sweet melody.
We exalt thy sovereignty, and adore thee for thy gentleness.
We extol thee with hymns, and resound thy praises with joy.
We hallow thee in prayer, and recount thy high praise in song.
We sing thy praise and declare thy fame for evermore!

Exalt the Lord our God and worship
At his footstool, for he is holy.¹

Exalt God, the faithful King;
He is holy and blessed at all times.
Exalt him who bestows kindness;
He is holy and his laws are delightful.
Exalt him who is hallowed through justice;
He is holy and hearkens to supplication.
Exalt him who spanned the heavens;
He is holy and his words are sweet.
Exalt him who is good to all;
He is holy and knows all.
Exalt him in whose temple everything says "Glory":
He is holy and supremely exalted.

¹*Psalm 99:5.*

לְהַקְדִּישׁוֹ וְלַעֲלוֹ. רוֹמְמוּ מוֹנֶה מְסַפֵּר לְכּוֹכְבִּים, קְדוֹשׁ הוּא
נֶאֱבָב בַּעֲדַת כְּרוּבִים. רוֹמְמוּ סוֹבֵל בְּזוּעוֹ עוֹלָם, קְדוֹשׁ הוּא
עֲזוּז וּמַכֵּל גִּעְלָם. רוֹמְמוּ פוֹדֶה וְחוֹנֵן יְדִידִים, קְדוֹשׁ הוּא
צְדִיקָתוֹ שְׁמִים מְיֻדִים. רוֹמְמוּ קְדוֹב לְקוֹרְאָיו, קְדוֹשׁ הוּא
רוֹצֶה יִרְאָיו. Reader רוֹמְמוּ שׁוֹמֵעַ תְּפִלּוֹת, קְדוֹשׁ הוּא תְּפִלָּתוֹ
בְּמִקְהֵלוֹת.

וּבְכֵן רוֹמְמוּ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי
לְהַר קְדֹשׁ בִּי קְדוֹשׁ יי אֱלֹהֵינוּ.

Congregation:

רוֹמְמוּ אֲדִיר וְנוֹדָא, בִּי קְדוֹשׁ הוּא בְּרוּחוֹ שְׁמִים שְׁפָדָה.
רוֹמְמוּ גִדְלָתוֹ בְּקַהֲלֵ יִשְׂרָאֵל, בִּי קְדוֹשׁ הוּא דוֹבֵר צְדָקוֹת
מִיַּד מִיִּשְׂרָאֵל. רוֹמְמוּ תַנְעֵדֵץ בְּקִדְשָׁה, בִּי קְדוֹשׁ הוּא וְהַלְוִכוֹ
בְּקִדְשָׁה. רוֹמְמוּ זוֹבֵר בְּרִית אֲבוֹת, בִּי קְדוֹשׁ הוּא חוֹצֵב
לְהַבּוֹת. רוֹמְמוּ טָהוֹר שׁוֹלֵחַ בְּדָקִים, בִּי קְדוֹשׁ הוּא יוֹסֵד
אֲרָקִים. רוֹמְמוּ בִסְאוֹ הַבִּין בְּשָׁמִי רוּמָה, בִּי קְדוֹשׁ הוּא לּוֹבֵד
חֲכָמִים בְּעֶרְמָה. רוֹמְמוּ מוֹחֶה בָּעֵב פְּשָׁעִים, בִּי קְדוֹשׁ הוּא
נוֹתֵן יָד לְפּוֹשְׁעִים. רוֹמְמוּ שְׁנִיא שְׁנִי לְאֵין תִּקְדָּה, בִּי קְדוֹשׁ
הוּא עֲשֵׂתוֹנוֹת חוֹקֵד. רוֹמְמוּ פוֹדֶה נֶפֶשׁ עֲבָדָיו, בִּי קְדוֹשׁ הוּא
צְדִיק קֹשֵׁט מַעֲבָדָיו. רוֹמְמוּ קוֹנֶה שְׁמִים וְאֶרֶץ, בִּי קְדוֹשׁ הוּא
רֵם הַמְּבִיט לְקִצּוֹת הָאָרֶץ. Reader רוֹמְמוּ שׁוֹבֵן עַד וְקְדוֹשׁ
שְׁמוֹ, בִּי קְדוֹשׁ הוּא תְּהַלָּתוֹ בְּשִׁמּוֹ.

רוֹמְמוּ אֲדִיר וְנוֹדָא, an alphabetical acrostic of uncertain authorship, contains allusions to the following biblical passages: Job 26:13; Psalm 141:1; Isaiah 45:19; Psalm 68:25; Job 38:35; 5:13 (ולוכד חכמים בערמם); Isaiah 44:22; Job 36:26; Isaiah 57:15.

Exalt him who sets the number of stars;
He is holy and abides amidst the cherubim.

Exalt him who sustains the world with his arm;
He is holy, powerful and unknowable.

Exalt him who graciously liberates the faithful;
He is holy and the sky declares his truth.

Exalt him who is near to those who call upon him;
He is holy and accepts those who revere him.

Exalt him who hears prayer;
He is holy and glories in assemblages.

Now, Extol the Lord our God,
Worship at his holy hill:
The Lord our God is holy!

Congregation:

Extol him who is glorious and revered; he is holy, by his breath the heavens are serene.

Extol his greatness where the faithful gather; he is holy, he speaks the truth and declares what is right.

Extol him who is revered in holiness; he is holy, his path is in holiness.

Extol him who is mindful of the covenant with the patriarchs; he is holy, he flashes flames of fire.

Extol him who is pure, sending forth lightnings; he is holy, he has founded the world.

Extol him who has established his throne in the high heavens; he is holy, he snares the cunning with their own guile.

Extol him who sweeps aside the ill deeds like a mist; he is holy, he reaches out his hand to transgressors.

Extol him who is infinitely great and eternal; he is holy, he searches out man's thoughts.

Extol him who saves the life of his servants; he is holy, he is righteous and his works are truth.

Extol him who is the possessor of heaven and earth; he is holy, he is exalted, he looks to the far ends of the earth.

Extol him who abides forever, whose name is holy; he is holy, his fame is like his name: Merciful God.

ובכן כי אתה אל אמונה.

Congregation:

אמונתך בעליונים, בריתך בתחתונים. גְּדֹלְתְּךָ בְּעֲלִיּוֹנִים,
דָּתְךָ בַּתְּחִתּוֹנִים. הוֹדְךָ בְּעֲלִיּוֹנִים, וְעוֹדְךָ בַּתְּחִתּוֹנִים. זְבוּלְךָ
בְּעֲלִיּוֹנִים, חֲנֻנְתְּךָ בַּתְּחִתּוֹנִים. שְׁהֲרַתְךָ בְּעֲלִיּוֹנִים, יִרְאַתְךָ
בַּתְּחִתּוֹנִים. כְּבוֹדְךָ בְּעֲלִיּוֹנִים, לְמוֹדְךָ בַּתְּחִתּוֹנִים. מְעוֹנְךָ
בְּעֲלִיּוֹנִים, נִנוּךְ בַּתְּחִתּוֹנִים. סִפְתְּךָ בְּעֲלִיּוֹנִים, עֲדָתְךָ בַּתְּחִתּוֹנִים.
פֶּאֶרְךָ בְּעֲלִיּוֹנִים, צִדְקָתְךָ בַּתְּחִתּוֹנִים. קִדְשָׁתְךָ בְּעֲלִיּוֹנִים,
רוֹמְמוֹתְךָ בַּתְּחִתּוֹנִים. Reader שְׂכִינְתְּךָ בְּעֲלִיּוֹנִים, תְּהַלְלָתְךָ
בַּתְּחִתּוֹנִים.

ובכן תַּעֲרֵץ וְתִקְדָּשׁ.

Congregation:

הַנִּקְדָּשׁ בְּאַלְפֵי אֱלֹפִים	הַנִּעֲרֵץ בְּבִרְקִים קָדִים.
הַנִּקְדָּשׁ בְּנֶעֱשׂ גִּלְגָּלִים	הַנִּעֲרֵץ בְּדִהְרַת אוֹפְנִים.
הַנִּקְדָּשׁ בְּהִמּוּנֵי עִירִין	הַנִּעֲרֵץ בְּנֶעֱד קִדִּישִׁין.
הַנִּקְדָּשׁ בְּזָקִים זֹרְחִים	הַנִּעֲרֵץ בְּחֻצֹבֵי לְהָבִים.
הַנִּקְדָּשׁ בְּטָכֶס שְׁהוּרִים	הַנִּעֲרֵץ בְּיָקָדִים יוֹקָדִים.
הַנִּקְדָּשׁ בְּכַתִּי כְרוּבִים	הַנִּעֲרֵץ בְּלִתְקַת לוֹהֲטִים.
הַנִּקְדָּשׁ בְּמַחְנוֹת מְלֶאכִים	הַנִּעֲרֵץ בְּנֶעֱם נוֹנִים.
הַנִּקְדָּשׁ בְּשָׂרָפִים עוֹמָדִים	הַנִּעֲרֵץ בְּעוֹ אֶרְאֵלִים.

like the following three piyyutim, was probably written by Rabbi Meshullam ben Kalonymus of the tenth century. The theme of this alphabetical acrostic is taken from Psalm 89, where we read: "Thy faithfulness is firm in heaven . . . the heavens are thine, the earth is thine . . . thou art our pride, thou our strength."

alludes to Daniel 7:10 ("millions of angels are at his service and myriads attend him"). פְּרוּדֵי אֱנִים is a paraphrase of פְּרוּשֵׁי

Thou art the faithful God.

Congregation:

Thy faithfulness is among the heavenly beings, and thy covenant among the earthly beings.

Thy greatness is among the heavenly beings, and thy Law among the earthly beings.

Thy glory is among the heavenly beings, and thy presenee among the earthly beings.

Thy habitation is among the heavenly beings, and thy encamping among the earthly beings.

Thy purity is among the heavenly beings, and thy veneration among the earthly beings.

Thy grandeur is among the heavenly beings, and thy instruction among the earthly beings.

Thy dwelling is among the heavenly beings, and thy shrine among the earthly beings.

Thy canopy is among the heavenly beings, and thy congregation among the earthly beings.

Thy pride is among the heavenly beings, and thy righteousness among the earthly beings.

Thy holiness is among the heavenly beings, and thy exaltation among the earthly beings.

Thy divine presence is among the heavenly beings, and thy fame among the earthly beings.

Thou art revered and hallowed.

Congregation:

Hallowed by millions, and revered in swift lightnings.

Hallowed by rushing orbs, and revered by prancing *ofannim*.

Hallowed by numerous angels, and revered in sacred meetings.

Hallowed by shining stars, and revered by flaming creatures.

Hallowed by the pure, and revered by those who burn with zeal.

Hallowed by cherubim, and revered by luminous angels.

Hallowed by hosts of angels, and revered by sweet singers.

Hallowed by attendant seraphim, and revered by *erellim*.

כנפים in Ezekiel 1:11 ("their wings were stretched out"). משיקות כנפים is borrowed from Ezekiel 3:13 ("the noise made by the wings of the Creatures touching one another"). חלחלים is the equivalent of חלי חלים in the sense of countless numbers.

הַנִּקְדָּשׁ בְּפִירוֹדֵי אַנְפִּים הַנֶּעֱרָץ בְּצִלְצוֹל מְשִׁיכוֹת בְּנָפִים.
הַנִּקְדָּשׁ בְּקוֹלָם בְּהֶמּוֹן הַנֶּעֱרָץ בְּרִבּוֹ רִבּוֹן.

Reader:

הַנִּקְדָּשׁ בְּשִׁקְטֵ שְׁאֵנִים הַנֶּעֱרָץ בְּתֵכֶן תִּלְתְּלִים.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קָדוֹשׁ וּבְרוּךְ.

Congregation:

אֲלֵי שִׁחַק חֲצוּבֵי לָהֶבֶת אוֹמְרִים קָדוֹשׁ.
אֲדִירֵי כָל חֶפֶץ הַנֶּאֱהָבִים אוֹמְרִים בְּרוּךְ.
בְּלוֹי קֶרֶחַ וְשֶׁלֶג וְשִׁלָּהִים אוֹמְרִים קָדוֹשׁ.
בְּדֵי צֶדֶק גְּזֵי רָהִיִּם קָדוֹשׁ וּבְרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קָדוֹשׁ וּבְרוּךְ.
נִבְהָ לָהֶם וַיִּרְאֶה לָהֶם אוֹמְרִים קָדוֹשׁ.
נִבְוֵרֵי כֶת בְּמִשְׁכְּנוֹת אֶהְיֶיהֶם אוֹמְרִים בְּרוּךְ.
דְּאֵי בְּכִנּוּף מְבִטִּים פְּנֵיהֶם אוֹמְרִים קָדוֹשׁ.
דּוֹרְשֵׁי דְחֹת דְּבָקִים בְּאַלְהֵיהֶם קָדוֹשׁ וּבְרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קָדוֹשׁ וּבְרוּךְ.

שחך, a double alphabetical acrostic, is probably by Rabbi Meshullam ben Kalonymus of the tenth century. בני אלים in the sense of angels is found in Psalms 29:1; 89:7. חסץ כל אדירי alludes to the people of Israel on the basis of Psalm 16:3 ("in the saints of the land is all my delight"). בלולי קר alludes to the divine messengers described in Psalm 148:8 ("fire and hail, snow and vapor, stormy winds fulfilling his word"). מי רהבים is the same as עובדי הים, that is, those who crossed the Red Sea. In midrashic literature, דהב is identified with the mythical god of the sea. The words קדישין and עירין are taken from Daniel 4:14. ידוחין ידוחין is taken from Psalm 68:13. מים מרוטמים refers to Isaiah 6:4 ("at the sound of the chant the posts of the door shook"). כענור מצמצמים is from Isaiah 38:14.

Hallowed by winged heings, and revereneed hy rustling pinions.
Hallowed by their roaring sounds, and reverenced by myriads.

Reader:

Hallowed in the quiet of benign heings, and reverenced by throngs.

Praises to God on high: Holy, Blessed.

Congregation:

Blazing angels in heaven say: Holy.
Delightful men of Israel say: Blessed.
Creatures of ice, snow and flames say: Holy.
The just that fled from Egypt: Holy, blessed.

Praises to God on high: Holy, blessed.

Lofty and dreadful angels say: Holy.
Mighty students of Torah say: Blessed.
Those that fly with face covered say: Holy.
Law-seekers who eling to their God: Holy, blessed.
Praises to God on high: Holy, blessed.

Rav Saddyah Gaon of the tenth century, emphasizing the position of man as the main object of the creation of the world by God, regarded the angels as manifestations of prophetic visions rather than as natural realities. They were created, he said, mainly for the fulfillment of a definite task, a mission which each had to complete. Rahhi Yehudah Halevi (1080-1141) regarded the angels as eternal instead of existing just for a period during which they were performing a certain task. Maimonides (1135-1204), in keeping with the kabbalistic view that there exist Ten Sefiroth (degrees of emanation), speaks of ten classes of angels or Intelligences; he insists that the Sefiroth and the angels were not created for the sake of man.

In his *Guide for the Perplexed*, Maimonides writes: "We have already shown that the appearance or speech of an angel mentioned in Scripture took place in a vision or dream; it makes no difference whether this is expressly stated or not. . . When it is written that a man wrestled with Jacob (Genesis 34:25), the reference is to a prophetic vision, since it is expressly stated in the end that it was an angel. . . That which happened to Balaam on the way, and the speaking of the ass, took place in a prophetic vision, since further on, in the

הַמוֹנֵי עִירֵינוּ וְסוֹד קִדְּשֵׁינוּ אֹמְרִים קְדוֹשׁ.
הוֹנֵי שְׁשָׁנָה מִטַּע קְדוּשֵׁים אֹמְרִים בָּרוּךְ.
וְעוֹדֵי מַעַל גִּיְתָתָם בְּתַרְשִׁישִׁים אֹמְרִים קְדוֹשׁ.
וְחֹלֵי אֶמְקָה סְמוּכֵי בְּאַשִׁישִׁים קְדוֹשׁ וּבָרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבָרוּךְ.
זְבוּדֵי זֶהר כְּעֵין תְּשַׁמְלִים אֹמְרִים קְדוֹשׁ.
זוֹקְמֵי שְׁבַעֲתָיִם בְּרוּר מְלִים אֹמְרִים בָּרוּךְ.
חֶסֶן תְּהִלִּים רַבּוֹת אֱלִים אֹמְרִים קְדוֹשׁ.
חֲנִיטֵי כָשֶׁר בְּנֵי אֱלִים קְדוֹשׁ וּבָרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבָרוּךְ.
טְבוּסֵי טָהָר תְּחַדְּשֵׁי בְּקָרִים אֹמְרִים קְדוֹשׁ.
טַעוֹנֵי מוֹרָאָה בְּצוּוֵי עֲקָרִים אֹמְרִים בָּרוּךְ.
יְדוּדוֹן יְדוּדוֹן בְּחֵיל נִזְקָרִים אֹמְרִים קְדוֹשׁ.
יִזְדַּעֲי בֵּין מַפְגִּינִים יִקָּרִים קְדוֹשׁ וּבָרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבָרוּךְ.
כְּסוּוֵי אַרְבַּע מְרַבְּעֵי פָנִים אֹמְרִים קְדוֹשׁ.
כְּרוּתֵי בְרִית פָּנִים בְּפָנִים אֹמְרִים בָּרוּךְ.
לֹבְשֵׁי בָדִים זָכִים וְחַפִּים אֹמְרִים קְדוֹשׁ.
לֹבְשֵׁי לְבָנִים נְעִימִים וְיָפִים קְדוֹשׁ וּבָרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבָרוּךְ.

Numberless sacred beings say: Holy.

Saintly learners of Torah say: Blessed.

Lustrous heavenly creatures say: Holy.

The lovesick who lean on God's law: Holy, blessed.

Praises to God on high: Holy, blessed.

Dazzling, amberlike angels say: Holy.

Brilliant teachers of Torah say: Blessed.

Myriads of celestial hosts say: Holy.

The upright and the godly: Holy, blessed.

Praises to God on high: Holy, blessed.

Spirits pure and ever-new say: Holy.

Men who revere God and Law say: Blessed.

Trembling divine messengers say: Holy.

Those who know priceless Torah: Holy, blessed.

Praises to God on high: Holy, blessed.

Four-winged and four-faced angels say: Holy.

Men covenanted by God say: Blessed.

The pure seen by the prophet say: Holy.

Those dressed in pleasant white say: Holy, blessed.

Praises to God on high: Holy, blessed.

same account, an angel of God is introduced as speaking to Balaam. . . We have also shown that the term *angel* denotes also *prophet*, as in the passages: He sent an angel and brought us out of Egypt (Numbers 40:16); Haggai the angel of the Lord (Haggai 3:3); They mocked the angels of God (II Chronicles 36:16). . . Do not imagine that an angel is seen or his word heard otherwise than in a prophetic vision or prophetic dream. . . The instances quoted may serve as an illustration of those passages which I do not mention. . ." (*Guide* 2:42).

The angels are generally represented as good in the moral sense; they have no will of their own, and are not subject to evil impulses. The Ten Commandments are not applicable to them, since they show neither hatred

מְשַׁרְתִּיו נָאִים רָמִים וְנִבְוָהִים אֹמְרִים קְדוֹשׁ.
מְלֻמְדֵי חֻקִּים מְשִׁיבֵי נִבְוָהִים אֹמְרִים בְּרוּךְ.
נוֹגְנֵי נְעֻם סִפִּים מְרוֹפְפִים אֹמְרִים קְדוֹשׁ.
נָאוּ לְחֻקֵּים בְּעִגּוּר מְצַפְצָפִים קְדוֹשׁ וּבְרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבְרוּךְ.
סְבוּבֵי אֲבָרָה בְּקֶלֶל נוֹצְצִים אֹמְרִים קְדוֹשׁ.
סְגוּלֵי מַעֲמִים בִּינְרָאָה מְעַרִיצִים אֹמְרִים בְּרוּךְ.
עֹמְדִים מִמַּעַל בְּדָבָרוֹ נְחוּצִים אֹמְרִים קְדוֹשׁ.
עוֹרְבֵי עֵז בְּרַעַד שְׂבוּצִים קְדוֹשׁ וּבְרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבְרוּךְ.
פָּנִים וְלֹא עָרַף נִתְאַמִּים אֹמְרִים קְדוֹשׁ.
פְּרוּשִׁים לֶךְ אֲחוּיִם וּמִתְאַמִּים אֹמְרִים בְּרוּךְ.
צְבָאוֹת עֲלִיוֹנִים גָּאִים וְרָמִים אֹמְרִים קְדוֹשׁ.
צְבָאוֹת תְּהִלּוֹתֵם לְרִצּוֹתֶהּ מְעַרִימִים קְדוֹשׁ וּבְרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבְרוּךְ.
קוֹרְאֵי בְשֵׁלוֹשׁ זֶר תִּפְאָרָה אֹמְרִים קְדוֹשׁ.
קוֹרְאֵי פַעֲמִים חֲטַבַת אֲמִירָה אֹמְרִים בְּרוּךְ.
רְגִלֵּיהֶם עֲמִידַת רִגְלֵי יִשְׁרָאֵל אֹמְרִים קְדוֹשׁ.
רְצוּנֵי שְׂדֵי מְשׁוֹרְרֵי שִׁירָה קְדוֹשׁ וּבְרוּךְ.
לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבְרוּךְ.

High ministering angels say: Holy.

Men instructed in just laws say: Blessed.

Divine singers of sweet hymns say: Holy.

Those who chant melodiously: Holy, blessed.

Praises to God oh high: Holy, blessed.

Winged angels that gleam like bronze say: Holy.

Chosen people revere and say: Blessed.

Mindful messengers of God say: Holy.

Those who pray and learn tremblingly: Holy, blessed.

Praises to God on high: Holy, blessed.

Four-faced angels with no backs say: Holy.

Persons united in thee say: Blessed.

Exalted celestial hosts say: Holy.

Earthly hosts that try to please thee: Holy, blessed.

Praises to God on high: Holy, blessed.

Angels acclaim God and thrice say: Holy.

Those who twice daily chant *Shema* say: Blessed.

Divine beings with limbs straight say: Holy.

Singers of hymns pleasing to God: Holy, blessed.

Praises to God on high: Holy, blessed.

nor envy, discord or ill will. However, the saintly among men rank above the ministering angels, who render God unfailing obedience. The angels are also represented in Jewish lore as sitting in council at the judgment of man, to decide his guilt or innocence. If nine hundred and ninety-nine vote for conviction and only one for acquittal, God decides in favor of man. The hostility of the ancient nations against Israel is reflected in the legend that seventy guardian or patron angels of the nations bring charges against the people of Israel, who are championed by God.

In the Bible the angels are messengers of God, whose commands, promises, rewards and punishments, they convey. The poetic imagery of the piyyutim gives expression to the idea that God has many messengers to carry out his will.

Serene and peaceful angels say: Holy.
 Those who hasten to worship say: Blessed.
 Angels soaring high with fine speech say: Holy.
 Those whose way is blameless to their Lord: Holy, blessed.
Praises to God on high: Holy, blessed.

Reader:

Seraphim hover round him.

Reader and Congregation:

They ask one another: Where is the supreme God?
 Where is he who inhabits the heavenly heights?
 All of them reverence and sanctify and praise.

Congregation:

There is no number to his powerful armies;
 They are obsessed with apprehensive dread of him;
 In fear and trembling they stand forth to extol him.

Seraphim hover round him.

They, beryl-like in form, utter praise in unison;
 They acclaim his sublime majesty and Oneness;
 They bow down and worship the One whose name is One.

Each one of them has six wings.

Millions of them are changed into sparks, millions into firebrands, millions into flashes, millions into males, millions into females, millions into winds, millions into burning fires, millions into flames, millions into *hashmals* of light; they take upon themselves the yoke of the Divine Majesty and accept God's sovereignty with anguish, terror and trepidation; then they are changed again into their former shape. . ."

In *היכלות רבותי*, the mystic work attributed to Rabbi Ishmael ben Elisha of the second century, there is a description of the Kedushah recital in heaven and on earth which exercised a great influence on the development of liturgical poetry. The Kedushah hymns are modeled upon the views expressed in this work which, according to Rav Hai Gaon of the tenth century, originated among the mystics of the geonic period known as *יורדי מרכבה*. "Israel is beloved of God more than the ministering angels. When these are about to sing the hymns of praise on high, and the throne of glory is encircled by streams of fire and mountains of flame, the Holy One says: Be silent, every angel and every seraph, until I first bear the hymns of Israel, my children. . . The ministering angels are not permitted to utter the hymn of praise before Israel has commenced it. . ."

הַנֶּאֱדָר בְּקֶדֶשׁ רַב טוֹב מִצְּפוּנָיו, הוֹד וְהָדָר נָעַז בְּחִבּוּנֵי
בְּנֵינוּ, וּמִמֶּנּוּ נִגְדּוּ בְּנֵי אֱלִים וַיִּתְחַבְּאוּ מִפָּנָיו.
בְּשִׁתִּים יִכְסֶה פָּנָיו.

זְרוּתִי זֹהַר מִרְעִיף נִטְפֵי אֲנָלִיו, זְכִי שְׁמִי טָהוֹר תִּבּוּ לְרִנָּלָיו,
חָלִים חֲתִים חֲפוּזִים אֵימִים נִדְנָלָיו.
וּבְשִׁתִּים יִכְסֶה רִנָּלָיו.

טָסִים וְדָאִים בְּדַמְיוֹן נֶאֱשַׁר מְעוּפָה, טִיסָתָם בְּבִזָּק סָבִיב בָּס
לְעוּפָה, יִשְׁמִיעוּ הִנֵּנוּ בְּמִשְׁלַחַת קוֹנֵם לְהִתְעוּפָה.
וּבְשִׁתִּים יַעוּפָה.

כְּסוּי שֵׁשׁ שֵׁשׁ יַעֲרִיצוּ בְּלֶאֱט מַחֲזֶה, כְּבִיר וְרַב כָּח וְשִׁפְלִי
יִחֲזֶה, לְהַעֲרִיצוּ בְּפֶחַד נִרְשִׁים זֶה מִזֶּה.
וְקָרָא זֶה אֵל זֶה.

מוֹשֵׁל עוֹלָם בְּגִבּוּרָה עֵשׂ כֹּל בְּמֵאמָר, מִנִּיעִים אַמּוֹת הַסָּפִים
קִרְשָׁתוֹ לוֹמַר, נוֹצְצִים נוֹהֲדִים לְפָנָיו יִנְעִימוּ מֵאמָר.
וְקָרָא זֶה אֵל זֶה וְאָמַר.

שְׂרָפֵי הוֹד יִבְתְּרוּ נֹזֵר לְקָדוֹשׁ, סֵלֹו לְרוֹכֵב בְּעֲרֹבוֹת מָרוֹם
וְקָדוֹשׁ, עוֹנִים בָּלָם בְּאֶחָד שְׁלוֹשׁ קָדוֹשׁ.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ.

פְּלִיאֵי אֱלֹפֵי אֱלֹפִים וְרַבֵּי רַבָּאוֹת, פּוֹצְחִים הִלָּל וְזִמְרָה
לְאַלְהֵי הַצְּבָאוֹת, צוּר עוֹלָמִים בְּתוֹךְ צְבָאוֹ אוֹת.
יִי צְבָאוֹת.

He, glorious in holiness, has stored up much good;
Beauty and strength are among his concealed jewels;
In fear, the mighty angels hide from his presence.

Two wings covering the face.

He makes the radiant skies to distill drops of rain;
Pure beings in heaven fall prostrate at his feet;
His lofty angels are seized with dread, awe and haste.

Two wings covering the feet.

They fly hither and thither like the winged eagle;
They fly like a lightning round the throne of glory;
They call: "Here we are," as they speed to do God's will.

And two wings with which to fly.

Furnished with six wings, they serenely reverence
God who is powerful and regards the lowly;
To hallow him, they ask each others' permission.

They call to one another.

He rules the world with might, he made all by a word;
At the sound of their chant, the foundations shake;
The splendid angels before him utter sweet speech.

They keep calling to one another.

The glorious Seraphim crown the Most Holy;
They extol him who is exalted and holy;
Three times in unison they all repeat *Holy*.

Holy, Holy, Holy.

Countless myriads of ineffable divine beings
Burst forth with song and praise unto the God of hosts,
The eternal Creator of the universe.

The Lord of hosts.

קוֹרָא תְּדוּרוֹת דָּר בְּשְׁמֵי עָרִץ, קְלוֹת סַעְרָה תַּעֲשֶׂה דְּבָרוֹ
בְּמַרְץ, רָם וְנִשָּׂא דְבַר בִּיקְרָא אֶרֶץ.
מָלֵא כָּל הָאֶרֶץ.

Reader:

שׁוֹכֵן עַד וְקָדוֹשׁ וְנִשְׁגָּב שְׁמוֹ לְבָדוֹ, שְׁמִים וְשְׁמֵי שְׁמִים לֹא
יִבְלְּכוּ הוֹדוֹ, תִּקְוָה תַרְשִׁישִׁים וְאֱלִים צָר לְכַבּוֹדוֹ.
מָלֵא כָּל הָאֶרֶץ בְּבוֹדוֹ:

Reader and Congregation:

זֶה אֵל זֶה שׁוֹאֲלִים, אֵיזָה אֵל אֱלִים, אֵיזָה שׁוֹכֵן מַעְלִים,
וּבְלֵם מַעְרִיצִים וּמַקְדִּישִׁים וּמְהַלְלִים.

Responsively

וּבָכֵן לָךְ הַבֵּל וּבְתִירוֹ
לֹא עוֹרֵךְ דִּין

לְבוֹחַת לְכַבּוֹת בְּיוֹם דִּין	לְנוֹלָה עֲמֻקּוֹת בְּדִין.
לְדוֹבֵר מִיִּשְׁרִים בְּיוֹם דִּין	לְהוֹנִה דַּעוֹת בְּדִין.
לְנֹתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין	לְזוֹכֵר בְּרִיתוֹ בְּדִין.
לְהוֹמֵל מַעֲשָׂיו בְּיוֹם דִּין	לְטַהֵר חוֹסְיוֹ בְּדִין.
לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין	לְכוֹבֵשׁ בַּעֲסוֹ בְּדִין.
לְדוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין	לְמוֹחֵל עֲוֹנוֹת בְּדִין.
לְנוֹרָא תְּהַלּוֹת בְּיוֹם דִּין	לְסוֹלֶה לְעִמּוּסִיו בְּדִין.

עוֹרֵכֵי הַדִּינִים (Avoth 1:8) resembles the phrase עוֹרֵךְ דִּין resembles the phrase *counselors, legal advisers*. The theme of this hymn seems to be based on Job 13:18 where the expression עָרַכְתִּי מַסַּע occurs ("Behold, I have prepared my case; I know that I shall be vindicated").

He who summons the generations, dwells in heaven;
 The tempest swiftly and with force obeys his word;
 The Most High spoke and called the world into being.
The whole earth is full.

Reader:

He who abides forever is alone holy and exalted;
 The highest heavens cannot contain his glory;
 He created mighty angels for his glory.
The whole earth is full of his glory.

Reader and Congregation:

They ask one another: Where is the supreme God?
 Where is he who inhabits the heavenly heights?
 All of them reverence and sanctify and praise.

Responsively

Now, let all offer tribute
 To God who sits in judgment;
 Who tests the hearts on the day of judgment,
 And brings to light profound things in judgment;
 Who speaks justly on the day of judgment,
 And utters supreme wisdom on judgment;
 Who shows kindness on the day of judgment,
 And remembers his covenant in judgment;
 Who spares his works on the day of judgment,
 And clears those who trust in him in judgment;
 Who knows man's thoughts on the day of judgment,
 And suppresses his anger in judgment;
 Who is righteous on the day of judgment,
 And pardons iniquities in judgment;
 Who is revered on the day of judgment,
 And forgives his tending people in judgment;

עתיק ורמין is related to *עתיק* ("ancient"). In Daniel 7:9, *עתיק יומין* ("ancient of days") is applied to God. In talmudic literature, *עתיק* is used in the sense of *distinguished* and *faithful*, as where God says to Abraham: *עתיק נחתיך באומות* (Shabbath 105a), "I have made you distinguished among the nations."

לְעֹנָה לְקוֹרְאֵי בְּיָוֶם דִּין לְפֹעֵל רַחֲמָיו בְּדִין.
 לְצוּפָה נִסְתָּרוֹת בְּיָוֶם דִּין לְקֹנָה עֲבָדָיו בְּדִין.
 לְרַחֵם עַמּוֹ בְּיָוֶם דִּין לְשׁוֹמֵר אוֹהֲבָיו בְּדִין.
 לְתוֹמֵךְ תַּמְיָמָיו בְּיָוֶם דִּין.

וּבְכֵן וְלֵךְ תַּעֲלֶה קְרָשָׁה, בִּי אַתָּה אֱלֹהֵינוּ מְלֶכֶךְ.
 בְּתֵר יִתְּנוּ לָךְ, יְיָ אֱלֹהֵינוּ, מְלָאכִים הַמּוֹנִי מַעֲלָה עִם עַמֶּךָ
 יִשְׂרָאֵל קְבוּצֵי מִטָּה. יַחַד בְּכֶם קְרָשָׁה לָךְ יִשְׁלָשׁוּ, בְּדָבָר
 הָאֲמוֹר עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מֵלֵא כָּל הָאָרֶץ בְּבוֹדוֹ.
 בְּבוֹדוֹ מֵלֵא עוֹלָם, מוֹשְׁרֵתוֹ שׁוֹאֲלִים זֶה לָזֶה: אֵיזָה מְקוֹם
 בְּבוֹדוֹ לְהַעֲרִיצוֹ. לְעַמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:
 בְּרוּךְ בְּבוֹד יְיָ מְמֻקְוֵמוֹ.

מְמֻקְוֵמוֹ הוּא יִפְּן בְּרַחֲמָיו לְעַמּוֹ, וְיַחֲנֵן עִם הַמְּנַחֲדִים שְׁמוֹ
 עָרֵב וּבִקְרָה, בְּכָל יוֹם תַּמִּיד, פַּעַמִּים, בְּאַהֲבָה שְׂמֵעַ אוֹמְרִים:
 שְׂמֵעַ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלָכֵנוּ, הוּא מוֹשִׁיעֵנוּ; וְהוּא
 יוֹשִׁיעֵנוּ וְיִנְאָלֵנוּ שְׁנִית; וְיִשְׁמָיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי,
 לֵאמֹר: הֵן גָּאֻלְתִּי אֶתְכֶם אַחֲרִית בְּרֹאשִׁית, לְהִיּוֹת לָכֶם
 לְאֱלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.

Reader:

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִינֵנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
 וְהִנֵּה יְיָ לְמַלְכֶךְ עַל כָּל הָאָרֶץ, בְּיָוֶם הַזֶּה יְיָ אֶחָד וְשְׁמוֹ
 אֶחָד.

וּבְדָבְרֵי קְדֻשָּׁה בְּתוֹב לֵאמֹר:
 יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

Who answers pleas on the day of judgment,
 And displays his compassion in judgment;
 Who probes secrets on the day of judgment,
 And wins his loyal servants in judgment;
 Who loves his people on the day of judgment,
 And preserves his faithful friends in judgment.

Now, let our Kedushah ascend
 To thee, our God, who art King.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
 The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."²

From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God; I am the Lord your God."⁴

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.⁵

And in thy holy Scriptures it is written:
 The Lord shall reign forever,
 Your God, O Zion, for all generations.
 Praise the Lord!⁶

¹Isaiah 6:3. ²Ezekiel 3:12. ³Deuteronomy 6:4. ⁴Numbers 15:41. ⁵Psalms 10:10; Zechariah 14:9. ⁶Psalms 146:10.

Reader קְדוֹר נְדוֹר נְגִיד נְדָלָה, וְלִנְצַח נְצָתִים קְדָשְׁתָּהּ
נְקַדִּישׁ, וְשִׁבְתָּהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מְלֶךְ נְדוֹר וְקְדוֹשׁ אַתָּה.

קְדוֹר נְדוֹר הַמְלִיכוֹ לָאֵל, כִּי הוּא לְבִדּוֹ מְרוֹם וְקְדוֹשׁ.
חֲמוּל עַל מַעֲשֵׂיהָ, וְתִשְׁמַח בְּמַעֲשֵׂיהָ; וְיֹאמְרוּ לָהּ חוֹסִיָּה,
בְּצַדִּיקָה עֲמוּסִיָּה, תִּקְדֵּשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיהָ. כִּי מְקַדִּישָׁהּ
בְּקִדְשָׁתָהּ קְדָשְׁתָּהּ, נָאֵה לְקְדוֹשׁ פֶּאֶר מְקַדְוִשִׁים.
בְּאִין מְלִיץ יֵשֶׁר מוֹל מְגִיד פֶּשַׁע, תִּגִּיד לְיַעֲקֹב דְּבַר חֶק
וּמִשְׁפָּט, וְצַדִּיקוֹ בְּמִשְׁפָּט, הַמְלֶךְ הַמִּשְׁפָּט.

עוֹד יִזְכָּר־לָנוּ, אֲהַבַת אִיתָנוּ, אֲדוֹנֵנוּ, וּבִבְנֵי הַנֶּעֱקָד יִשְׁכִּית
מְדִינָנוּ, וּבְזִכּוֹת הַתָּם יוֹצִיא אִיּוֹם לְצַדִּיק דִּינָנוּ, כִּי קְדוֹשׁ
הַיּוֹם לְאֲדוֹנֵנוּ.

וּבִבְנֵי יִתְקַדֵּשׁ שְׁמָהּ, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמָּהּ, וְעַל
יְרוּשָׁלָּיִם עִירָהּ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחָהּ, וְעַל מְבוֹנָהּ וְהִיכָלָהּ.

תִּשְׁעֹב לְבִדָּהּ, וְתִמְלֹךְ עַל כָּל בְּיָחוּד, בְּכַתוּב עַל יַד
נְבִיאָהּ: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה
יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

וּבִבְנֵי תֵן פִּתְדָהּ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיהָ, וְאִמְתָּהּ עַל
כָּל מַה שִּׁבְּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל
הַבְּרוּאִים, וְיַעֲשׂוּ בְרָאָם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנָהּ בְּלִבֵּב שְׁלָם,
כְּמוֹ שִׁינְדֵּנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהִשְׁלָטוֹן לְפָנֶיךָ, עוֹז בְּיָדָהּ וּנְבוֹרָהּ
בִּימִינָהּ, וְשִׁמָּה נֹרָא עַל כָּל מַה שִּׁבְּרָאתָ.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

When there is no one to plead and ward off the accuser, do thou speak for Jacob in the matter of law and justice, and declare us not guilty, O King of Justice.

O Lord, remember still the love of faithful Abraham; clear us of accusers for the sake of his son Isaac who was ready to offer his life for thee. Revered One, vindicate our rights for the sake of Jacob the upright. This day is indeed holy to thee, our Lord.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Thou alone shalt be exalted; thou alone shalt reign over all, as it is written by thy prophet: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."¹

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

¹*Zechariah* 14:9.

ובכן תן כבוד, יי, לַעֲמֹד, תהֲלֶה לִירֵאָיָה וְתִקְנֶה טוֹבָה לְדוֹרֶשֶׁיהָ, וּפְתַחֲוֹן פֶּה לַמַּתְחִלִּים לָךְ, שְׁמִיחָה לְאַרְצָהּ וְשִׁשׁוֹן לְעִירָהּ, וְצִמְיֻחַת קָרְוֹ לְדוֹר עֲבָדֶיךָ, וְעִרְכַּת נֵר לְבֹן־יִשִּׁי מְשִׁיחָה, בְּמַהֲרָה בְיָמֵינוּ.

ובכן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ, וַיִּשְׁרִים יַעֲלֻזוּ, וַחֲסִידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָהּ תִּקְפֹּץ־פִּיהָ, וְכָל הַרְשָׁעָה בָּלָה בַּעֲשָׂן תִּבְלָה, כִּי תַעֲבִיר מִמְשַׁלֵּת זָרוֹן מִן הָאָרֶץ.

וְתִמְלֶךְ, אַתָּה הוּא יי אֱלֹהֵינוּ, מַהֲרָה לְבַדֶּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלָיִם עִיר קִדְשֶׁךָ, בְּכַתוּב בְּרַבְרֵי קִדְשֶׁךָ: יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר; הִלְלוּהָ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹךְ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּכַתוּב: וַיִּגְבֹּה יי צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בַּצִּדִּיקָה. בְּרוּךְ אַתָּה, יי, הַמְלִיךְ הַקָּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבָת אֹהֲבֵנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.

וְחַתָּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁה וְלִמְנוּחָהּ, וְאֶת יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל־בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא קָדֵשׁ, זָכָר לִיצִיאת מִצְרַיִם.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיַּיַּע וְיִרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיַּזְכֵּר וְזָרְתָּנוּ וּפְקַדוֹנֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מִשִּׁים בּוֹרְאֵן עֲבָדֶיךָ, וְזָכְרוֹן יְרוּשָׁלָיִם עִיר קִדְשֶׁךָ, וְזָכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happi-

¹*Psalm* 146:10. ²*Isaiah* 5:16.

וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדְנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים טוֹבִים; וּבְדָבָר יְשׁוּעָה וּרַחֲמִים חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וּרְחוּם אַתָּה.

זָכַר רַחֲמֶיךָ יְיָ וְחֶסְדֶּיךָ, כִּי מַעֲלֹלִים הָיִיתָ. אֵל תּוֹכַר-לָנוּ עֲנֻתֹת רַאשׁוֹנִים, מִהֵרָ יִקְדְּמוּנוּ רַחֲמֶיךָ כִּי בָּלָנוּ מְאֹד. זָכְרָנוּ יְיָ בְּרִצּוֹן עַמֶּךָ, פָּקְדְנוּ בִישׁוּעָתְךָ. זָכַר עֲדָתְךָ קִנִּית קָדָם, נִאֲלַת שָׂבַט נִחְלָתְךָ, הֵרָ צִיּוֹן זֶה שְׂכֻנָּתְךָ בּוֹ. זָכַר יְיָ חֶבֶת יְרוּשָׁלַּיִם, אֲחֻבַת צִיּוֹן אֵל תִּשְׁבַּח לְנֶצַח. זָכַר יְיָ לִבְנֵי אָדָם אֶת יוֹם יְרוּשָׁלַּיִם, הָאֲמֹרִים עָרוֹ עָרוֹ עַד הַיּוֹסֵד בָּהּ. אַתָּה תִּקְוֶה תִּרְחַם צִיּוֹן, כִּי עַתָּה לְחַנּוּנָהּ, כִּי בָּא מוֹעֵד. זָכַר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ, וְתַדְבֵּר אֲלֵהֶם: אַרְבֵּה אֶת זַרְעֲכֶם בְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אֲמַרְתִּי אֲתָן לְזַרְעֲכֶם, וְנִתְּלוּ לְעוֹלָם. זָכַר לְעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב, אֵל תָּפֶן אֵל קָשִׁי הָעַם הַזֶּה וְאַל רָשְׁעוּ וְאַל חִטְּאוּ.

Reader and Congregation:

אֵל נָא תִשַׁח עָלֵינוּ חַטָּאת, אֲשֶׁר נִאֲלָנוּ וְאֲשֶׁר חִטְּאָנוּ.

חַטָּאנוּ צוּרָנוּ, סִלַּח לָנוּ יוֹצְרָנוּ.

זָכַר-לָנוּ בְּרִית אֲבוֹת פֶּאֶשֶׁר אָמַרְתָּ: וּזְבַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, וְאֶת בְּרִיתִי יִצְחָק וְאֶת בְּרִיתִי אַבְרָהָם אֲזָכֹר, וְהָאָרֶץ אֲזָכֹר. זָכַר-לָנוּ בְּרִית רַאשׁוֹנִים פֶּאֶשֶׁר אָמַרְתָּ:

to grant her redemption from foes and evils. Israel is reassured that the captivity will end as soon as the penalty for sins will have been exacted.

ness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

O Lord, remember thy mercy and thy kindness; they are eternal.

Mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low.

O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.

O Lord, remember the love of Jerusalem; never forget the love of Zion.

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now.

Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Reader and Congregation:

O do not punish us for the folly
And for the sin that we have committed.
We have sinned against thee, our God;
Forgive us, O our Creator.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."¹

¹*Psalms* 25:6; 79:8; 106:4; 74:2; 137:7; 102:14; *Exodus* 32:13; *Deuteronomy* 9:27; *Numbers* 12:11; *Leviticus* 26:42.

וְזָכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ
 מִצְרַיִם לָעֵינִי הַגּוֹיִם לִהְיוֹת לָהֶם לֵאלֹהִים, אֲנִי יְיָ. עֲשֵׂה עִמָּנוּ
 כְּמָה שֶׁהִבְטַחְתָּנוּ: וְאַף גַּם זֹאת, בְּהִיוֹתָם בְּאֶרֶץ אֲיִבֵיהֶם לֹא
 מֵאַסְתִּים וְלֹא גַעְלָתִים לְכַלָּהֶם, לְהַפֵּר בְּרִיתִי אִתָּם, כִּי אֲנִי
 יְיָ אֱלֹהֵיהֶם. רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ, כְּמָה שֶׁכָּתוּב: כִּי אֵל
 רַחוּם יְיָ אֱלֹהֵינוּ, לֹא יִרְפֶּה וְלֹא יִשְׁחִיתֵנוּ, וְלֹא יִשְׁכַּח אֶת בְּרִית
 אֲבוֹתָיו אֲשֶׁר נִשְׁבַּע לָהֶם. מוֹלֵךְ אֶת לְבָבֵנוּ לֹאֲהַבָה וּלְיִרְאַה
 אֶת שְׁמֶךָ, בְּכָתוּב בְּתוֹרָתְךָ: וּמֵלֵךְ יְיָ אֱלֹהֵינוּ אֶת לְבָבֵנוּ, וְאֶת
 לֵבֵב זִרְעֵנוּ, לֹאֲהַבָה אֶת יְיָ אֱלֹהֵינוּ בְּכָל לְבָבֵנוּ וּבְכָל נַפְשֵׁנוּ
 לְמַעַן חַיֵּיד. הִשָּׁב שְׁבוּתֵנוּ וְנִרְחַמְנוּ כְּמָה שֶׁכָּתוּב: וְשָׁב יְיָ אֱלֹהֵינוּ
 אֶת שְׁבוּתֵנוּ וְנִרְחַמֵנוּ, וְשָׁב וְקִבְּצֵנוּ מִכָּל הָעַמִּים אֲשֶׁר הִפְצִינוּ
 יְיָ אֱלֹהֵינוּ שְׁמָה. קִבֵּץ נִדְחֵנוּ, כְּמָה שֶׁכָּתוּב: אִם יִהְיֶה נִדְחֵנוּ
 בְּקִצָּה חֲשׁוֹמִים, מִשָּׁם יִקְבְּצֵנוּ יְיָ אֱלֹהֵינוּ, וּמִשָּׁם יִקְחֵנוּ. הַמְצֵא
 לָנוּ בְּבִקְשָׁתֵנוּ, כְּמָה שֶׁכָּתוּב: וּבִבְקִשְׁתָּם מִשָּׁם אֶת יְיָ אֱלֹהֵינוּ,
 וּמִצֵּאתָ כִּי תִדְרָשֻׁנוּ בְּכָל לְבָבֵנוּ וּבְכָל נַפְשֵׁנוּ.

מַחֲה פִשְׁעֵינוּ לְמַעַנָּה, כַּאֲשֶׁר אָמַרְתָּ: אֲנֹכִי אֲנֹכִי הוּא מַחֲה
 פִשְׁעֵינוּ לְמַעַנִי, וְחַטֹּאתֵינוּ לֹא אֲזַכֵּר. מַחֲה פִשְׁעֵינוּ כְּעֵב
 וּכְעָנוּ, כַּאֲשֶׁר אָמַרְתָּ: מַחֲחִי כְּעֵב פִשְׁעֵינוּ, וּכְעָנוּ חַטֹּאתֵינוּ,
 שׁוּבָה אֵלַי כִּי נִאֲלָתִיד. הִלָּכְנוּ חַטֹּאתֵינוּ בְּשִׁלְג וּבְצִמְרֵם, כְּמָה
 שֶׁכָּתוּב: לָכֵן נָא וְנִנְכְּחָה, יֹאמֵר יְיָ: אִם יִהְיֶה חַטֹּאתֵינוּ כְּשָׁנִים,
 בְּשִׁלְג יִלָּבֵנוּ; אִם יֵאָדִימוּ בְּתוֹלָעַ, בְּצִמְרֵם יִחְיוּ. זְרוּק עָלֵינוּ

לבבך has been explained to mean that the people, having taken the initiative in returning to God, will receive his support in attaining purification of the heart. Their eyes will be opened, and they will abandon the errors which corrupted their heart. Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all the nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."¹

¹*Leviticus* 26:45, 44; *Deuteronomy* 4:31; 30:6, 3, 4; 4:29; *Isaiah* 43:25; 44:22; 1:18.

מִיָּם טְהוּרִים וְטָהָרְנוּ, כְּמָה שֶׁכָּתוּב: וְזָרַקְתִּי עָלֶיכֶם מִיָּם טְהוּרִים וְטָהָרְתֶּם; מִכֹּל טִמְאוֹתֵיכֶם וּמִכֹּל גִּלּוּלֵיכֶם אֲטַהֵר אֹתְכֶם. כִּפּוּר תִּטְּאִינוּ בַּיּוֹם הַזֶּה וְטָהָרְנוּ, כְּמָה שֶׁכָּתוּב: בַּיּוֹם הַזֶּה יִכְפֹּר עָלֶיכֶם לְטָהָר אֹתְכֶם, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהַרְנוּ. תִּבְיָאֵנוּ אֶל הַר קָדְשְׁךָ, וְשִׁמְחֵנוּ בְּבֵית הַתְּפִלָּה, כְּמָה שֶׁכָּתוּב: וְהִבְיָאוּתִים אֶל הַר קָדְשִׁי, וְשִׁמְחֵתִים בְּבֵית הַתְּפִלָּתִי, עוֹלוֹתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי בֵּית הַתְּפִלָּה יִקְרָא לְכָל הָעַמִּים.

Reader and Congregation:

שָׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבִרְצוֹן אֶת הַתְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקָרָם.

אֲמַרְנוּ הַאֲזִינָה יְיָ, בִּינָה הִגִּינָנוּ. יְהִיו לְרָצוֹן אֲמַרְי פִּינוּ וְהִנְיוֹן לִבֵּנוּ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ.

אֶל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קָדְשְׁךָ אֶל תִּקַּח מִמֶּנּוּ.

אֶל תִּשְׁלִיכֵנוּ לַעֲת זִקְנָה, בְּכִלּוֹת כֹּחֵנוּ אֶל תַּעֲזֹבֵנוּ.

אֶל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, אֶל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת

לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.

כִּי לָךְ יְיָ הוֹחַלְנוּ, אַתָּה תַּעֲנֶה, אֲדָנִי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, אֶל תַּעֲזֹבֵנוּ וְאֶל תִּטְּשֵׁנוּ, וְאֶל

תִּכְלִימֵנוּ וְאֶל תִּפְרַר בְּרִיתְךָ אֲתָנוּ. קָרְבָנוּ לְתוֹרַתְךָ, לְמִדְּנוּ

מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ, וּמוֹל

אֶת לִבֵּנוּ לְאַהֲבָתְךָ, וְנִשְׁוֹב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם. וְלִמְעַן

קולנו is taken from the daily *Shemoneh Esreh*; the remainder of this prayer is composed of verses from Lamentations 5:21; Psalms 5:2; 19:15; 51:13;

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Atone our sins on this day and purify us, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."¹

Reader and Congregation:

Lord our God, hear our cry, spare us;
Have mercy and accept our prayer.

Turn us to thee, O Lord,
Renew our days as of old.

Give heed to our words, O Lord,
Consider thou our meditation.

May our words and our meditation
Please thee, O Lord, our Protector.

Cast us not away from thy presence,
And take not thy holy spirit from us.

Do not cast us off in our old age;
When our strength fails, forsake us not.

Forsake us not, Lord our God,
And keep not far away from us.

Show us a sign of favor despite our foes;
Thou, O Lord, hast helped and comforted us.

For thee, O Lord, we are waiting;
Thou wilt answer us, Lord our God.

Our God and God of our fathers, do not disdain us in disgrace; do not break thy covenant with us. Bring us near to thy Torah; teach us thy commandments. Show us thy ways; devote our heart to revere thy name. Open our mind to loving thee, that we may return to thee sincerely and wholeheartedly. For the sake of thy

71:9; 38:22; 86:17; 38:16. The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

¹Ezekiel 36:25; Leviticus 16:30; Isaiah 56:7.

שְׁמוֹה הַגָּדוֹל הַמְּחַל וְהַסֹּלֵחַ לַעֲוֹנוֹנוּ, בְּכַתּוּב בְּדִבְרֵי קְדֹשֶׁךְ:
לִמְעַן שְׁמוֹה יְיָ, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב הוּא.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

כִּי אָנוּ עֲמִידָה, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בְּנֵיךְ, וְאַתָּה אֲבִינוּ.
אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קְהִלָּתְךָ, וְאַתָּה חֵלְקֵנוּ.
אָנוּ נִחְלָתְךָ, וְאַתָּה נוֹר לָנוּ; אָנוּ צִאֲנֶךָ, וְאַתָּה רוּעֵנוּ.
אָנוּ בְּרִמָּה, וְאַתָּה נוֹטְרָנוּ; אָנוּ פְּעֻלָּתְךָ, וְאַתָּה יוֹצֵרֵנוּ.
אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹרְנוּ; אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עֲמִידָה, וְאַתָּה מִלְכֵנוּ; אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.

Reader:

אָנוּ עֲזֵי פָנִים, וְאַתָּה רַחוּם וְחַנּוּן; אָנוּ קָשִׁי עֵרָף, וְאַתָּה אֶרֶךְ
אַפִּים. אָנוּ מְלֹאֵי עוֹן, וְאַתָּה מְלֵא רַחֲמִים; אָנוּ יָמִינוּ בְּצַל
עוֹבֵר, וְאַתָּה הוּא וְשִׁנּוּתֶיךָ לֹא יִתָּמוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל
תַּתְּעִלֵם מִתַּחֲנוּנֵנוּ; שְׁאִין אָנוּ עֲזֵי פָנִים וְקָשִׁי עֵרָף לֹאֲמֹר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אָנַחְנוּ וְלֹא חָטָאנוּ;
אֲבָל אָנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

Congregation and Reader:

אֲשָׁמְנוּ, בְּגִדְנוּ, נִזְלָנוּ, דִּבְרָנוּ דְּפִי; הֶעֱוִינוּ, וְהִרְשָׁעֵנוּ, וְזָדְנוּ,
חָמְסֵנוּ, טִפְלָנוּ שָׁקֵר; יַעֲצֵנוּ רָע, בִּזְבָּנוּ, לָצֵנוּ, מִרְדְּנוּ, נֶאֱצָנוּ;
סָרְרָנוּ, עֲרִינוּ, פָּשַׁעֵנוּ, צָרְרָנוּ, קִשְׁינוּ עֵרָף; רָשָׁעֵנוּ, שִׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲתָעֵנוּ.

אשמנו, the confession is phrased in plural because it is made collectively by the whole community regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make

great name pardon our iniquities, as it is written in thy Holy Scriptures: "O Lord, for the sake of thy name pardon my iniquity, for it is great."¹

Our God and God of our fathers,
Forgive us, pardon us, clear us.

We are thy people, and thou art our God;
We are thy children, and thou art our Father.
We are thy servants, and thou art our Lord;
We are thy community, and thou art our Heritage.
We are thy possession, and thou art our Destiny;
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Keeper;
We are thy work, and thou art our Creator.
We are thy faithful, and thou art our Beloved;
We are thy chosen, and thou art our Friend.
We are thy subjects, and thou art our King;
We are thy worshippers, and thou art our exalting One.

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to **as** to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
We have acted brazenly, viciously and fraudulently;
We have acted willfully, scornfully and obstinately;
We have acted perniciously, disdainfully and erratically.

us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

¹*Psalms* 25:11.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁנָה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאִנְחָנוּ הִרְשָׁעָנוּ. הִרְשָׁעָנוּ וּפָשַׁעָנוּ, לָכֵן לֹא נוֹשָׁעָנוּ. וְתָן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יַד נְבִיאָךְ: יַעֲזֹב רָשָׁע דְּרָכּוֹ, וְאִישׁ אֲנוֹן מִחֲשַׁבְתּוֹ, וַיָּשָׁב אֶל יְיָ וַיִּרְחַמְהוּ, וְאֵל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסֻלּוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח וּמַחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְׁכֵּת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מַחַח וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יָצָרְנוּ לְהַשְׁתַּעֲבֵד לָךְ, וְהַכְנַע עֲרַפְנוּ לְשׁוֹב אֱלֹהֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶּיךָ; וּמֹלֵ אֶת לִבְבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתוּב בְּתוֹרָתְךָ: וּמֹל יְיָ אֱלֹהֶיךָ אֶת לִבְבְּךָ, וְאֶת לֵב בְּיָרְעָךְ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

הַזְדַּוְנוֹת וְהַשְׁנָנוֹת אֵתָּה מִכִּיר, הִרְצוֹן וְהַאֲנָס, הַנְּלוּיִם וְהַנִּסְתָּרוֹת; לְפָנֶיךָ הֵם גִּלּוּיִם וִידוּעִים. מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדֵּנוּ, מָה צִדְקָנוּ, מָה יִשְׁעָנוּ, מָה בְּחִנּוּ, מָה גְבוּרָתֵנוּ. מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים כָּאִין לְפָנֶיךָ, וְאִנְשֵׁי הַשֵּׁם כָּלֹא הָיוּ, וְחַכְמִים כְּבֹלֵי מִדָּע, וְנִבְוִיִּם כְּבֹלֵי הַשִּׁבְלָה, כִּי רַב מַעֲשֵׂיהֶם תְּהוֹי, וַיְמִי חַיֵּיהֶם הִבֵּל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הַכֹּל הִבֵּל. מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַגְּלוּת אֵתָּה יוֹדֵעַ.

is considered to be one of the sublimest expressions in our prayerbook. God's help is invoked in the struggle against man's lower impulses so as to force human passions into the service of goodness. Even the lower impulses can be employed in the service of God. They are evil only when they are misused.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophet: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹

Our God and God of our fathers, forgive and pardon our iniquities (on this day of Sabbath and) on this Day of Atonement. Blot out and remove our transgressions and sins from thy sight. Bend our will to submit to thee; subdue our stubbornness, that we may turn back to thee; renew our conscience, that we may observe thy precepts. Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart, and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."²

Thou art aware of conscious and unconscious sins, whether committed willingly or forcibly, openly or secretly; they are thoroughly known to thee. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath; man is not far above beast, for all is vanity.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

¹*Isaiah* 55:7. ²*Deuteronomy* 30:6.

Reader:

שְׁמָךְ מְעוֹלָם עוֹבֵר עַל פֶּשַׁע, שׁוֹעֲתָנוּ תִּאֲזִין בְּעִמְרָנוּ
לְפָנֶיךָ בְּתַפִּלָּה. תַּעֲבוֹר עַל פֶּשַׁע לָעַם שָׁבִי פֶשַׁע, תִּמְחָה
בְּשַׁעֲנוּ מִנֶּגֶד עֵינֶיךָ.

אַתָּה יוֹדֵעַ רָצוֹן עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי בֶל חֵי. אַתָּה
חוֹפֵשׁ בֶּל חֲדָרֵי בָטָן, וּבִוְחָן בְּלִיּוֹת וָלֵב. אִין דָּבָר נַעֲלָם
מִמֶּךָ, וְאִין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתִּבְפָּרֶדְנוּ עַל בֶּל חֲטָאֵתֵינוּ, וְהִסְלַח לָנוּ עַל בֶּל עֲוֹנוֹתֵינוּ,
וְתִמְחָל לָנוּ עַל בֶּל בְּשַׁעֲנוּ.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִסָּם וּבְרָצוֹן,

וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הָלֵב.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּכִלֵי דַעַת,

וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתָהֶם.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּנִלְוֵי וּבִסְתָר,

וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּנִלְוֵי עֲרִיוֹת.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,

וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּתַהוֹר הָלֵב,

וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶה,

וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.

עַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה,

וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִלְזוֹל הוֹרִים וּמוֹרִים.

לפני שְׁמָךְ מְעוֹלָם conveys the idea expressed by Maimonides that the names of God occurring in the Bible are derived from his actions (*Guide* 1:61).

Reader:

O thou, who art ever forgiving transgression, heed our cry when we stand in prayer before thee. Pardon the transgression of the people who are turning from transgression; blot out our wrongs from before thy sight.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

For the sin we committed willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

רונא רע includes the idea of defrauding a man in a transaction and that of wounding his feelings by unkind words. A wrong inflicted by means of words is worse than one inflicted in financial dealings. For example, one must not say to a penitent: "Remember your former deeds" (Baba Metsi'a 57b).

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹלֹל הַשֵּׁם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאֹת שְׁפָתַיִם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּנְצֹר הָרֶעַ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיזְדָּעִים וּבְלֹא יוֹדָעִים.
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בִּפְרֹ-לָנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָר וּבְמִשְׁתָּה.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתִּית גִּירוֹן.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתַיִנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֻזּוֹת מִצַּח.
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בִּפְרֹ-לָנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִרְיָקָת עַד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְיוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַרִּית רָעַ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner of
speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

נֶשֶׁךְ and מַרְבִּית refer to Leviticus 25:36 ("If your brother becomes poor . . . you must sustain him; you shall take no interest from him in money or in kind").

רַע צַדִּית ill will towards a neighbor. צַדִּיהָ signifies malicious intent (Numbers 35:20, 22).

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלְוֹת רֹאשׁ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶךְ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִנָּלִים לְהַרְעָה,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִבְלוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַשּׁוּמַת דָּבָר,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַמְהוֹן לִבָּב.
 וְעַל כָּלֶם, אֱלֹהֵי סִלְיָחוֹת, סִלַּח לָנוּ, מִחַל לָנוּ, בִּפְרִי-לָנוּ.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם חֲטָאת.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיֹזֶרֶת.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם אָשֶׁם וְדָאִי וְאָשֶׁם תָּלוּי.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם מִכַּת מִרְדּוֹת.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם מַלְקוֹת אֶרֶבָּעִים.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם כָּרֶת וְעֵרִירִי.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם אֶרְבַּע מִיתוֹת בֵּית דִּין,
 סִקִּילָה, שְׂרָפָה, הֶרֶג, וְחִנּוּק. עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא
 תַעֲשֵׂה, בֵּין שֵׁשׁ בָּהֶם קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶם קוּם עֲשֵׂה, אֵת
 הַנִּלְוִים לָנוּ וְאֵת שְׁאֵינָם נִלְוִים לָנוּ. אֵת הַנִּלְוִים לָנוּ כְּכֹר
 אֲמָרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֵת שְׁאֵינָם נִלְוִים לָנוּ,
 לְפָנֶיךָ הֵם נִלְוִים וְיִדְוְעִים, בְּדִבְרֵי שְׁנֵאֲמָר: הַנִּסְתָּרִת לִי
 אֵלֶּהֵינוּ, וְהַנִּגְלֹת לָנוּ וְלִבְנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֵת כָּל דְּבָרֵי
 הַתּוֹרָה הַזֹּאת.

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely,
And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust,
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,

And for the sins requiring a sin-offering.

For the sins requiring varying offerings,

And for the sins requiring guilt-offerings.

For the sins requiring corporal punishment,

And for the sins requiring forty lashes.

For the sins requiring premature death,

And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."¹

על חטאים points to a period when sacrifices were still offered in the Temple.

עולה וזרר, so called because the value of the required offering varied according to the means of the person presenting it. The expense was so small that poverty would not be a bar to any man's pardon; see Leviticus 5:11.

¹Deuteronomy 29:28.

וְדוֹר עַבְדְּךָ אָמַר לְפָנֶיךָ: שְׂגִיאוֹת מִי יָבִין, מִנִּסְתָּרוֹת נִקְנִי.
נִקְנִי יְיָ אֱלֹהֵינוּ מִכָּל פֶּשַׁעֵינוּ, וְנִתְּהַנֵּנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק
עָלֵינוּ מִיֵּם טְהוֹרִים וְנִתְּהַנֵּנוּ, בְּכָתוּב עַל יָד נְבִיאָךְ: וְזָרַקְתִּי
עָלֵיכֶם מִיֵּם טְהוֹרִים וְנִתְּהַרְתֶּם; מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל
גִּדְלוֹיֵכֶם אֲטַהֵר אֶתְכֶם.

אֵל תִּירָא יַעֲקֹב; שׁוּבוּ שׁוֹכְבִּים, שׁוּבָה יִשְׂרָאֵל, הִנֵּה לֹא
יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, בְּכָתוּב עַל יָד נְבִיאָךְ: שׁוּבָה
יִשְׂרָאֵל עַד יְיָ אֱלֹהֶיךָ, כִּי כִשְׁלָתָ בַּעֲוֹנָךְ. וְנֹאמַר: קָחוּ עִמָּכֶם
דְּבָרִים, וְשׁוּבוּ אֵל יְיָ, אָמְרוּ אֲלֵיו כָּל תַּשָּׂא עוֹן, וְקַח טוֹב,
וְנִשְׁלָמָה פָּרִים שְׁפָתֵינוּ.

וְאַתָּה רַחוּם מְקַבֵּל שָׁבִים, וְעַל הַתְּשׁוּבָה מֵרֹאשׁ הַבְּטָחָתְנוּ,
וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלָוֹת לָךְ.

וּמֵאַחַבְתָּךְ יְיָ אֱלֹהֵינוּ שְׂאַחַבְתָּ אֶת יִשְׂרָאֵל עַמָּךְ, וּמִחֲמַלְתָּךְ
מִלִּבְּנוֹ שְׁחַמַּלְתָּ עַל בְּנֵי בְרִיתְךָ, נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ אֶת יוֹם
(הַשַּׁבָּת הַזֶּה) לְקַדְשָׁה וּלְמִנוּחָה, וְאַתָּה יוֹם) הַכַּפָּרִים הַזֶּה
לְמַחֲלַת חַטָּא, וְלִסְלִיחַת עוֹן וּלְכַפֶּרֶת פֶּשַׁע.

יוֹם אֲשֶׁר אֲשַׁמְנֵה יִצְחָר וְיִסְגֹּר, הַיּוֹם תִּסְלַח לְכָל עֲדַת
בְּנֵי יִשְׂרָאֵל וְלִגְרֵהֶם הַגֵּר, בְּכָתוּב בְּתוֹרָתְךָ: וְנִסְלַח לְכָל עֲדַת
בְּנֵי יִשְׂרָאֵל וְלִגְרֵהֶם הַגֵּר בְּתוֹכָם, כִּי לְכָל הָעָם בִּשְׁנֵנָה.
יוֹם בְּגִדְנוּ תַשָּׂא וְתִסְלַח, הַיּוֹם שִׁמְךָ יֵאָמֵן אֵל טוֹב וְסֹלָח,
בְּכָתוּב בְּדְבָרֵי קְדֻשָּׁה: כִּי אַתָּה אֱדֹנֵי טוֹב וְסֹלָח וְרַב חַסֵּד
לְכָל קְרֹאֶיךָ.

יוֹם גַּעַלְנוּ חֲקִיךָ שִׁפְח וַעֲזוּב, הַיּוֹם רַחֲמֵנוּ וְנָשׁוּב, וְדַרְךְ
רָשָׁע נַעֲזוּב, בְּכָתוּב עַל יָד נְבִיאָךְ: יַעֲזוּב רָשָׁע דְּרָכּוֹ, וְאִישׁ

David thy servant said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless."¹ Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."²

Fear not, O Jacob; return, you backsliders; return, O Israel! The Guardian of Israel neither slumbers nor sleeps, as it is written by thy prophet: "Come back to the Lord your God, O Israel, for your guilt has made you fall. Take words and return to the Lord; say to him: Forgive all iniquity, and accept what is good; instead of bullocks, we will offer the prayer of our lips."³

Thou, Merciful One, dost receive those who repent; thou didst promise us in days of old concerning repentance, and because we repent we hopefully look to thee.

It was because thou, Lord our God, didst love thy people Israel—because thou, our King, didst show mercy to thy people of the covenant—that thou, Lord our God, didst grant us this (Sabbath for holiness and rest and this) Day of Atonement for pardon of sin, forgiveness of iniquity and atonement of transgression.

On this day, when our sins are cast into the deep waters, thou wilt forgive all the people of Israel, including the stranger who resides among them, as it is written in thy Torah: "The whole community of Israel shall be forgiven, including the stranger who resides among them, for all the people have acted unwittingly."⁴

On this day, when thou dost pardon and forgive our faithlessness, let thy renown be established, thou beneficent and forgiving God, as it is written in thy Holy Scriptures: "Thou, O Lord, art good and forgiving, abounding in kindness to all who call upon thee."⁵

On this day, ignore thou our flouting of thy laws; have mercy on us, so that we may repent and abandon the evil path, as it is written by thy prophet: "Let the wicked man give up his ways,

¹*Psalm* 19:13; *Ezekiel* 36:25. ²*Hosea* 14:2-3. ³*Numbers* 15:26. ⁴*Psalm* 86:5.

אָנן מחִשְׁבוֹתָיו, וְיָשׁוּב אֵל יי וירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹת.

יוֹם דְּפִינּוּ אָנָּה שָׂא נָא, הַיּוֹם קָשׁוּב תַּחֲנוּגֵינוּ וּבְתַחֲנוּן סִלַּח נָא, בְּכַתוּב בְּתוֹרָתְךָ: סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה כַּגִּדֹל חֲסִדְךָ, וּכְאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנֶּה. וְשֵׁם נֶאֱמַר: וַיֹּאמֶר יי סִלַּחְתִּי כְּדָבָרְךָ.

בְּעֵבוֹר כְּבוֹד שְׁמֶךָ הַמְצֵא לָנוּ,
מוֹחֵל וְסוֹלֵחַ סִלַּח נָא לְמַעַן שְׁמֶךָ.

יוֹם חֲנֻנְךָ עָנוּ בְּעֲרֵנוּ תַּזְכוּר, הַיּוֹם סִלַּח לַעֲוֹנֵינוּ, וְחַטָּא אֵל תַּזְכוּר, בְּכַתוּב בְּדִבְרֵי קִדְשְׁךָ: אֵל תִּזְכֹּר-לָנוּ עֲוֹנוֹת רַאשׁוֹנִים, מִהֵר יִקְרָמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד.

יוֹם טְעוּתָנוּ יִבְקֹשׁ נַאֲיוֹ, הַיּוֹם נָאם הָקָם יִבְקֹשׁ עָוֹן נַאֲיוֹ, בְּכַתוּב עַל יַד נְבִיאֶךָ: בְּיָמִים הָהֵם וּבָעֵת הַהִיא, נָאם יי, יִבְקֹשׁ אֶת עָוֹן יִשְׂרָאֵל וְאֵינֶנּוּ, וְאֶת חַטָּאת יִהְיֶה וְלֹא תִמְצָאנָהּ, כִּי אֶסְלַח לְאֲשֶׁר אֲשָׁאִיר.

יוֹם יִדְרָשׁוּךָ מִצְרָךְ וּמִטְהַר, הַיּוֹם מִכָּל חַטָּאתֵינוּ אוֹתָנוּ תְּטַהֵר, בְּכַתוּב בְּתוֹרָתְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי תְּטַהֲרוּ.

יוֹם כָּל תְּשָׂא עָוֹן בְּתַחֲנוּן אֲבִטָּה, הַיּוֹם לְשׁוּעָתָנוּ אָנוּ הַטָּה, בְּכַתוּב בְּדִבְרֵי קִדְשְׁךָ: הִטָּה אֱלֹהֵי אֲנִיָּה וּשְׁמַע, פִּקְחַ עֵינֶיךָ וּרְאֵה שׁוֹמְמֵתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיךָ; כִּי לֹא עַל צַדִּיקוֹתֵינוּ אֲנַחְנוּ מִפִּילָיִם תַּחֲנוּגֵינוּ לִפְנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנֵי שְׁמֻעָה, אֲדֹנֵי סִלְחָה, אֲדֹנֵי הַקְשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ.

and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹

On this day, O pardon our faults; hearken to our supplications, and forgive us, as it is written in thy Torah: "Pardon the sin of this people, according to thy great kindness, even as thou hast forgiven this people ever since they left Egypt. And the Lord said: I pardon them as you have asked."²

For the sake of thy glorious name, be with us;

O thou who dost pardon, forgive for thy name's sake.

On this day, remember the humblest man Moses who prayed to thee for us; O forgive our iniquities and mind them not, as it is written in thy Holy Scriptures: "O mind not our former iniquities, may thy compassion hasten to our aid, for we are brought very low."³

On this day, let no error be discovered in our midst; O fulfill thy promise, "Israel's guilt shall not be found when searched," as it is written by thy prophet: "In those days and at that time, says the Lord, no guilt in Israel shall be discovered, nor any sin detected within Judah; for I will pardon those whom I leave as a remnant."⁴

On this day, when we seek thee to purify us, cleanse us from all our sins, as it is written in thy Torah: "On this day shall atonement be made for you, to cleanse you; from all your sins shall you be clean before the Lord."⁵

On this day, when thou dost forgive all iniquity, pray incline thy ear to our cry, as it is written in thy Holy Scriptures: "Incline thy ear, O God, and hear; open thy eyes and see our ruins, and the city which bears thy name; for it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action; do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."⁶

¹*Isaiah* 55:7. ²*Numbers* 14:19-20. ³*Psalms* 79:8. ⁴*Jeremiah* 50:20.

⁵*Leviticus* 16:30. ⁶*Daniel* 9:18-19.

בעבור כבוד שמך המצא לנו;
שומע תפלה, שמע תפלתנו למען שמך.
מי אל במוך.

Congregation:

Reader:

מי אל במוך.	אהלך בכול רם, מגן אברהם,
מי אל במוך.	בירך ממותים, מחיה המתים,
מי אל במוך.	גדלך אדרש, המלך הקדוש,
מי אל במוך.	דורש אמרי דעת, חונן הדעת,
מי אל במוך.	האומר שובה, הרוצה בתשובה,
מי אל במוך.	ומוחל וסולח, המרבה לסלוח,
מי אל במוך.	קול רנה ותודות, הטוב לך להודות,
מי אל במוך.	רם ברה קהל המוני, יברכה יי,
מי אל במוך.	שבינתך שלום, עושה השלום,
מי אל במוך.	תבא ברכה אליכם, ונאמר תפלה עליכם,

תעבור על פשע לעם שבי פשע, בכתוב על יד נביאך:
מי אל במוך, נשא עון ועבר על פשע לשארית נחלתו; לא
החזיק לעד אפו, כי חפץ חסד הוא. ישוב ירחמנו, יכבוש
עונותינו; ותשליך במצלות ים כל חטאתם. וכל חטאת עמך
בית ישראל תשליך במקום אשר לא יזכרו ולא יפקדו, ולא
יעלו על לב לעולם. תתן אמת ליעקב, חסד לאברהם,
אשר נשבעת לאבותינו מימי קדם.

אהלך, an alphabetical acrostic by Rabbi Elazar ha-Kallir, embodies the benedictions of the *Amidah*. The intermediate stanzas, alluding to the intermediate benedictions of the weekday *Amidah* have been omitted.

For the sake of thy glorious name, be with us;
Hearken to our prayer for the sake of thy name.

Responsively

O God, who is like thee?

Shield of Abraham, I praise thee with lifted voice.

O God, who is like thee?

Reviver of the dead, mankind is in thy hand.

O God, who is like thee?

Holy King, I will be in quest of thy greatness.

O God, who is like thee?

Giver of knowledge, thou dost seek words of knowledge.

O God, who is like thee?

Delighting in repentance, thou dost say: "Repent."

O God, who is like thee?

Ever forgiving, thou dost pardon and forgive.

O God, who is like thee?

Beneficent One, thanksgiving belongs to thee.

O God, who is like thee?

Exalted Lord, bless thou this whole congregation.

O God, who is like thee?

Author of peace, thy divine presenee stands for peace.

O God, who is like thee?

We pray for all of you, may blessings come to you.

O God, who is like thee?

Mayest thou pass over the transgression of a people that turns from transgression, as it is written by thy prophet: "Who is a God like thee? Thou dost forgive and pass over transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea."¹ Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered nor recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."²

¹⁻²Micah 7:18-20.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מִחֹל לַעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁכֵת
הַזֶּה וּבְיוֹם) הַכִּפָּרִים הַזֶּה. מָחָה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ
מִנֶּגֶד עֵינֶיךָ, בְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מָחָה פְּשָׁעֶיךָ לְמַעֲנֵי,
וְחַטָּאתֶיךָ לֹא אֲזָכֹר. וְנֹאמַר: מָחִיתִי כָעֵב פְּשָׁעֶיךָ, וְכָעֵנִי
חַטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי נִאֲלָתִיךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר
עֲלֵיכֶם לְשֹׁמֵר אֶתְכֶם, מִכָּל חַטָּאוֹתֵיכֶם לִפְנֵי יְיָ תִּתְהַרֵּוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רָצָה נָא בְּמִנוּחָתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתוֹ חֻלְקֵנוּ בְּתוֹרָתְךָ, שֶׁבָּעֵנִי מִטּוֹבָךָ וְשִׁמַּח נַפְשִׁנוּ בִּישׁוּעָתְךָ
(וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שֶׁכֵּת קִדְּשָׁךְ, וְנִיחוּ
בָּהּ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ). וְשֹׁמֵר לִבֵּנוּ לַעֲבֹדְךָ בְּאַמֻּת, כִּי
אַתָּה סֵלָחֵנוּ לְיִשְׂרָאֵל וּמַחֲלֵנוּ לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָדוֹר,
וּמִבְּלָעֲדֶיךָ אֵין לָנוּ מִלֶּדֶּךָ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בָּרוּךְ אַתָּה
יְיָ, מִלֶּדֶּךָ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּדֶּךָ עַל כָּל הָאָרֶץ
מִקֹּדֶשׁ (הַשְּׁכֵת וְ)יִשְׂרָאֵל בְּיוֹם הַכִּפָּרִים.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעָה; וְהַשֵּׁב
אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל וְתִפְלָתָם מִהֲרָה
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל
עַמְּךָ.

וְתַחֲיוֹנָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

רצה was daily recited by the priests in the Temple. However, the phrase "restore the worship to thy sanctuary" could not be used when the Temple was still in existence.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

ותחזו בציון עינינו is based on the biblical phrase ותחזו בציון עינינו (Micah 4:11). The name שכנה ("dwelling") denotes the manifestation of God among men; it is derived from the expressions ושכנתי בתוך בני ישראל and ושכנתי בתוך ירושלים (Exodus 29:45; Zechariah 8:3).

Congregation:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה
הוּא יי אֱלֹהֵינוּ וְאֵלֵינוּ וְאֵלֵי
אֲבוֹתֵינוּ. אֵלֵינוּ כָּל בִּשְׁרָה,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁהִתְיַחְתָּנוּ
וְקִנְיָתָנוּ. בֵּן תַּחֲנוּנֵינוּ וְתַקְוָתָנוּ,
וְהַאֲסוּרָה גְּלִיּוֹתֵינוּ לְהַצְרוֹת
קִדְשְׁךָ לְשִׁמּוֹר חֻקְךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלָם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַחוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה
הוּא יי אֱלֹהֵינוּ וְאֵלֵינוּ וְאֵלֵינוּ
לְעוֹלָם וָעֶד. צוֹר חַיִּינוּ, מְנַן
יִשְׁעֵנוּ אִתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְשׁוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבָקָר וְצֹהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
כִּי מֵעוֹלָם קָנִינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם
וָעֶד.

Congregation and Reader:

אֲבִינוּ מַלְכֵנוּ, זְכוֹר רַחֲמֶיךָ וּבְבוֹשׁ בַּעֲסָה, וּבְלֵה דָבָר
וְחֶרֶב, וְרָעַב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וְשִׁמּוֹד וּמִנְפָּה, וּפְגַע רַע
וְכָל מַחֲלָה, וְכָל תַּקְלָה וְכָל קִשְׁטָה, וְכָל מִינֵי פְרַעְנוּיֹת, וְכָל
גְּזֵרָה רָעָה וְשִׁנְאוֹת חֲנָם, מִעֲלֵינוּ וּמֵעַל כָּל בְּנֵי בְרִיתְךָ.
וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיֶה וַיִּבְרָכוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמֶּת, לְעוֹלָם כִּי טוֹב. הָאֵל, יִשְׁעֵתָנוּ וְעִזְרָתָנוּ סֶלָה, הָאֵל
הַטּוֹב. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלָךְ נֶאֱדָה לְהוֹדוֹת.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

Congregation:

We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Congregation and Reader:

Our Father, our King, remember thy compassion and suppress thy anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred, for us and all thy people of the covenant.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

מודים דרבנן, recited by the Congregation in an undertone while the Reader repeats aloud the eighteenth benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

אֵלֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, בָּרַכְנוּ בְּבִרְכָּה מְשֻׁלָּשֶׁת בְּתוֹרָה,
הַפְתּוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבָנָיו,
בְּהִנֵּם עִם קְדוּשָׁה, בְּאֲמֹר: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יְאֹר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. וַיֵּשֶׂא יי פָּנָיו אֵלֶיךָ, וַיֵּשֶׂם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ, אָבִינוּ, בְּלָנוּ כְּאֶחָד, בְּאוֹר
פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יי אֵלֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וַיַּדְקָה וּבִרְכָּה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב יִהְיֶה
בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרְךָ אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל
שְׁעָה בְּשָׁלוֹמְךָ.

Congregation and Reader:

בְּסֶפֶר חַיִּים, בָּרְכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמֻזוֹת, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The ark is opened.

On Sabbath omit:

אָבִינוּ מַלְכֵנוּ, חֲטֵאֵנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מַלְךְ אֱלֹא אַתָּה.
אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵנוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ, בִּטֵּל מַעֲלָינוּ כָּל גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מַלְכֵנוּ, בִּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ, הַפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ, כִּלֶּה כָּל צָר וּמַשְׁטֵין מֵעָלֵינוּ.
אָבִינוּ מַלְכֵנוּ, סְתוֹם פִּיּוֹת מַשְׁטֵינֵינוּ וּמִקְטָרְגֵינוּ.

Our God and God of our fathers, bless us with the threefold blessing, written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times.

Congregation and Reader:

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

The ark is opened.

On Sabbath omit:

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no King except thee.

Our Father, our King, deal with us kindly for the sake
of thy name.

Our Father, our King, renew for us a good year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary

Our Father, our King, close the mouths of our adversaries
and accusers.

אָבִינוּ מֶלֶכְנוּ, בִּלְה דָּבָר וְחֶרֶב וְרָעָב, וּשְׂבִי וּמִשְׁחִית
וְעוֹן וְשָׂמַד, מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מֶלֶכְנוּ, מְנַע מִגָּפָה מִנִּפְלִיתְךָ.

אָבִינוּ מֶלֶכְנוּ, סִלַּח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

אָבִינוּ מֶלֶכְנוּ, מְחַה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

אָבִינוּ מֶלֶכְנוּ, מְחוּק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חֻבוֹתֵינוּ.

Responsively

אָבִינוּ מֶלֶכְנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמְּךָ.

אָבִינוּ מֶלֶכְנוּ, קַרְע רָע גִּזְר דִּיגְנוּ.

אָבִינוּ מֶלֶכְנוּ, זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ, בְּחֻבְנוּ בְּסִפּוֹר חַיִּים טוֹבִים.

אָבִינוּ מֶלֶכְנוּ, בְּחֻבְנוּ בְּסִפּוֹר נְאֻלָּה וִישׁוּעָה.

אָבִינוּ מֶלֶכְנוּ, בְּחֻבְנוּ בְּסִפּוֹר פְּרֻנְסָה וְכִלְכָּלָה.

אָבִינוּ מֶלֶכְנוּ, בְּחֻבְנוּ בְּסִפּוֹר זְכוּת.

אָבִינוּ מֶלֶכְנוּ, בְּחֻבְנוּ בְּסִפּוֹר סְלִיחָה וּמְחִילָה.

אָבִינוּ מֶלֶכְנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקִרְוֵב.

אָבִינוּ מֶלֶכְנוּ, הָרֵם קָרֵן יִשְׂרָאֵל עַמְּךָ.

אָבִינוּ מֶלֶכְנוּ, הָרֵם קָרֵן מְשִׁיחָךָ.

אָבִינוּ מֶלֶכְנוּ, מֵלֵא יִדְּנוּ מִבְּרִכוֹתֶיךָ.

אָבִינוּ מֶלֶכְנוּ, מֵלֵא אֲסָמִינוּ שְׂבַע.

אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלְנוּ, חוּס וְרַחֵם עָלֵינוּ.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Responsively

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, inscribe us in the book of a happy life.

Our Father, our King, inscribe us in the book of redemption and salvation.

Our Father, our King, inscribe us in the book of maintenance and sustenance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

אָבִינוּ מֶלֶכְנוּ, כִּפֹּל בְּרַחֲמִים וּבִרְצוֹן אֶת תְּפִלָּתְנוּ.

אָבִינוּ מֶלֶכְנוּ, פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתְנוּ.

אָבִינוּ מֶלֶכְנוּ, נָא אַל תִּשְׁכַּחַנוּ רִיקָם מִלְּפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ, זְכוֹר כִּי עָפַר אָנָּחְנוּ.

אָבִינוּ מֶלֶכְנוּ, תְּהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים

וְעַת רְצוֹן מִלְּפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְּשָׁךְ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחוּדְךָ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבִמְזִים עַל קִדּוּשׁ שְׁמֶךָ.

אָבִינוּ מֶלֶכְנוּ, נִקּוּם נִקְמַת דָּם עַבְדֶּיךָ הַשְּׁפוּךְ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן אִם לֹא לְמַעַנְנוּ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן וְהוֹשִׁיעֵנוּ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן רַחֲמֶיךָ הַרְבִּים.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא

שֶׁנִּקְרָא עָלֵינוּ.

אָבִינוּ מֶלֶכְנוּ, חַנּוּן וְעֵנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

and the next two verses refer to martyrdom in the cause of religion. *Kiddush ha-Shem* ("sanctification of God's name") has always been the highest standard of Jewish ethics. The *Akedah*, the attempted self-sacrifice

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

The ark is closed.

of Isaac, is read on Rosh Hashanah as an example of martyrdom which Isaac offered to all his descendants. In the course of time, the term *Kiddush ha-Shem* assumed a wide meaning. Every act of humanity and generosity is considered in the Talmud as an act of sanctifying God's name. The deep feeling of responsibility for his people has inspired the Jew to show by noble deeds his allegiance to the God of his fathers.

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֲלָמָא דִּי בְּרָא כְּרֻעֻתָּהּ;
וַיִּמְלִיךְ מַלְכוּתָּהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֲנָלָא וּבְזִמּוֹן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא
מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרוּן בְּעֲלָמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אַבּוּהוֹן
דִּי בְשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

page 207, לְנוֹר ה' אורי; page 197, שִׁיר שֶׁל זִים

refers to the hymns of praise contained in the Psalms of David; compare the expression שִׁירֹת וְתַשְׁבּוּחוֹת דּוּר

is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only לעלא is said. In some rituals לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

נַחֲמָתָא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עוֹשֶׂה שְׁלוֹם, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Psalm of the Day, page 198; Psalm 27, page 208.

at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the bearing of no fewer than ten men.

It has been suggested that the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The mourners' Kaddish, like קדוש ה' recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

THE GOOD LIFE

The humble person is content with his lot; he does not complain, and so enjoys inward peace. He is loved by his fellow men, because he is close to them and takes part in their joys and sorrows. He forgives injuries and bears no grudge against those who have wronged him.

There are those who boast of their pedigree or brag about their beauty, their good deeds, their education or their faith. We should refrain at all times from self-praise. Even in the performance of religious duties a man deserves praise only if he acts without display. However, excessive meekness is often a form of vanity.

Man should not allow his occupation to crowd the Torah out of his life, but he should make definite provision for study. He should find a teacher as well as a companion who might be an incentive toward further study. When one studies alone, a subject is not as pleasant as when it is studied in company.

Religious observances are the practical aspect of the Torah; they are conducive to the heightening and preserving of the ethical tone of life. They help to sanctify Israel as a people, as well as the life of the individual Jew and Jewess.

Unseemly as it is to be callous and indifferent to tragedy, it is just as bad to carry grief to extremes by constantly weeping and sighing. That is a sign of arrogance and reminds one of those haughty people who, when overtaken by misfortune, act as if the sun, moon and stars should cease shining out of sympathy with them. If one is in trouble, let him think of the many noble and illustrious men who had to endure the greatest of hardships.

If a man is satisfied with his lot, he is likely to live a happy life. For one thing, he will not be too dependent on others. None is so rich as one who is content with little. There is no wealth like generosity; no treasure like wisdom; no glory like self-mastery; no sin like pride; no poverty like the love of money; no ornament like health.

In order to have contentment one must have faith. If a man has no faith he is likely to worry constantly. He will be afraid

to spend even a little of what he has lest he lose everything and become poor. But the man of faith is confident that God will supply his needs at all times and so he is always cheerful. He will not be tempted to steal from others and will enjoy a peaceful life. Happy indeed is he who has learned to rely upon God rather than upon man.

Contentment frees a man from greed and envy. Greed leads to many evils; envy and contentment can never be found together. If you are envious, you court all kinds of trouble and ailments. Be generous toward your neighbor; be as concerned about his welfare and reputation as you are about your own.

He that controls his anger shows that he is intelligent and follows the example of the great men of Jewish history. One saintly man, for example, used to say every evening before retiring: "I forgive all those who have offended me." Thus he never passed a night in hatred of any man.

The common descent of man, taught by the Torah, implies the obligation of mutual friendship. One should try to choose companions among those who live a good life. Even the best of men have been unable to escape from the contagion of bad companionship. If you want to find out about a man, inquire as to who his associates are. Association with good people is useful in itself, even though one may never receive a favor from them.

Life and death often depend upon the use of the tongue. Evil speech not only harms the individual, but undermines the welfare of society. It is just as bad to listen to evil talk as to spread it. Woe to him who makes public the faults of his fellow man but hides his own! If a man is in the habit of talking too much he is sure to fall into evil chatter and so cause ultimate unhappiness to himself, to the victims of his tongue, and to society in general. Obscene speech must be avoided. It is particularly offensive among Jewish people, who have always been noted for modesty and decency.¹

¹*Menorath Hamaor by Rabbi Israel Al-Nakawa of Spain, who died a martyr's death during the religious persecutions of 1391.*

CLEANLINESS

The quality of cleanliness finds expression in many ways, since to be clean means clean of transgression in all forms. The common sins of taunting, insulting, misleading, slandering or hating our neighbor take on so many various and subtle forms that only by great effort can we be on our guard against them.

If your neighbor seeks advice, do not give him advice that may cause him harm. Do not advise him to sell his field if your object is to get possession of it. You may say: "I have given him good advice." Yet in your heart you know whether or not you are sincere. The Torah says clearly: "Cursed be he who misleads the blind."

The human heart finds it hard to escape hatred and revenge. Revenge is sweeter to a man than honey; he cannot rest until he has taken his revenge. If, therefore, he has the power to forgive, to refrain from hating those who provoke him to hatred, if he can forgive a wrong done him as though it had never been committed, he is indeed a strong and mighty man.

The difference between taking revenge and bearing a grudge is well known. To take revenge is to return evil for evil; to bear a grudge is to remind a man of the evil he has done to you, though you repay him with good. The Torah lays down a general rule: "You shall love your neighbor as yourself," without subterfuge and mental reservation, literally *as yourself*.

Lying is a most prevalent disease. It exists in various degrees. There are those who actually make it their business to tell lies. They go about inventing stories in order to have material for gossip, or because they wish to be considered clever. There are others less corrupt, who are in the habit of introducing some element of untruth into everything they say. This practice has become so much a part of their characters that they can utter nothing that is free from falsehood.

There is the proud man who thinks that because he possesses some superiority, every one should tremble before him. How dare an ordinary man speak to him, or ask anything of him! He overwhelms people with his arrogant replies, and he scowls all the time. Another behaves as though he were humble, and goes to extremes to display modesty and infinite humility, saying to himself: "I am so exalted and so deserving of honor, that I need not have anyone do me honor; I can well afford to forego visible marks of respect."

Another takes pride in his humility, and wishes to be honored because he pretends to flee from honor. He refuses all titles of greatness, but in his heart he thinks: "There is no one in all the world as wise and as humble as I." Conceited people of this type, though they strive mightily to look humble, cannot escape some mishap that will cause their pride to burst forth.

Whoever wishes to attain the trait of cleanness must be free from the taint of pride. He must realize that pride is a form of blindness which prevents even a man of understanding from seeing his own shortcomings.

Desirable above all is the character of Hillel. Nothing could provoke him to anger. Our sages have warned us against anger even for a worthy cause. Not even a teacher should display anger toward his pupil, nor a father toward his son. When they have to reprove they should do so without anger, and only with a view to correction. The anger which they display should be more assumed than real.

He who is envious injures only himself. There are people so foolish that when they see a neighbor in luck, they are so upset and distressed that even the good which they possess no longer affords them pleasure. Of them King Solomon said: "Envy makes the bones rot." Akin to envy is greed, which wears out the heart of man. Even worse than greed is the lust for honor.¹

¹*Mesillath Yesharim* by Rabbi Moses Hayyim Luzzatto (1707-1747), who migrated from Italy to Eretz Yisrael in order to be free to pursue his mystic studies.

קריאת התורה ליום כפור

Congregation and Reader:

אתה הראת לדעת כי יי הוא האלהים, אין עוד מלבדו.
אין כְּמוֹהוּ בָּאֱלֹהִים, אֲדֹנֵי, וְאִין כְּמִעֲשֵׂיהוּ. מִלְכוּתוֹ מְלָכוּת
כָּל עֲלָמִים, וּמִמְשַׁלְתּוֹ בְּכָל דָּר וָדָר. יי מִלֵּךְ, יי מִלֵּךְ, יי
יִמְלֹךְ לְעֹלָם וָעֶד. יי עֹז לְעַמּוֹ יִתֵּן, יי יִכְרֹךְ אֶת עַמּוֹ בְּשָׁלוֹם.
אב הַרְחֵמִים, הִטִּיבָה בְּרַצוֹנָהּ אֶת צִיּוֹן, תִּבְנֶה חֻמוֹת
יְרוּשָׁלָּיִם. כִּי בָּהּ לָבַד בְּטַחָנוּ, מִלֵּךְ אֵל רַם וְנִשְׂא, אֲדֹנֵי
עוֹלָמִים.

The ark is opened.

Reader and Congregation:

נִהְי בְּנִסְע הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יי, וַיִּכָּצוּ אֲיִבָיָהּ,
וַיִּנָּסוּ מִשְׁנֵאִיָּהּ מִפְּנֵיהָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדָבַר יי
מִירוּשָׁלָּיִם. בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.
(יי) אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נָצַר
חֶסֶד לְאֲלֹפִים, נָשָׂא עוֹן וּפָשַׁע וַחֲטָאָה, וְנָקָה.

קריאת התורה, the public reading from the Torah at the synagogue, has been one of the most powerful factors of education. Formerly, the reading was accompanied by interpretation so that the Torah became the property of all Israel. Josephus, writing in the first century, says that Moses "showed the Torah to be the best and the most necessary means of instruction by enjoining the people to assemble not once or twice or frequently, but every week while abstaining from all other work, in order to hear the Torah and learn it in a thorough manner—a thing which all other lawgivers seem to have neglected." The custom of reading from the Torah on Sabbath afternoon, when people have leisure, and on Mondays and Thursdays, the market days in early times, is attributed to Ezra the Scribe who organized Jewish life in Palestine after Israel's return from the Babylonian Captivity.

TORAH READING FOR YOM KIPPUR

Congregation and Reader:

You have learned to know that the Lord is God; there is none else besides him.¹

There is no God like thee, O Lord, and there are no deeds like thine. Thy kingdom is an everlasting kingdom; thy dominion endures through all generations. The Lord is King; the Lord was King; the Lord shall be King forever and ever. The Lord will give strength to his people; the Lord will bless his people with peace.²

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."³ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.⁴

Blessed be he who in holiness gave the Torah to his people Israel.

(The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth. He keeps kindness to the thousandth generation, forgiving iniquity and transgression and sin, and acquitting the penitent.⁵

At one time it was the practice in Palestine to read the Torah in triennial cycles; the Torah was thus divided into about one hundred and seventy-five weekly portions. The universal custom today is to complete the reading of the Torah each year and to divide the Torah into fifty-four larger portions. Since, however, the ordinary year does not contain fifty-four Sabbaths it was found necessary, in order to complete the annual cycle, to have two portions read on some Sabbaths. Festivals frequently coincide with Sabbaths, in which case not the portion of the week but one which has some bearing on the festival is read.

¹Deuteronomy 4:35. ²Psalms 86:8; 145:13; 29:11. ³Numbers 10:35. ⁴Isaiah 2:3. ⁵Exodus 34:6-7.

רבון העולם, מלא משאלותינו לטובה, והפק רצוננו ותן לנו שאלתנו, ומחל על כל עונותינו ועל כל עונות אנשי בתנו מחילה בחסד, מחילה ברחמים. וטהרנו מחטאינו ומעונותינו ומפשעינו; וזכרנו בזכרון טוב לפניך, ופקדנו בפקדנת ישועה ורחמים. וזכרנו להיום טובים וארבים ולשלום, ופרנסה וכלכלה. ותן לנו לחם לאכול ובגד ללבוש, ועשר וכבוד וארך ימים, להננות בתורתך ולקנים מצותיה; ושכל ובינה להבין ולהשכיל עמקי סודותיה. ושלח רפואה לכל מכאובינו, ותברך את כל מעשה ידיו. ותגזור עלינו גזרות טובות ישועות ונחמות, ותבטל מעלינו כל גזרות קשות. ותטה לב המלכות ויועציה ושריה עלינו לטובה. אמן, וכן יהי רצון.

יהי לרצון אמרי פי והגיון לבי לפניך, יי, צורי וגואלי.
ואני תפילתי לך, יי, עת רצון; אלהים, ברב־חסדך, עני
באמת ישעך.)

זוהר ויקהל

ברוך שמה דמרא עלמא, בריך בתריך ואתריך. יהא רעותך עם עמך ישראל לעלם, ופרקו מינה אחזי לעמך בבית מקדשך; ולאמטויה לנא משוב נהורך, ולקבל צלותא ברחמין. יהא רעא קדמך, דתוריד לן סיון בטיבותא; ולחוא אנא פקידא בנו צדיקא, למרחם עלי ולמנשר יתי וית כל די לי ודי לעמך ישראל. אנת הוא זן לכלא ומפרנס

Lord of the universe, fulfill our petitions for happiness; grant our request and graciously pardon all our iniquities, all the iniquities of our families. Cleanse us from our sins and transgressions; remember us generously; be mindful of us and mercifully save us. Remember us for a long and happy life of peace and well-being; give us food to eat and clothes to wear, wealth and length of days, to meditate in thy Torah and to perform its precepts; endow us with intelligence to understand its deep mysteries. O send healing for all our sorrows and bless all our work. Ordain for us good laws of deliverance and comfort, and abolish all evil decrees against us. Inspire the leaders of our government to be good to us. Amen, may this be thy will.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.)¹

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and

Simeon ben Yohai of the second century. The term *בר אלהים* ("angel") is found in Daniel 3:25.

¹ *Psalms* 19:15; 69:14.

לְכָל־אֶ; אֲנֹתָ הוּא שְׁלִיט עַל כָּל־אֶ; אֲנֹתָ הוּא דְשְׁלִיט עַל
מַלְכֵי־אֶ, וּמַלְכוּתָא דִּילָךְ הִיא. אֲנָא עֲבָדָא דְקִדְשָׁא בְּרִיד
הוּא, דְסִגְדָנָא קִמָּה וּמִשְׁמָא דִיקָר אֲוִרִיתָה בְּכָל עֵדֵן וְעֵדֵן.
לֹא עַל אֲנִשׁ רְחֻצָנָא, וְלֹא עַל בֶּר אֱלֹהִין סְמִכְנָא, אֱלֹא
בְּאֱלֹהָא דְשִׁמְיָא, דְהוּא אֱלֹהָא קְשׁוּט, וְאֲוִרִיתָה קְשׁוּט,
וּנְבִיאֹהִי קְשׁוּט, וּמִסְגָּא לְמַעַבְד טַבְּנִין וּקְשׁוּט. בֵּה אֲנָא רְחֻץ,
וְלִשְׁמָה קִדְיָשָׁא בְּקִירָא אֲנָא אִמּוֹר הִשְׁבַּחְוּ. יְהֵא רַעְוֵא קִדְמָךְ,
דְתַפְתַּח לְבָאִי בְּאֲוִרִיתָא, Reader וְתִשְׁלֵם מִשְׁאֲלִין דְלִבָּאִי,
וְלִבָּא דְכָל עַמְךָ יִשְׂרָאֵל, לְטָב וּלְחַיִּין וְלִשְׁלָם.

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Reader:

גָּדְלוֹ לִי אֵת, וְנִרְוֹמָה שְׁמוֹ בְּחֵדוֹ.

Congregation:

לָךְ יְיָ הִגְדָּלָה וְהִגְבוּרָה וְהִתְפָּאֲרָת וְהִנְצַח וְהַהוֹד, בִּי כָל
בְּשָׂמִים וּבְאַרְצֵי; לָךְ, יְיָ, הַמְּמַלְכָּה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵדִם רַגְלֵיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵר קְדָשׁוֹ, בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.
עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ, וְיִשְׁתַּבַּח וְיִתְפָּאֵר, וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרִיד הוּא,

לָךְ יְיָ הִגְדָּלָה וְהִגְבוּרָה וְהִתְפָּאֲרָת וְהִנְצַח וְהַהוֹד, בִּי כָל יתגדל is quoted in the Talmud (Sofrim 14:12) with some variations. The phraseology in this passage bears a striking resemblance to that of the Kaddish, which is written in Aramaic.

sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.¹

Reader and Congregation:

One is our God; great is our Lord; holy and revered is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.²

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.³ Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.⁴

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the supreme King of kings, the Holy One, blessed be he, in the worlds which he has created—

¹ Deuteronomy 6:4. ² Psalm 34:4. ³ I Chronicles 29:11. ⁴ Psalm 99:5, 9.

בְּעוֹלָמוֹת שְׁפָרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא, בְּרָצוֹנוֹ וּבְרָצוֹן
יִרְאִיו, וּבְרָצוֹן כָּל בֵּית יִשְׂרָאֵל. צוּר הָעוֹלָמִים, אֲדוֹן כָּל
הַבְּרִיּוֹת, אֱלֹהֵה כָּל הַנְּפָשׁוֹת, הַיּוֹשֵׁב בְּמִרְחָבֵי מְרוֹם, הַשּׁוֹכֵן
בְּשָׁמַי שְׁמַי קָדָם; קִדְּשָׁתוֹ עַל הַחַיּוֹת, וּקִדְּשָׁתוֹ עַל כִּסֵּא
הַכְּבוֹד. וּבָכֵן יִתְקַדַּשׁ שְׁמֹךְ בָּנוּ, יְיָ אֱלֹהֵינוּ, לְעֵינֵי כָּל חַי.
וְנֹאמֶר לְפָנָיו שִׁיר חֲדָשׁ, כְּפָתוּב: שִׁירוּ לֵאלֹהִים, וְזָמְרוּ שְׁמוֹ,
סִלּוּ לָרֶכֶב בְּעֶרְבוֹת, בְּיַהּ שְׁמוֹ, וְעִלּוּ לְפָנָיו. וְנִרְאֶהוּ עֵינֵינוּ
בְּעֵינֵינוּ בְּשׁוּבוֹ אֶל גִּיהֹן, כְּפָתוּב: כִּי עֵינֵינוּ בְּעֵינֵינוּ יִרְאוּ בְּשׁוּבוֹ יְיָ צִיּוֹן.
וְנֹאמֶר: וְנִגְלָה כְּבוֹד יְיָ, וְנִרְאוּ כָּל בָּשָׂר וַחֲדָה, כִּי כִּי יְיָ דִּבֶּר.

Reader:

אֵב הַרְחָמִים, הוּא יִרְחֵם עִם עֲמוּסִים, וְיִזְכֹּר בְּרִית
אֵיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיַגְעֵר בְּיָצֵר הָרָע
מִן הַנְּשׂוּאִים, וְיַחַן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וְיַמְלֵא מִשְׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וַיַּעֲזֹר וַיִּגֵּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמֶר אָמֵן. הַכֹּל הָבֹה
נִגְדַל לֵאלֹהֵינוּ, וְחָנּוּ כְבוֹד לַתּוֹרָה. כֹּהֵן, קָרֵב; יַעֲמֹד (פְּלוֹנִי
בֶּן פְּלוֹנִי) הַכֹּהֵן. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

עמוסים and *נשאים* are words borrowed from Isaiah 46:3, where "all who are left of Israel's household" are described as having been "carried" and sustained by God since ever they were born. *איתנים* is figuratively applied to the patriarchs of Israel who, according to the Talmud (Rosh Hashanah 11a), were called *איתני עולם* ("the mighty of the world").

this world and the world to come—in accordance with his desire and the desire of those who revere him, and of all the house of Israel. He is the eternal Stronghold, the Lord of all creatures, the God of all souls, who dwells in the wide extended heights, who inhabits the ancient high heavens; whose holiness is above the celestial beings and above the throne of glory. Now, thy name, Lord our God, shall be sanctified among us in the sight of all the living. Let us sing a new song before him, as it is written: "Sing to God, praise his name; extol him who is above the heavens, whose name is Lord, and exult before him."¹ May we see him eye to eye when he returns to his abode, as it is written: "For they shall see eye to eye when the Lord returns to Zion."² And it is said: "Then the glory of the Lord shall be revealed, and all shall see it together; for thus has the Lord promised."³

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in goodly measure fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May he help, shield and save all who trust in him; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward (*the Reader names the first person called to the Torah*). Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁴

¹ Psalm 68:5. ² Isaiah 52:8. ³ Isaiah 40:5. ⁴ Deuteronomy 4:4.

On behalf of each person called to the Torah:

מי שברך אבותינו, אברהם יצחק ויעקב, הוא יברך את... * שעה ללבד המקום ולבדד התורה ולבדד יום הדין. הקדוש ברוך הוא ישמחו ויגילו מכל צרה וצוקה ומכל גע ומחלה, וישלח ברכה והצלחה בכל מעשה ידיו, ויכתבו ויחתמו לחיים טובים בזה יום הדין עם כל ישראל אחיו; ונאמר אמן.

On the occasion of naming a new-born daughter:

מי שברך אבותינו, אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא יברך את האשה הולדת... * ואת בתה שולדת לה; ויקרא שמה בישראל... * ויזכו לגדלה לחפה ולמעשים טובים; ונאמר אמן.

On behalf of a sick man:

מי שברך אבותינו, אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא ירפא את החולה... * הקדוש ברוך הוא ימלא רחמים עליו להחלימו ולרפאתו, להחזיקו ולהחיותו, וישלח לו מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף; ונאמר אמן.

On behalf of a sick woman:

מי שברך אבותינו, אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא ירפא את החולה... * הקדוש ברוך הוא ימלא רחמים עליה להחלימה ולרפאתה, להחזיקה ולהחיותה, וישלח לה מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף; ונאמר אמן.

* The name is given.

On behalf of each person called to the Torah:

He who blessed our fathers Abraham, Isaac and Jacob, may he bless . . .* who has come up to honor God and the Torah and the Day of Judgment. May the Holy One, blessed be he, protect and deliver him from all distress and illness, and bless all his efforts with success, and inscribe him this judgment-day for a happy life among all Israel his brethren; and let us say, Amen.

On the occasion of naming a new-born daughter:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he bless the mother . . .* and her new-born daughter, whose name in Israel shall be . . .* May they raise her for the marriage canopy and for a life of good deeds; and let us say, Amen.

On behalf of a sick man:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore him to perfect health, both spiritual and physical; and let us say, Amen.

On behalf of a sick woman:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore her to perfect health, both spiritual and physical; and let us say, Amen.

* *The name is given.*

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation responds:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read; then he recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת, וְנָתַן עוֹלָם נֶטֶע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

ויקרא טז

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בָנֵי אֶהֱרֹן בְּקִרְבָתָם
לִפְנֵי-יְהוָה וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה דַּבֵּר אֶל-אֶהֱרֹן
אֲחִיךָ וְאֶל-יָבֹא בְכָל-עַתָּה אֶל-הַקֹּדֶשׁ מִבֵּית לִפְרֹכֶת אֵל-
פָּנָי הַכַּפֹּרֶת אֲשֶׁר עַל-הָאֹרֶן וְלֹא יָמוּת בִּי בַעֲזֵן אֲרָאָה
עַל-הַפֹּפֶרֶת: בְּזֹאת יָבֹא אֶהֱרֹן אֶל-הַקֹּדֶשׁ בְּכָר בֶּךָ
בִּקְרָא לַחֲטָאֹת וְאֵיל לַעֲלֹה: * כְּתִנֶּת-בֹּד קֹדֶשׁ יִלְבָּשׁ
וּמִכְנֹסֵי-בֹד יִהְיוּ עַל-בָּשָׂרוֹ וּבִאֲבִגֶּט בֹּד יִהְיֶה וּבְמִצְנֶפֶת
בֹּד יִצְנָף בְּגָדֵי-קֹדֶשׁ הֵם וְרָחֵץ בַּמִּים אֶת-בָּשָׂרוֹ וְלִבְשָׁם:
וּמֵאֵת עֶרְת בָּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי-שְׂעִירֵי עִזִּים לַחֲטָאֹת
וְאֵיל אֶחָד לַעֲלֹה: וְהִקְרִיב אַהֲרֹן אֶת-פֶּרֶד הַחֲטָאֹת אֲשֶׁר
לוֹ וּבָכַר בָּעֵדָן וּבָעֵד בֵּיתוֹ: * וְלָקַח אֶת-שְׁנֵי הַשְּׂעִירִים
וְהִעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: וְנָתַן אַהֲרֹן עַל-

מות contains the regulations of the Temple service conducted by the high priest on Yom Kippur. According to a midrashic interpretation, the Torah mentions the death of Aaron's sons in connection with Yom Kippur to indicate that, like Yom Kippur, the death of the righteous effects atonement

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

Leviticus 16

The Lord spoke to Moses after the death of the two sons of Aaron; they died when they approached the Lord's presence. The Lord said to Moses: Speak to your brother Aaron that he must not at all times enter the holy place inside the curtain, in front of the eover which is on the ark, lest he shall die; for I manifest myself in the cloud over the eover of the ark. He shall enter the holy place [on Yom Kippur] after presenting a young bullock as a sin-offering and a ram as a burnt-offering. He shall wear the holy linen tunic, the linen drawers, the linen sash, and the linen turban; these are holy vestments, and before he puts them on he must bathe his body in water. From the community of Israel he shall take two he-goats as a sin-offering and one ram as a burnt-offering. Aaron shall offer his sin-offering bullock and make atonement for himself and his household. He shall then take the two goats and place them before the Lord at the entrance of the tent of meeting. Aaron shall east lots upon the two goats, one lot for the Lord and

for Israel. According to the Zohar, anyone who is affected to tears by the death of the righteous will win forgiveness. This explains why the memorial service was originally confined to Yom Kippur.

בד ("linen") was generally used as a mark of distinction; the holy garments of the priests were made of linen. As the representative of a people seeking forgiveness on Yom Kippur, the high priest discarded his gorgeous eight garments and assumed the attire of ordinary priests, garments of white linen that symbolized purity and innocence.

שני השעירים גרלות גורל אחל ליהוה וגורל אחד לעזאזל: והקריב אהרן את השעיר אשר עלה עליו הגורל ליהוה ועשהו חטאת: והשעיר אשר עלה עליו הגורל לעזאזל יעמדתי לפני יהוה לכפר עליו לשלח אתו לעזאזל המדבריה: והקריב אהרן את־כפר החטאת אשר־לו וכפר בעדו ובעד ביתו וישחט את־כפר החטאת אשר־לו: * ולקח מלא־המקדש גחל־אש מעל המזבח מלפני יהוה ומלא חפניו קטרת סמים ויבקה ויביא מבית לפרכת: ונתן את־הקטרת עלי־האש לפני יהוה וכסה ענן הקטרת את־הכפרת אשר עלי־העדות ולא ימות: ולקח מים הפך והזה באצבעו על־פני הכפרת קדמה ולפני הכפרת־זה שבע־פעמים מן־הדם באצבעו: וישחט את־שעיר החטאת אשר לעם ויביא את־דמו אל־מבית לפרכת ועשה את־דמו כאשר עשה לדם הפך והזה אתו עלי־הכפרת ולפני הכפרת: וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לכל־הטמאתם ובן־עשה לאהל מועד השכן אתם בתוך טמאתם: וכל־אדם לא־יהנה | באהל מועד בבאו לכפר בקדש עד־צאתו וכפר בעדו ובעד ביתו ובעד כל־קהל ישראל: * ויצא אל־המזבח אשר לפני־יהוה וכפר עליו ולקח מים הפך ומים השעיר ונתן על־קרנות המזבח סביב: והזה עליו מן־הדם באצבעו שבע פעמים וטהרו וקדשו מטמאת בני ישראל: וכלה מכפר את־הקדש ואת־אהל מועד ואת־המזבח והקריב את־השעיר החי: וסמך אהרן את־שתי ידיו על־ראש השעיר החי והתעבה

the other for Azazel. Aaron shall then bring forward the goat that falls by lot to the Lord and offer it as a sin-offering; but the goat that falls by lot to Azazel shall be set alive before the Lord, that atonement may be made through it by sending it away to Azazel into the desert.

Aaron shall bring forward his own sin-offering, making atonement for himself and his household, and slaughter it. He shall take a pan full of burning coals from the altar before the Lord and fill his hands with fragrant incense, finely ground, and bring it inside the curtain. He shall put the incense on the fire before the Lord, so that the cloud of the incense may be all over the cover which is upon the ark, lest he shall die. He shall take some of the bullock's blood and sprinkle it with his finger on the east side of the ark-cover, and then sprinkle some of the blood with his finger seven times in front of the ark-cover. He shall then slaughter the people's goat of sin-offering, and inside the curtain do the same with its blood, sprinkling it on the cover and in front of the cover. Thus he shall make atonement for the sanctuary, on account of the unclean practices of the Israelites and all their transgressions. He shall do the same for the tent of meeting that stays with them in the midst of their uncleanness.

No man shall be in the tent of meeting when he goes in to make atonement in the holy place until he comes out, after having made atonement for himself, his own household, and all the community of Israel. He shall then go outside to the altar before the Lord and make atonement for it; he shall take some of the bullock's blood and some of the goat's blood and put it all around the horns of the altar. He shall sprinkle some of the blood on it with his finger seven times, cleansing and purifying it from the uncleanness of the Israelites.

When he has finished making atonement for the sanctuary, the tent of meeting and the altar, he shall bring forward the live goat. Aaron shall place both hands upon the head of the live goat and

עֹזַיִל, according to a talmudic interpretation, was a rough and rocky mountain in the wilderness (עֹזַיִל וְקֶשֶׁת). The term has also been rendered in the sense of *entire removal* of sin (from the Arabic *azala*).

The Torah reading on Sabbath is divided into seven sections, otherwise into six. Each is indicated in the Hebrew text by an asterisk (*).

עָלֵיו אֶת־כָּל־עֹנֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־
חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשָּׁעִיר וּשְׁלַח בְּיַד־אִישׁ
עֹתֵי הַמִּדְבָּרָה: וְנָשָׂא הַשָּׁעִיר עָלָיו אֶת־כָּל־עֹנֹתָם אֶל־
אֶרֶץ גְּזֵרָה וּשְׁלַח אֶת־הַשָּׁעִיר בַּמִּדְבָּר: וּבֹא אֶהְרֹן אֶל־
אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַכֹּהֵן אֲשֶׁר לְבָשׁ בְּבֹאוֹ אֶל־
הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וְרָחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם
קָדוֹשׁ וּלְבָשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֵׂה אֶת־עֲלֹתָיו וְאֶת־עֹלֹת
הָעֵם וּכְפָר בָּעֵרוֹ וּבְעֵד הָעֵם: * וְאֵת הַלֵּב הַחַטָּאת
יִקְטֹר הַמִּזְבֵּחַ: וְהִמְשִׁיחַ אֶת־הַשָּׁעִיר לְעֹזָאוֹל יִכְבֹּס
בְּגָדָיו וְרָחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנָה:
וְאֵת פֶּר הַחַטָּאת וְאֵת שָׁעִיר הַחַטָּאת אֲשֶׁר הֻקְּבָא אֶת־
דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מִחוּץ לַמִּחְנָה וְשָׂרְפוּ בָּאֵשׁ
אֶת־עֲרֹתָם וְאֶת־בָּשָׂרָם וְאֶת־פְּרָשָׁם: וְהִשְׂרֹף אֹתָם יִכְבֹּס
בְּגָדָיו וְרָחַץ אֶת־בָּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנָה:
וְהִיטָה לָכֶם לַחֲקֹת עוֹלָם בַּחֹדֶשׁ הַשְּׂבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ
תַּעֲנוּ אֶת־נַפְשֹׁתֵיכֶם וְכָל־מְלָאכָה לֹא תַעֲשׂוּ הָאֲזָרָה וְהַגֵּר
הַגֵּר בְּתוֹכְכֶם: כִּי־בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְמַחֲרֵי אֲתָכֶם
מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ: * שְׁבֹת שְׁבֹתוֹן הִיא
לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֲקֹת עוֹלָם: וּכְפָר הַכֹּהֵן
אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדָיו לְכַהֵן תַּהֲת אָבִיו
וּלְבָשׁ אֶת־בְּגָדֵי הַכֹּהֵן בְּגָדֵי הַקֹּדֶשׁ: וּכְפָר אֶת־מִקְדָּשׁ
הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים
וְעַל־כָּל־עַם הַקֹּהֵל יִכַּפֵּר: וְהִיטָה־וְאֵת לָכֶם לַחֲקֹת
עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אֶחָת בַּשָּׁנָה
וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

confess over it all the iniquities and transgressions of the Israelites, laying them on the head of the goat and sending it off to the desert by a man standing in readiness. The goat shall carry away all their iniquities into a solitary land, and shall be set free in the desert. Then Aaron shall enter the tent of meeting, removing the linen vestments which he put on when he entered the holy place and leaving them there. He shall bathe his body in water at a holy place, put on his other clothes, and come out to offer his own burnt-offering and the people's burnt-offering, making atonement for himself and the people. The fat part of the sin-offering he shall burn on the altar.

The man who lets the goat loose for Azazel shall wash his clothes and bathe his body in water, after which he may enter the camp. The sin-offering bullock and the sin-offering goat, whose blood was brought in to make atonement in the holy place, shall be carried outside the camp and burned up, skin and flesh and dung. The man who burns them must wash his clothes and bathe his body in water, after which he may enter the camp.

This shall be an everlasting statute for you: on the tenth day of the seventh month you shall afflict yourselves and abstain from all work, both the natives and the proselytes who live in your midst; for on this day atonement shall be made for you to cleanse you, that from all your sins you shall be clean before the Lord. It shall be a sabbath of complete rest for you, and you shall afflict yourselves; this statute is for all time.

The priest who shall be anointed, and the priest succeeding his father, shall make the atonement and wear the holy linen garments. He shall make atonement for the holy sanctuary, for the tent of meeting, for the altar, for the priests, and for all the people of the community. This shall be an everlasting statute for you, to make atonement for all the sins of Israel once a year. As the Lord commanded Moses, so Aaron did.

According to *Rabbi Jacob Moelin ha-Levi* (מהר"ל) of the fourteenth century, the special melody for the reading of the Torah on the High Holydays is designed to make people mindful of the solemn significance of these festivals.

Reader:

וַיִּתְעַדֵּל וַיִּתְקַדֵּשׁ שְׁמוֹהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרֻעוּתָהּ;
וַיַּמְלִיד מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחִיבוֹן
וּבְיוֹמִיכוֹן וּבְחִי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנָלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמוֹהּ רַבָּא מְבָרַךְ לְעָלְם וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְעַדֵּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמוֹהּ דְקֻדְשָׁא, בְּרִידָּהּ הוּא, לְעָלָא לְעָלָא
מִזְבֵּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

When the *Torah* is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
בְּיַד מֹשֶׁה.

עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְהַמְכִּיָּה מְאֹד. דְּרַכִּיָּה
דְּרַבֵּי נָעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. אֶרֶץ יָמִים בְּיַמִּינָהּ;
בְּשִׂמְלָלָהּ עֶשֶׂר וּכְבוֹד. יְיָ חֲפִץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה
וַיִּאֲדִיר.

The following is read from the second *Sefer Torah*.

במדבר כט, ו-יא

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם
וַעֲנִיתֶם אֶת-נַפְשֹׁתֵיכֶם כָּל-מְלֹאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם
עֲלֶיהָ לַיהוָה בֵּית נִיחָח פֶּר בֶּן-בֶּקָר אֶחָד אֵיל אֶחָד
בָּבָשִׁים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם
סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לָפָר שְׁנֵי עֶשְׂרִים
לְאֵיל הָאֶחָד: עֶשְׂרֹן עֶשְׂרֹן לִבְבֹשׁ הָאֶחָד לְשִׁבְעַת
הַבָּבָשִׁים: שְׁעִיר-עִזִּים אֶחָד תַּמְטָא מִלְכָּר תַּמְטָא
תְּכַפִּירִים וְעֹלֹת תִּתְּמִיד וּמִנְחָתָהּ וְנִסְכֶּיהֶם:

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

When the Torah is raised, the congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.²

The following is read from the second Sefer Torah.

Numbers 29:7-11

On the tenth day of the seventh month you shall hold a sacred assembly and afflict yourselves by fasting; you shall do no work. You shall present as a burnt-offering to the Lord, as a soothing savor: one young bullock, one ram, and seven yearling male lambs; you shall have them without blemish. Their meal-offering of fine flour mixed with oil shall consist of three tenths of an *ephah* for the bullock, two tenths for the ram, and a tenth of an *ephah* for each of the seven lambs. Moreover, one he-goat is to be presented as a sin-offering, in addition to the atonement sin-offering and the regular daily burnt-offering and its meal-offering, along with their libations.

¹ Deuteronomy 4:44; Numbers 9:23. ² Proverbs 3:18, 17, 16; Isaiah 42:21.

is chanted again when the second *Sefer Torah* is raised.

The *Maftir* now chants the *Haftarah*:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאֵמֶת בְּרוּךְ אַתָּה יְיָ
הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁנָה עֲבָדוֹ וּבִישְׁרָאֵל עַמּוֹ וּבְנִבְיָאֵי הָאֱמֶת
וְצִדִּיק.

ישעיה נז, יד – נח, טז

וְאָמַר סְלוּסְלוּ פְּנוּ-דָרֶךְ הָרִימוּ מִכְשׁוֹל מִדְּרֶךְ עַמִּי:
כִּי כֹה אָמַר יְהוָה וְנִשְׂאָ שָׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם
וְקָדוֹשׁ אֲשֶׁכֶּן וְאֶת-דִּכְאָ וּשְׁפִלְרוֹת לְהַחְיֹת רוּחַ שְׁפִלִים
וְלַהַחְיֹת לֵב נִדְבָאִים: כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנֹצַח
אֶקְצוֹף כִּי-רוּחַ מִלְּפָנַי יַעֲטוֹף וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי: בָּעוֹן
בָּעָוֹ קָצַפְתִּי וְאֶפְהוּ חֹסֶת וְאֶקְצֹף וַיִּגְלֶךְ טוֹבֵב בְּדָרֶךְ
לְבוֹ: דִּרְכֵּיו רָאִיתִי וְאֶרְפָּאֵהוּ וְאֶנְחָהוּ וְאֶשְׁלֵם נַחֲמִים
לּוֹ וְלֹא-בִלְוִי: בּוֹרָא נֹב שְׁפָתַיִם שָׁלוֹם וְשָׁלוֹם לְרַחוּק
וְלִקְרוֹב אָמַר יְהוָה וְרָפְאֵתִיו: וְהִרְשָׁעִים כִּי־ם נִגְרַשׁ כִּי
הִשְׁקַט לֹא יוּכַל וַיִּגְרָשׁוּ מִיָּמָיו רָפֵשׁ וְטִיט: אֵין שָׁלוֹם
אָמַר אֱלֹהֵי לְרֹשָׁעִים:

קָרָא בְּגִירוֹן אֶל-תַּחֲשׁוֹךְ כְּשׁוֹפֵר הָרֵם קוֹלָךְ וְהִגֵּד לְעַמִּי
פִּשְׁעֵם וּלְבֵית יַעֲקֹב חֲטָאתָם: וְאוֹתִי יוֹם יוֹם יִדְרָשׁוּן
וְדַעַת דִּרְכֵּי יַחֲפָצוֹן כְּלָוִי אֲשֶׁר-צִדְקָה עָשָׂה וּמִשְׁפָּט
אֱלֹהֵיו לֹא עָזַב וְשָׁלוֹנִי מִשְׁפָּט־צִדִּיק קָרַבַּת אֱלֹהִים

סלו, the prophetic portion recited as the *haftarah*, refers to the fasts. The people have complained that their fasts have produced no change in their material welfare. The prophet replies that their fasting was a hollow pretence.

V'zos ha-Torah is chanted again when the second Sefer Torah is raised.

The Maftir now chants the Haftarah:

Blessed art thou, Lord our God, King of the universe, who hast chosen good prophets, and hast been pleased with their words which were truthfully spoken. Blessed art thou, O Lord, who hast chosen the Torah and thy servant Moses, thy people Israel and the true and righteous prophets.

Isaiah 57:14-58:14

He declares:

Bank up a causeway, grade up, clear the way;
 Remove every obstacle from my people's path!
 Thus says the lofty Eternal, the Holy One:
 Though exalted and holy, I am with the humble soul—
 To revive the spirit of the humble,
 And to put heart into the crushed.
 I will not contend forever,
 I will not be angry always;
 For man's spirit unfolds from me,
 It is I who have made the souls.
 Their sin of greed has made me angry;
 I struck them in my wrath and turned away,
 And they went on wilful and rebellious.
 I have seen man's ways, and I will heal him;
 I will guide him, consoling him and his mourners.
 Peace, the far and the near shall have peace,
 Says the Lord who creates the speech of the lips—
 And I will restore every one to health.
 But the wicked are like the restless sea
 That cannot be still; its waters toss filth and dirt.
 There is no peace for the wicked, says my God.
 Cry out, spare not, raise your voice like a trumpet;
 Tell my people their guilt, tell Jacob's house their sins.
 Daily indeed they seek me, desiring to know my ways;
 As an upright nation that has not forsaken the laws of its God,
 They keep asking me about righteous ordinances;

Instead of giving their workmen a holiday, they worked them all the harder. If they would but feed the hungry and nurture the destitute, God would lift them out of their miserable conditions.

יחפצון: למה צמנו ולא ראית ענינו נפשנו ולא תדע
 הן ביום צמכם תמצאוהפך וכל־עצביכם תנגשו: הן
 לריב ומצה תצומו ולהכות באגרוף רשע לא־תצומו
 ביום להשמיע במרום קולכם: הנה יהיה צום אבחרהו
 יום ענות אדם נפשו הלכה באגמן ראשו ושק ואפר
 יציע הלה תקרא־צום ויום רצון ליהוה: הלוא זה
 צום אבחרהו פתח תרצבות רשע התר אגדות מוטה
 ושלח רצוצים חפשים וכל־מוטה תנתקו: הלוא פרס
 לרעב לחמך ועניים מרודים תביא בית כִּי־תראה ערם
 וכסיתו ומבשרך לא תתעלם: או יבקע כשחור אורך
 וארכתך מהרה תצמח והלך לפניך צדקך כבוד יהוה
 יאספק: או תקרא יהוה יענה תשע ויאמר הגי אם־
 תסיר מתוכך מוטה שלח אצבע ודבר־און: ותפק
 לרעב נפשך ונפש נענה תשביע ורחב בהשך אורך
 ואפלתך בצהרים: ונתת יהוה תמיד והשביע בצחצחות
 נפשך ועצמתך יחליץ וחיות כגן רוה וכמוצא מים אשר
 לא־יבבו מימיו: וכנו ממך תרבות עולם מוסדי דור־
 ודור תקומם וקרא לה גדר פרץ משובב נתיבות לשבת:
 אם־תשיב משבת רגלך עשות הפצה ביום קדשי וקראת
 לשבת ענג לקדוש יהוה מכבד וכבודתו מעשות דרכיך
 ממצוא הפצה ודבר־דבר: או התענג על־יהוה והרפכתך
 על־במותי ארץ והאכלתך נחלת יעקב אביך כי פי
 יהוה דבר:

... that is, God favors the fast that includes the self-denial shown in the exercise of justice and kindness; for example, setting the people free and distributing food and clothing.

They seemingly delight to draw near to God.

"Why seest thou not," they ask, "when we fast?"

"Why heedest thou not when we afflict ourselves?"

Behold, on your fast day you find business,

And you drive on all who toil for you.

Your fasting is amidst contention and strife,

While you are striking with a godless fist;

You do not fast today to make your voice heard on high.

Can such be my chosen fast, the day of man's self-denial?

To bow down his head like a bulrush, to sit in sackcloth and ashes?

Is that what you call fasting, a day acceptable to the Lord?

Behold, this is the fast that I esteem precious:

Loosen the chains of wickedness, undo the bonds of oppression,

Let the crushed go free, break all yokes of tyranny!

Share your food with the hungry, take the poor to your home,

Clothe the naked when you see them, never turn from your fellow.

Then shall your light dawn, your healing shall come soon;

Your triumph shall go before you, the Lord's glory backing you.

The Lord will answer you when you call, saying "Here I am,"

If you remove from your midst the yoke of oppression,

The finger of scorn, and the speaking of malice.

If you put forth your soul to the hungry, and satisfy the wretched,

Then shall your light rise in darkness and be bright as noon;

The Lord will always guide you and healthfully nourish you;

You shall be like a watered garden, a never-failing spring.

You shall build ancient ruins, you shall restore old foundations;

You shall be called repairer, the restorer of dwellings.

If you do not pursue your business on my holy day,

And regard the Lord's holy Sabbath delightful and precious,

Honoring it by not indulging in your business or idle talk,

Then you shall find delight in the Lord's goodness.

I will set you safe upon the high places of the earth;

I will let you enjoy the heritage of Jacob your father.

This is the spoken promise of the Lord.

אֲרָץ הַמִּדְבָּר is interpreted by Miamonides to mean *you shall have dominion over the highest on earth*, since the word רִכַּב is figuratively used to denote "dominion over a thing" (Guide 1:70).

ברוך אתה, יי אלהינו, מלך העולם, צור כל העולמים, צדיק בכל הדורות, האל הנאמן, האומר ועושה, המדבר ומקיים, שכל דבריו אמת וצדק.

נאמן אתה הוא, יי אלהינו, ונאמנים דברים, ודבר אחד מדברך אחור לא ישוב ריקם, כי אל מלך נאמן ורחמן אתה. ברוך אתה, יי, האל הנאמן בכל דבריו.

רחם על ציון, כי היא בית חינו, ולעלובת נפש תושבע במהרה בימינו. ברוך אתה, יי, משמח ציון בבניה.

שמחנו, יי אלהינו, באלהינו הנביא עבדך, ובמלכות בית דוד משיחך. במהרה יבא, ויגל לבנו; על כסאו לא ישוב זר, ולא ינחלו עוד אחרים את כבודו, כי בשם קדשך נשבעת לו, שלא יכבה נרו לעולם ועד. ברוך אתה, יי, מנן דוד.

על תהודה ועל העבודה ועל הנביאים (ועל יום השבת הזה) ועל יום הכפורים הזה, שנתת לנו יי אלהינו (לקדשך ולמנוחתך), למחילה ולסליחה ולכפרה, לכבוד ולתפארת. על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך; ותרך שמוך בפי כל חי תמיד, לעולם ועד. ודברך אמת וקיים לעד. ברוך אתה, יי, מלך מוחל וסולח לעונותינו, ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה; מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הכפורים.

The following three paragraphs are recited on Sabbath only.

יקום פרקן מן שמיא, חנא וחסדא ורחמי, וחי אריכי ומזוני ריחי וסיעתא דשמיא, ובריות גופא ונהורא מעליא, זרעא חיא וקייא, זרעא די לא יפסק ודי לא יבטל מפתגמי אורייתא, למרנו וברכו, חבורתא קדישתא די בארעא דישראל ודי בבבל; לרישי כלי ולרישי גלותא, ולרישי

Blessed art thou, Lord our God, King of the universe, Creator of all the worlds, righteous in all generations, faithful God, who sayest and performest, who speakest and fulfillest, for all thy words are true and just.

Faithful art thou, Lord our God, and faithful are thy words; no word of thine returns unfulfilled, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

Have compassion on Zion, for it is the source of our life; save the humbled soul speedily in our days. Blessed art thou, O Lord, who makest Zion rejoice in her children.

Gladden us, Lord our God, with the appearance of thy servant Elijah the prophet, and with the rule of the house of David thy anointed. May he soon come and bring joy to our heart. Let no stranger occupy David's throne; let others no longer possess themselves of his glory, for thou didst promise him by thy holy name that his light would never go out. Blessed art thou, O Lord, Shield of David.

We thank thee for the Torah, for the worship, for the Prophets (for this Sabbath) and for this Day of Atonement, which thou hast given us, Lord our God, (for holiness and rest) for pardon and atonement, for glory and beauty.

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being; thy word is true and permanent forever. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

The following three paragraphs are recited on Sabbath only.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision, and healthy children who will never neglect the study of the Torah—be granted to our scholars and teachers, to the holy societies that are in the land of Israel and in the land of Babylon, to the heads of the academies and the chiefs of the

יקום סרקון, the prayer in Aramaic, was composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language.

מתיבתא ולדני די בבא; לכל תלמידיהון ולכל תלמידי
תלמידיהון, ולכל מן דעסקין באורייתא. מלכא דעלמא
יברך ותהון, ופיש תניהון ונסגא יומיהון ויתן ארבה לשניהון,
ותתפרקון וישתזבון מן כל עקא ומן כל מרעין בישין. מרן
די בשמיא יהא בסעדהון כל זמן ועדן, ונאמר אמן.

When praying in private, omit the following two paragraphs.

יקום פרוקן מן שמיא, חנא וחסדא ורחמי, וחזי אריכי
ומזוני רוחי וסיעתא דשמיא, ובריות גופא ונהורא מעלמא,
ורעא חנא וקניא, ורעא די לא יפסק ודי לא יבטל מפתגמי
אורייתא, לכל קהלא קדישא קדון, רברביא עם זעריא,
טפלא ונשיא. מלכא דעלמא יברך ותבון, ופיש תניבון ונסגא
יומיבון ויתן ארבה לשניהון, ותתפרקון ותשתזבון מן כל
עקא ומן כל מרעין בישין. מרן די בשמיא יהא בסעדהון
כל זמן ועדן, ונאמר אמן.

מי שברך אבותינו אברהם יצחק ויעקב, הוא יברך את
כל הקהל הקדוש הזה עם כל קהלות הקדש, הם ונשיהם
ובניהם ובנותיהם וכל אשר להם, ומי שמנחדים בתי כנסיות
לתפלה, ומי שבאים בתוכם להתפלל, ומי שנותנים נר
למאור, ויין לקדוש ולתבדלה, ופת לאורחים וצדקה לעניים,
Reader וכל מי שעוסקים בצרכי צבור באמונה. הקדוש ברוך
הוא ישלם שכרם, ויסיר מהם כל מחלה, וירפא לכל גופם,
ויסלח לכל עונם, וישלח ברכה והצלחה בכל מעשה
ידיהם, עם כל ישראל אחיהם, ונאמר אמן.

The first *Yekum Purkan*, recited in behalf of Babylonian and Palestinian scholars and leaders, was of late amplified by the addition of ארעא ודי ככל ארעא ("and that are in all the lands of our diaspora") in order to make the whole passage applicable to our own times (Baer's *Siddur*, page 229). Curi-

captivity, to the presidents of the colleges and the judges of the towns, to their disciples and the disciples of their disciples, and to all who study the Torah. May the King of the universe bless them, prolong their lives, increase their days and add to their years; may they be saved and delivered from all distress and disease. May our Lord who is in heaven be their help at all times; and let us say, Amen.

When praying in private, omit the following two paragraphs.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision and healthy children who will never neglect the study of the Torah—be granted to this entire congregation, great and small, women and children. May the King of the universe bless you, prolong your lives, increase your days and add to your years; may you be saved and delivered from all distress and disease. May our Lord who is in heaven be your help at all times; and let us say, Amen.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless this entire congregation and all other congregations—their wives, their sons and daughters, and all that belongs to them. May he bless those who dedicate synagogues for worship and those who enter therein to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah and those who give food to the transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be he, grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins; may he bless and prosper their work and the work of all Israel their brethren; and let us say, Amen.

ously enough, *Yekum Purkan* is not included in the Babylonian *Siddurim* of Amram Gaon and Saadyah Gaon, but is mentioned in Mahzor Vitry which has come down to us from France. *רשי כלה* refers to the heads of the semi-annual conventions of the Babylonian scholars which were held during the months of *Adar* and *Elul*. The second *Yekum Purkan*, phrased like the first, is a prayer for the congregation, similar in content to the Hebrew paragraph *מי שברך*, which singles out those who contribute toward the maintenance of the synagogue as well as to charity.

JEWISH PRECEPTS

Do not wear an amulet as a charm against evil, but put your implicit trust in God alone.

Accept nothing from others if you can support yourself with the little you have.

Ingratitude is the rankest evil, even with regard to dumb animals.

Do not praise an author in the presence of another author, lest you will be the cause of some faultfinding.

If you are in debt, pay your debts before you contribute to charity.¹

To forgive is the most beautiful thing a man can do.

Do nothing of which you are likely to be ashamed.

Make peace among people whenever you can.

If you are poor, be thankful for the air you breathe; if you are rich, do not exalt yourself above your poor brother.

Both you and your poor brother came naked into the world and will eventually sleep in the dust together.

Guard yourself against the assaults of envy, which kills sooner than any fatal disease.

You may, however, envy the good qualities of upright men and strive to emulate them.²

When a man constantly points to his own merits by emphasizing the faults of another, he destroys his own good character.

The best wine may escape from a jar through one little hole that has been overlooked.

Conceal in your heart whatever is said in your presence, even when you are not pledged to secrecy.

Do not cast envious eyes on one who has become richer than you; instead, consider the one who has less than you.

Never make an insolent reply to one who has said unpleasant things to you.

¹*Sefer Ḥasidim* by Rabbi Judah he-Hasid of Regensburg, who died in 1217.

²*Sefer ha-Rokeaḥ* by Rabbi Elazar Rokeaḥ, a pupil of Rabbi Judah he-Hasid.

Never weary of making friends; consider a single enemy as one too many.

If you have a faithful friend, do not lose him; he is a precious possession.

You must not fool your friend by false flattery, or by speaking with an insincere heart.

Every night before you go to bed, pardon everyone who has offended you.¹

He who always prefers his own ideas to those of others cannot make progress.

Never be ashamed to learn even from those who seem less important than you.

Be on your guard against putting others to shame by revealing their faults or by giving them humiliating nicknames.

Be open-eyed before the great wonders of nature. Men marvel at the sun's eclipse while failing to notice the daily sunrise.

If you sit next to a person who has a physical defect, refrain from making reference to it.

If someone tells you something you already know, keep quiet until he has finished.

Do not broach the subject of a quarrel that is ended, lest you stir up its smoldering embers.²

Parents are punishable for the corruption of their children. Pay careful attention to the children's health and diet.

To bring up your sons and daughters well, your words should be tender and kind, winning their heart's consent.

Treat all men with respect and amiability. Bring happiness to one another by kindly social relations.

In the hour of judgment, each man is asked: "Have you conducted yourself with friendliness toward your fellow man?"

Let there be no dissension of any kind, but let love and brotherliness reign.³

¹*Sefer ha-Musar* by Rabbi Judah ibn Kalaaz of Algeria, who lived in the sixteenth century.

²*Hanhagah* by Rabbi Asher-Rosh (1250-1327), who migrated from Germany to Spain.

³*A Letter of Advice* by Rabbi Elijah Wilna-Gaon (1720-1797).

MEMORIAL SERVICE

(YIZKOR)

Meditation

O Lord, let me know my end, the number of days that I have left; let me know how short-lived I am. Thou hast made my days no longer than a span; my lifetime is as nothing in thy sight. Every man, at his best, is an empty breath. Man walks about as a mere shadow, making much ado about vanity; he heaps up riches and knows not who will possess them.

What then can I expect, O Lord? My hope is in thee! Save me from all my sins; let me not become an object of reproach. I am unable to speak, I do not open my mouth, for it is thou who hast done it to me. Relieve me from thy stroke, for I may waste underneath thy blows.

Hear my prayer, O Lord, listen to my cry, answer thou my tears; for I am but a guest of thine, a sojourner, like all my forefathers. Have mercy upon me that I may recover my strength before I depart to be no more.¹

Responsively

O Lord, thou hast been our shelter in every generation.

From eternity to eternity thou art God.

Thou turnest man to dust, saying: Return, O man.

A thousand years to thee are like a day that passes.

Thou sleepest men away, and they sleep.

They are like grass that grows in the morning.

It flourishes in the morning, and withers in the evening.

The length of our life is seventy years, or eighty.

Our life, filled with sorrow, is soon over and we flit away.

O teach us how to make the most of each day, how to be wise.

May thy favor, Lord our God, rest upon us and direct our deeds.

I lift my eyes to the hills; whence will my help come?

¹ *Psalm 39:5-14.*

My help comes from the Lord who made heaven and earth.

He will not let your foot slip; he who keeps you does not slumber.
The Guardian of Israel neither slumbers nor sleeps.

The Lord is your guardian; the Lord is your shelter.
The sun shall never hurt you in the day, nor the moon by night.

The Lord shall keep you from all evil; he shall keep your soul.
The Lord will guard you as you come and go, now and ever.¹

Congregation:

The Lord is my shepherd; I am not in want. He makes me lie down in green meadows; he leads me beside refreshing streams. He restores my life; he guides me by righteous paths for his own sake. Even though I walk through the darkest valley, I fear no harm; for thou art with me. Thy rod and thy staff—they comfort me. Thou spreadest a feast for me in the presence of my enemies. Thou hast perfumed my head with oil; my cup overflows. Only goodness and kindness shall follow me all the days of my life; I shall dwell in the house of the Lord forever.²

Rabbi:

Mereiful Father, we lift our hearts up to thee as we recall with tearful tenderness the men and women who are no longer with us in the land of the living. Grant peace of mind to those in our midst who bear deep wounds in their hearts today. May consolation come to them soon. May they find comfort in knowing that death is the wish of some, the relief of many, and the end of all. It places all mortals on the same level. Death separates, but it also unites. It reunites whom it separates. May the memory of our departed inspire us to live nobly and eharitably, and to animate with eheerfulness all those who surround us. O Lord, let us all find sustaining hope in thee who hast been our souree of strength and comfort throughout the ages. Amen.

¹*Psalm* 90; 121. ²*Psalm* 23.

Responsively

יְי, מָה אָדָם וְתַדְעָהוּ, בֶן-אָנוּשׁ וְתַחֲשָׁבֵהוּ.
 אָדָם לְהִכָּל דָּמָה, יָמָיו כְּצֵל עוֹבֵר.
 בִּפְקָר יִצִּיץ וְחָלָף, לְעָרֵב יְמוּלֵל וַיָּבֵשׁ.
 לְמִנּוּת יָמֵינוּ בֶן הַדּוּעַ, וְנָבֵא לִבּוֹ חֲכָמָה.
 שְׁמֵר-תָּם וְרָאָה יִשְׂרָאֵל, כִּי אַחֲרִית לְאִישׁ שָׁלוֹם.
 אֵךְ אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיָּד שְׂאוּל, כִּי יִקְחֵנִי סִלָּה.
 כָּלָה שְׂאֵרֵי וּלְבָבִי, צוּר לִבִּי וְחִלָּקִי אֱלֹהִים לְעוֹלָם.
 וַיָּשֶׁב הָעֶפֶר עַל הָאָרֶץ כְּשֶׁהָיָה, וְהַרְוִיחַ תְּשׁוּבָה אֶל
 הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

In memory of a father:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי . . . * שֶׁחֲלַף לְעוֹלָמוֹ. בְּעִבּוֹר
 שְׁאֵנִי נוֹדֵר צְדָקָה בְּעֶדּוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נַפְשׁוֹ צְרוּרָה
 בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֹתָהֶם יִצְחָק וַיַּעֲקֹב, שָׁרָה
 רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבִנּוּ עֲדָן.
 אָמֵן.

In memory of a mother:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹדֵרִי . . . * שֶׁחֲלָכָה לְעוֹלָמָהּ.
 בְּעִבּוֹר שְׁאֵנִי נוֹדֵר צְדָקָה בְּעֶדְהָ, בְּשֹׁכֵר זֶה, תִּהְיֶה נַפְשָׁהּ
 צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֹתָהֶם יִצְחָק וַיַּעֲקֹב,
 שָׁרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבִנּוּ
 עֲדָן. אָמֵן.

הזכרת נשמות is an ancient custom mentioned in the Midrash and in Maḥzor Vitry, page 173. According to the *Kol Bo* (an abridgment of the fourteenth century work *ארחות חיים* by Rabbi Aaron ha-Kohen of France), the *Yizkor* service was originally confined to the Day of Atonement in order to stir the

* The name of the deceased is supplied.

Responsively

O Lord, what is man that thou shouldst notice him?
 What is mortal man that thou shouldst consider him?
 Man is like a breath;
 His days are like a passing shadow.
 He flourishes and grows in the morning;
 He fades and withers in the evening.
 O teach us how to number our days,
 That we may attain a heart of wisdom.
 Mark the innocent, look upon the upright;
 For there is a future for the man of peace.
 Surely God will free me from the grave;
 He will receive me indeed.
 My flesh and my heart fail,
 Yet God is my strength forever.
 The dust returns to the earth as it was,
 But the spirit returns to God who gave it.¹

In memory of a father:

May God remember the soul of my respected father . . .* who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rehekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a mother:

May God remember the soul of my respected mother . . .* who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

זה שנהג להוכיח המתים, לפי שהזכרת המיתה שוברת לבו של אדם ומכניעה יצרו

In order not to disturb the participants in the memorial service, it is customary to send out those whose parents are still alive.

¹*Psalms* 144:3-4; 90:6,12; 37:37; 49:16; 73:26; *Ecclesiastes* 12:7.

*The name of the deceased is supplied.

In memory of a husband:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת בְּעָלֵי הַיָּקָר . . * שְׁהִלֵּךְ לְעוֹלָמוֹ.
בַּעֲבוּר שְׁאֵנִי נוֹדֶרֶת צָרָקָה בַּעֲדָהּ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשׁוֹ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבִנָּן
עָרְנוּ. אָמֵן.

In memory of a wife:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הַיָּקָרָה . . * שְׁהִלֵּכָה לְעוֹלָמָהּ.
בַּעֲבוּר שְׁאֵנִי נוֹדֵר צָרָקָה בַּעֲדָהּ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשָׁהּ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבִנָּן
עָרְנוּ. אָמֵן.

In memory of Jewish martyrs:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת הַקְּדוּשִׁים וְהַטְּהוּרִים שְׁנִתְּחַרְנוּ,
שְׁנִשְׁחַטּוּ וְשְׁנִשְׁרְפוּ, וְשְׁנִשְׁבְּעוּ וְשְׁנִתְּחַנְקוּ עַל קְדוּשַׁת הַשֵּׁם. בַּעֲבוּר
שְׁנוֹדֵדִים צָרָקָה בַּעֲדֵי הַזְכָּרַת נִשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה, תִּהְיֶינָה
נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק
וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שְׁבִנָּן עָרְנוּ, וְנֹאמַר אָמֵן.

For a man:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה וְנִבְוָה
תַּחַת כַּנְּפֵי הַשְּׁכִינָה, בְּמַעֲלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהֵר הַקָּרִיעַ
מִזֵּהִירִים, אֶת נִשְׁמַת . . * שְׁהִלֵּךְ לְעוֹלָמוֹ. בַּעֲבוּר שְׁנִדְרוֹ
צָרָקָה בַּעֲדֵי הַזְכָּרַת נִשְׁמָתוֹ, בְּנוֹ עָרְן תִּהְיֶה מְנוּחָתוֹ. לָכֵן בַּעַל
הַרְחָמִים יִסְתַּיְּרֵהוּ בְּסִתְּר כַּנְּפָיו לְעוֹלָמִים, וְיַצְרֹר בְּצִרּוֹר
הַחַיִּים אֶת נִשְׁמָתוֹ. ייִ הוּא נִחְלָתוֹ; וַיָּנֻחַ עַל מִשְׁכְּבוֹ בְּשָׁלוֹם,
וְנֹאמַר אָמֵן.

* The name of the deceased is supplied.

In memory of a husband:

May God remember the soul of my beloved husband . . .* who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a wife:

May God remember the soul of my beloved wife . . .* who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

* .

In memory of Jewish martyrs:

May God remember the souls of the saintly martyrs who have been slaughtered, burned, drowned or strangled for their loyalty to God. We pledge charity in their memory and pray that their souls be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise; and let us say, Amen.

For a man:

Merciful God in heaven, grant perfect repose to the soul of . . .* who has passed to his eternal habitation; may he be under thy divine wings among the holy and pure who shine bright as the sky; may his place of rest be in paradise. Merciful One, O keep his soul forever alive under thy protective wings. The Lord being his heritage, may he rest in peace; and let us say, Amen.

אל מלא רחמים, the most soulful of the memorial prayers, is recited aloud. Twenty-two versions of אל מלא רחמים are listed in Davidson's *Thesaurus of Mediaeval Hebrew Poetry*. The traditional reading *המצא מנוחה . . . את נשמת* is correct on the basis of Job 34:11; 37:13.

* The name of the deceased is supplied.

For a woman:

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בְּמִרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלֹת קְדוּשִׁים וְטְהוֹרִים כְּזֶהר הָרָקִיעַ
מְזַהֲרִים, אֶת נַשְׁמַת . . . * שֶׁהִלְכָה לְעוֹלָמָהּ. בַּעֲבוּר שְׁנֵדְרוֹ
צָדָקָה בַּעַד הַזְכָּרַת נִשְׁמָתָהּ, בְּגֹן עֶדֶן תִּהְיֶה מְנוּחָתָהּ. לָכֵן בַּעַל
הַרְחָמִים יַסְתִּירָהּ בְּסֶתֶר כַּנְפָיו לְעוֹלָמִים, וְיַצְרֹר בְּצִרּוֹר
הַחַיִּים אֶת נִשְׁמָתָהּ. ייִ הוּא נִחְלָתָהּ; וְתִנּוּחַ עַל מוֹשְׁבָהּ בְּשָׁלוֹם,
וְנֹאמַר אָמֵן.

Congregation:

אֲב הַרְחָמִים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמָיו הַעֲצוּמִים, הוּא
יַפְקֹד בְּרַחֲמִים הַחֲסִידִים וְהַיֹּשְׁרִים וְהַתְּמִימִים, קְהִלּוֹת הַקֹּדֶשׁ
שֶׁמִּסְרוּ נַפְשָׁם עַל קִדְשֵׁי הַשֵּׁם, הַנֶּאֱהָבִים וְהַנְּעִימִים בְּתוֹהֵימָם,
וּבְמוֹתָם לֹא נִפְגְּדוּ. מְנַשְּׂרִים קָלֹו, וּמַצְרִיֹּת נִבְרָו, לַעֲשׂוֹת
רְצוֹן קוֹנֵם וְחַפֵּץ צוּרָם. יוֹכֵרָם אֱלֹהֵינוּ לְטוֹבָה עִם שְׂאָר
צְדִיקֵי עוֹלָם, וְיִנָּקֵם נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּדִים, בְּכַתוּב בְּתוֹרַת
מֹשֶׁה אִישׁ הָאֱלֹהִים: הִרְגִּינוּ גּוֹיִם עַמּוֹ, כִּי דָם עֲבָדָיו יִקּוּם,
וְנִקְם יָשִׁיב לְצִרְיוֹ, וְכַפֵּר אֶדְמָתוֹ עַמּוֹ. וְעַל יְדֵי עֲבָדֶיךָ
הַנְּבִיאִים כְּתוּב לֵאמֹר: וְנִקְיִתִי דָמָם, לֹא נִקְיִתִי, וְיִי שָׁכֵן בְּצִיּוֹן.
וּבְכַתְּבֵי הַקֹּדֶשׁ נֹאמַר: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיזָה אֱלֹהֵיהֶם, וְיַדַּע
בְּגוֹיִם לְעֵינֵינוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים. Reader וְאֹמַר: כִּי
דָרַשׁ דָּמִים אוֹתָם זָכַר, לֹא שָׁכַח צַעֲקַת עַנְיִים. וְאֹמַר: יִדִּין
בְּגוֹיִם, מָלֵא גְיוּת, מְחַץ רֹאשׁ עַל אֶרֶץ רַבָּה, מְנַחֵל בְּדִרְךָ
יִשְׁתָּהּ, עַל כֵּן יָרִים רֹאשׁ.

אֲב was probably composed during the first Crusade in 1096, when many Jewish communities were destroyed. Speaking of the Hebrew elegies

* The name of the deceased is supplied.

For a woman:

Mereiful God in heaven, grant perfeet repose to the soul of . . . * who has passed to her eternal habitation; may she be under thy divine wings among the holy and pure who shine bright as the sky; may her place of rest be in paradise. Mereiful One, O keep her soul forever alive under thy proteetive wings. The Lord being her heritage, may she rest in peace; and let us say, Amen.

Congregation:

May the mereiful Father who dwells on high, in his infinite merey, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanetification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people." And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion." And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the ery of the humble." And it is further said: "He will exeecute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."

occasioned by the medieval persecutions, Zunz writes: "If there are ranks in suffering, Israel takes precedence of all the nations . . . if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy . . . in which the poets and the actors were also the heroes?"

* *The name of the deceased is supplied.*

JEWISH DESTINY

As a people whose chief possession is the Torah, it is our task, by the ways of our life, to be a light-giving force in the moral ascent of mankind. This may be the primary purpose of our dispersion among the nations of the earth, that the whole world may learn the beneficence of the Torah and its lofty principles of human conduct. To be sure, the community of Israel itself has not attained as yet to the perfection of character which it is destined to reach; but when placed side by side with other existing groups, it may well represent a large measure of goodness and uprightness.

Exposed as we are to many alien influences, we cannot hope to expedite the process of our spiritual transformation. Yet we must not despair. The love God has for his people can never be extinguished. God has not forsaken us; we have forsaken him. We need but return unto him to have his love restored to us. We dare not become the slaves of greed and pleasure. Our present task is to cultivate a love for the simple life, that we may be free for the study of God's Torah and the faithful performance of our religious duties.¹

What is man in this God-filled world? Is he not a creature of God? Should he not also be a servant of God? The universe serves God; is it conceivable that man should serve only himself? Man's life should be devoted to the fulfillment of the divine will by making full use of his wealth and his faculties. The heart, which is the source of all action, is capable of embracing all beings in affection and love. The purpose of divine worship is to acknowledge our duties and to cleanse our minds and hearts.

The Bible calls Israel *God's own people*, but that does not imply Israel's exclusive possession of divine love and favor; on the contrary, it means that God has exclusive claim to Israel's service. The most cherished ideal of Israel is universal brotherhood. Our prayers frequently contain supplications for the speedy realization of this goal.

Why conceal the fact that you are a Jew? Be a real Jew, obeying the law of justice and love, and you will be respected. Be just, truthful and loving to all, as the Torah teaches you. Give

¹*Akedath Yitzhak by Rabbi Isaak Arama of fifteenth century Spain who, after the expulsion from Spain, settled in Naples, where he died in 1494.*

food to the hungry and clothes to the naked; comfort those who mourn and care for the sick; give counsel and help to all in sorrow and need.

Pride makes a man careless and carefree. We should strive to attain modesty and humility. The humility of Moses made him the greatest man. The fruit of such humility is loving devotion to others, which demands nothing for itself but finds satisfaction in furthering the welfare of men. We were created to help and preserve, to teach and spread happiness.

Compassion is a heavenly voice proclaiming the bond of unity which embraces all men as children of the Only One. We must not suppress this feeling of mercy, especially in regard to our suffering brothers and sisters. We must not silence the admonishing voice of duty within us, or the emotions of mercy and compassion will gradually disappear from our hearts, which will turn into stone, responding no longer to the voice of God. We are not entitled to joy so long as a brother suffers at our side. True compassion results in the quiet strength which leads to active help and support.

Judaism must shape life. Life must never be permitted to shape Judaism. During the long centuries, Judaism was the sole voice of protest against a pagan world. God told Abraham, the first Jew, to defy the world by not being up to date. In the midst of the most cultured nations of his time, Abraham walked alone—with God. Alone, and a heart full of modesty, kindness, all-embracing mercy and love for *all*, for the most degenerate men of his time, the men of Sodom. Ever since, Judaism pursues its lonely course through history.

Even in the darkest periods of his history, the persecuted Jew appeared three times daily before his God and derived infinite comfort from the hope that the Only One would implant the lofty ideals of justice and peace in every human heart. The more firmly the Jew stands on the rock of his Judaism and the more conscious he becomes of his Jewish destiny, the more he will be inclined to absorb all knowledge that truly conforms to Jewish truths.¹

¹*Nineteen Letters and Precepts of Jewish Living by Rabbi Samson Raphael Hirsch (1808-1888), who was the champion of Jewish orthodoxy in Germany.*

PRAYER AND DEVOTION

You shall call me, and I will answer you;
You shall pray to me, and I will listen to you.

You shall seek me, and you will find me;
When you seek me sincerely I will reveal myself to you.

Worship the Lord in holy array,
Tremble before him all the earth.

The Lord is near to all who call upon him,
To all who call upon him sincerely.

He fulfills the desire of those who revere him;
He hears their prayer and saves them.

Gracious and merciful is the Lord,
Slow to anger and of great kindness.

The Lord is good to all;
His mercy is over all his works.

The Lord upholds all who fall,
And raises all who are bowed down.

Learn to know the God of your fathers;
Serve him with a perfect heart and a willing mind.

The Lord searches all hearts;
He knows all that passes in the mind.

If you seek him, he will be found by you;
But if you forsake him, he will abandon you forever.

Do not make your prayer mere routine,
But a plea for mercy and grace before your God.

Prayer without devotion is not prayer;
One's thoughts must not wander off when praying.¹

¹*From Bible and Talmud.*

MODESTY AND KINDLINESS

Where words abound, sin is not wanting;
He who controls his tongue is a wise man.

Whatever an evil man fears will befall him;
The desire of the righteous will be granted.

A kind man does good to himself;
A cruel man does himself harm.

A fool is sure his own way is right;
A wise man will listen to advice.

A man of quick temper acts foolishly;
But a man of discretion is patient.

A gentle answer turns away wrath;
But harsh words stir up anger.

He who returns evil for good,
Evil will never leave his house.

A happy heart helps and heals;
A broken spirit dries up the bones.

Even a fool is counted wise if he keeps silent;
With closed lips he is thought intelligent.

A good name is a better choice than great riches;
A good reputation is more than silver and gold.

If your enemy is hungry, give him food;
Give him water if he is thirsty.

You see a man wise in his own eyes—
More hope for a fool than for him.

The door turns on its hinges,
And the lazy man upon his back.

Whoever digs a pit shall fall into it;
The stone a man sets rolling rebounds upon himself.

Let others praise you, not yourself;
Not your own lips, but someone else.

Happy the man who lives in fear of sin;
Reckless men will come to grief.¹

¹*From the Book of Proverbs.*

אֲשֶׁרִי יוֹשְׁבֵי בֵיתֶךָ; עוֹד יִהְיֶה לְךָ סֶלָה.
אֲשֶׁרִי הָעַם שִׁבְכָה לוֹ; אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהֵיו.

מהלים קמה

תהלה לדוד

אֶרֹמְמָה, אֵלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶתְלַלֶּה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָּלְתּוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרָתְךָ יִגְדֹּר.
הֵרַר בְּבוֹד הוֹדֶךָ וְדַבְּרִי גִפְלֹאֲתֶיךָ אֲשִׁיחָה.
וַעֲזֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְּלֹתֶךָ אֲסַפְּרָנָה.
זָכַר רַב טוֹבֶךָ יִבְיָעוּ, וְצִדְקָתֶךָ יִרְגְּנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶלֶךְ אַפִּים וְגִדְל־חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יודוֹךָ יְיָ כָּל מַעֲשֵׂיךָ, וְנִחְסִידֶיךָ יִבְרַכּוּבָה.
בְּבוֹד מַלְבוּתֶךָ יֹאמְרוּ, וּגְבוּרָתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וּבְבוֹד הֵרַר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשִׁלְתֶּךָ בְּכָל דוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל הַגּוֹפִלִים, וְזוֹקֵף לְכָל הַכּוֹפִּים.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word **אשרי** three times. *Ashre* is recited twice in the morning service and once in the afternoon service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all creation. It is an acrostic psalm, the successive lines beginning with the letters of the Hebrew alphabet taken in order. However, the letter *nun* is missing. The alphabetic arrangement is probably intended as an aid to memory.

Happy are those who dwell in thy house;
They are ever praising thee.
Happy the people that is so situated;
Happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his compassion is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.

¹ *Psalm* 84:5; 144:15.

עֲיִנִּי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתָהּ.
 פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁכִּיעַ לְכָל חַי רִצּוֹן.
 צַדִּיק יִי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
 קָרֹב יִי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יִי אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תִּהְלֹת יִי יִדְבַּר-פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד.
 וְאַנְחָנוּ נִבְרַךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הִלְלוּיָהּ.

The Reader takes the Torah and says:

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ—

Congregation:

חֲדָדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תִּהְלֹךְ לְכָל
 חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

On Sabbath:

תהלים כט

מִזְמוֹר לְדָוִד. הָבוּ לִי, בְּנֵי אֱלֹהִים, הָבוּ לִי כְבוֹד וָעֹז.
 הָבוּ לִי כְבוֹד שְׁמוֹ, הַשְׁתַּחֲוִּי לִי בַּהֲדַרְת קֹדֶשׁ. קוֹל יִי עַל
 הַמָּיִם, אֵל הַכְּבוֹד הַרְעִים, יִי עַל מַיִם רַבִּים. קוֹל יִי בְּכַחַם,
 קוֹל יִי בַּהֲדָר, קוֹל יִי שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יִי אֶת אֲרָזֵי הַלְּבָנוֹן.
 בִּירְקִידָם כִּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרִיוֹן כִּמוֹ בֶּן-רֵאמִים. קוֹל יִי חֲצֹב
 לַהֲבוֹת אֵשׁ. קוֹל יִי יַחִיל מִדְּבָר, יַחִיל יִי מִדְּבַר קָדֶשׁ. קוֹל יִי
 יַחֲלֹל אֵילֹת, וַיַּחֲשֹׁף יַעֲרוֹת, וַיְבַהֲקוּ כָּלֹּא אִמֵּר כְּבוֹד. יִי

is added from Psalm 115:18 so that אשרי may end with *Halleluyah*.

The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
 'We will bless the Lord henceforth and forever.
 Praise the Lord!

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the people near to him. Praise the Lord!¹

On Sabbath:

Psalm 29

A psalm of David. Give to the Lord, heavenly beings, give to the Lord honor and glory. Give to the Lord the glory due to his name; worship the Lord in holy array. The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters. The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon. He makes Lebanon and Sirion leap like a calf, like a wild ox. The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble. The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory." The Lord sat enthroned at the

¹ *Psalm 115:18.* ² *Psalm 148:13-14.*

למבול יָשֶׁב, וַיָּשֶׁב יְיָ מִלֵּךְ לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

On weekday:

תהלים כד

לָדוֹד מִזְמוֹר. לִי הָאֲרֶץ וּמְלוֹאָתָהּ, תָּבֵל וַיָּשֶׁבִי כָהּ. כִּי הוּא
עַל יָמִים יִסְדָּהּ, וְעַל גְּהָרוֹת יְכַוְנֶנָּה. מִי יַעֲלֶה כְּהָר יְיָ, וּמִי
יָקוּם בְּמִקּוֹם קָדְשׁוֹ. גָּבִי כַפִּים וְכַר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה. יֵשֵׁא בִרְכָּה מֵאֵת יְיָ, וַיִּדְרָקָה מֵאֲלֹהֵי
יִשְׁעוֹ. זֶה דוֹר דִּרְשָׁיו, מִבְּקֵשֵׁי פְנִיָּה, יַעֲקֹב, סֵלָה. שָׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיִּבּוֹא מִלֵּךְ הַכְּבוֹד. מִי זֶה
מִלֵּךְ הַכְּבוֹד, יְיָ עֹז וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שָׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיִּבּא מִלֵּךְ הַכְּבוֹד. מִי הוּא זֶה
מִלֵּךְ הַכְּבוֹד, יְיָ צִבְאוֹת הוּא מִלֵּךְ הַכְּבוֹד, סֵלָה.

While the *Torah* is being placed in the ark:

וּבִגְדָה יֹאמֶר: שׁוּבָה, יְיָ, רַבְּכוֹת אֶלְפֵי יִשְׂרָאֵל. קוֹמָה יְיָ
לְמַנוּחָתָהּ, אִתָּהּ וְאֶרֶוֹן עֲזָתָהּ. פִּתְחֶיהָ יִלְכְּשׁוּ צֶדֶק, וְיַחֲסִידֶיהָ
יִרְגְּנוּ. בְּעִבּוֹר דָּוִד עֲבָדָהּ, אֵל תָּשֶׁב פְּנֵי מְשִׁיחָהּ. כִּי לָקַח טוֹב
נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לַמַּחְזִיקִים כָּהָה,
וְתַמְכֶּיהָ מֵאֲשֶׁר. דִּרְכֶּיהָ דִּרְכֵי נֶעֱם, וְכָל גְּתִיבוֹתֶיהָ שְׁלוֹם.
הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנָשׁוּבָה; חֲדָשׁ יָמֵינוּ בְּקָדְשׁ.

The ancient gates of Zion are poetically called on to raise their heads, in token of reverence to God. Different parts of this psalm were sung by different choirs at the time when David brought the ark to Mount Zion.

סלה marks a pause or a transition between one thought and another. It calls forth changes in the orchestral music corresponding to the ideas, and cessation of music or hushed music. The last four verses of Psalm 24 describe

flood; the Lord remains King forever. The Lord will give strength to his people; the Lord will bless his people with peace.

On weekday:

Psalm 24

A psalm of David. The earth and its fullness belong to the Lord, the entire world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.¹

the holy ark, "which is called by the name of the Lord," as standing outside the gates. The gatekeepers are summoned to open the gates high and wide in order that the holy ark, the symbol of God's majesty, may enter.

¹ *Numbers* 10:36; *Psalm* 132:8-10; *Proverbs* 4:2; 3:18, 17; *Lamentations* 5:21.

TORAH AND MITZVOTH

The reason for a divine command is clear whenever it directly tends to remove injustice or to teach good conduct that furthers the welfare of society. No one can be in doubt as to why we are forbidden to kill or to steal, or why we are commanded to love one another. There are, however, precepts which do not seem to have any influence upon the state or the family. Yet all these laws do have some bearing either upon the improvement of society or the teaching of good morals.

Intemperance disturbs the social order and the economy of the family. By yielding to lust a man loses his intellectual energy, injures his health, and perishes before his time. God has therefore given us commandments which prevent excessive desire and lust. Cleanliness in body and dress is included among the various aims of the Torah, but only if it is associated with purity of action.

The mitzvot are divided into two classes: those that concern the relation between man and God, and those that concern the relation between man and man. The laws concerning the relation of man to God tend to improve the moral condition of mankind, though they do not directly prevent man from injuring his fellow man.

The object of the Sabbath requires no explanation. One-seventh of the life of every man passes thus in comfort and rest from trouble and exertion. The Sabbath effects this in addition to perpetuating the great doctrine of the creation. The object of fasting on the Day of Atonement is evident. Fasting creates a sense of repentance. Yom Kippur occurs on the day when Moses came down from Mount Sinai with the second tablets of the commandments and announced to the people the divine pardon of their great sin. This day was therefore designated forever as a day of repentance and true worship.

Other holy days are designated for rejoicing and pleasant gathering. The reason for the Passover is well known. The Feast of Weeks is the anniversary of the revelation on Mount Sinai. In order to emphasize the importance of this day, we count the forty-nine days between Passover and Shavuot, just as one who expects his most intimate friend, on a certain day, counts the days and even the hours.

Rosh Hashanah is a day of repentance in preparation for Yom Kippur, the day of the fast. Sukkoth, a festival of rejoicing and gladness, is kept for seven days in the autumn after the ingathering of the crops. During this season it is possible to dwell in tents, as there is neither great heat nor troublesome rain. Passover teaches us to remember the miracles which God performed in Egypt. Sukkoth reminds us of the miracles performed in the wilderness. The moral lesson derived from these feasts is this: man ought to remember his bad times in his time of prosperity. This will move him to thank God repeatedly and to lead a modest life.

The food which the Torah forbids to eat is unwholesome. Blood is indigestible and harmful as food, and so is the meat of an animal that has died a natural death (*nevelah*). A diseased animal (*terefah*) is close to becoming *nevelah*, hence harmful and forbidden. The best meat comes from animals that are permitted to be used as food.

It is impossible for man to be entirely free from error and sin. If we were convinced that our ways cannot be corrected, we would forever continue in our errors. Our belief in the efficacy of repentance causes us to improve and become even better than we were before we sinned.¹

Cultivate the habit of goodness, for habit becomes second nature. Do not be ashamed to ask questions, but see that you do so at the right moment. Ponder every word before you speak, for it cannot be recalled. Speak gently and without haste; use refined language; let your speech be clear and to the point.

Love truth and justice; hate falsehood and injustice. Stand behind your promises; disdain mental reservation, trickery and evasion. Be compassionate to the poor and the sorrowing. Avoid those who love friction; if your relatives like to stir up strife, act like a stranger to them. There is no ornament as beautiful as meekness. God bestowed the faculty of speech on man that he might learn and teach, and it would be ungrateful of man to turn this gift into an instrument for evil.²

¹*Guide for the Perplexed by Moses Maimonides (1135-1204).*

²*Gates of Instruction, attributed to Moses Maimonides.*

תפלה לשליח צבור

הגני העני ממעש, נרעש ונפחד מפחד יושב תהלות
 ישראל, באתי לעמוד ולהתחנן לפניך על עמך ישראל
 אשר שלחני, אף על פי שאני כדאי והגני לך. לכן אבקש
 ממך, אלהי אברהם, אלהי יצחק, ואלהי יעקב, יי יי, אל
 רחום וחנון, אלהי ישראל, שדי איום ונורא, תהיה נא מצליח
 ברכי אשר אני הולך, לעמוד ולבקש רחמים עלי ועל שולחי.
 נא אל תפשיעם בחטאתי, ואל תחייבם בעונותי, כי חוטא
 ופושע אני. ואל יכלמו בפשעי, ואל יבושי חם כי נאל
 אבוש אני בהם. קבל תפילתי בתפלות זמן ורגיל, ופרקו
 נאה, וזקנו מגדל, וקולו נעים, ומערב בדעת עם הבריות.
 ותגער בשטן לבל ישטיני, ויהי נא דלוגני עליך אהבה,
 ועל כל פשעים תכסה באהבה. כל צרות ורעות הפוך
 נא לנו ולכל ישראל לששון ולשמחה, לתיים ולשלוש. האמת
 והשלוש אהבו, ולא יהי שום מכשול בתפילתי.

ויהי רצון מלפניך, יי, אלהי אברהם יצחק ויעקב, האל
 הגדול הגבור והנורא, אל עליון, אהיה אשר אהיה, שכל
 המלאכים שהם מעלי תפלות יביאו תפילתי לפני כסא
 כבודך, ויציגו אותה לפניך, בעבור כל הצדיקים והחסידים,
 התמימים והישרים, ובעבור כבוד שמה הגדול והנורא,
 כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה
 שומע תפלה.

הגני העני ממעש, the Reader's meditation before the recital of Musaf, is of unknown authorship. It contains the petition that God accept the prayers on behalf of the congregation and prevent Satan from causing evil.

READER'S MEDITATION

Poor in worthy deeds, I am horribly frightened in thy presence, who art enthroned and receiving praise from Israel. I have come to plead before thee on behalf of thy people Israel, who have made me messenger though I am not deserving nor qualified for the task. Hence I beseech thee, God of Abraham and Isaac and Jacob, O Lord, merciful and gracious God of Israel, almighty and revered One, make my errand successful when I seek mercy for myself and for those who have commissioned me. Blame them not for my sins, convict them not for my iniquities, for I am a transgressor indeed. Let them not be shamed because of me and my faults, nor let me be shamed because of them. Accept my prayer as if I were entirely qualified and well-pleasing to my fellow men. Rebuke the adversary, that he may not accuse me. May our defaults be pardoned by thy love, since love draws a veil over all wrongdoing. Turn thou all afflictions into joy and gladness, life and peace, for us and for all Israel. Let us love truth and peace, and let my prayer be without stumbling.

O Lord, God of Abraham and Isaac and Jacob, who art the revered most high and eternal God, may it be thy will that all interceding angels convey my prayer before thy glorious throne and present it to thee in the name of all the upright and honest men, and for the sake of thy own glorious and revered name. For thou in mercy dost hear the prayer of Israel thy people. Blessed art thou, O Lord, who hearest prayer.

וְקֵן וְטָרְקָן נָא ("an elderly man whose youth has been spent decently") is a phrase borrowed from the Talmud (Ta'anith 16a), where a suitable leader in prayer is described to be one who is modest and agreeable to the people, one who knows how to chant and has a sweet voice (עֵימָה וְקוֹל עָרֵב).

מוסף ליום כפור

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה;
וימליך מלכותה, ויצמח פרקנה ויקרב משיחה, בתיכון
ובימיו ובחיי דכל בית ישראל, בעגלא ובזמן קריב,
ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתתדר,
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא לעלא
מכל ברکتא ושירתא, תשבחתא ונחמתא, דאמידן בעלמא,
ואמרו אמן.

The Amidah is recited in silent devotion while standing, facing east.

כי שם יי אקרא, הו גרל לאלקינו.
אדני, שפתי תפתח, ופי יגיד תהלתך.
ברוך אתה, יי אלקינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל תסודים טובים, וקונה הכל, חוכר תסודי אבות,
ומביא גואל לבני בניהם למען שמו באהבה.
זכרנו לתיים, מלך חפץ בתיים, וכתבנו בספר התיים,
למענה אלהים תיים.

מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.
אתה גבור לעולם, אדני; מחיה מתים אתה, רב להושיע.
מוריד הטל.

מכלכל תיים בתסוד, מחיה מתים ברחמים רבים, סומך
נופלים, נורפא חולים, ומתיר אסורים, ומקנים אמונתו לישגי

MUSAF FOR YOM KIPPUR

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those

¹*Deuteronomy* 32:3. ²*Psalms* 51:17.

עָפָר. מִי כָמוֹהָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָהּ, מִלֵּד מִמִּית
וּמִחַיָּה וּמִצְמִיחַ יְשׁוּעָה.

מִי כָמוֹהָ, אֵב הַרְחָמִים, זוֹכֵר יִצְחָק לְחַיִּים בְּרַחֲמִים.
וְנִאֲמָן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מִשְׁנֵה הַמֵּתִים.
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה,
כִּי אַל מִלֵּד גְּדוֹל וְקָדוֹשׁ אַתָּה.

לְדוֹר וָדוֹר הַמְלִיכּוֹ לְאֵל, כִּי הוּא לְבָדוּ מְרוֹם וְקָדוֹשׁ.
וּבְכֵן יִתְקַדֵּשׁ שְׁמֹךְ, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל
יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ, וְעַל מְכוֹנֶה נְחִיכָלֶךָ.

וּבְכֵן תֵּן פִּתְחוֹךְ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתֶּךָ עַל
כָּל מַה שֶּׁבָּרָאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּ לְפָנֶיךָ כָּל
הַבְּרוּאִים, וַיַּעֲשׂוּ כֻלָּם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנֶךָ בְּלִבָּב
שָׁלֵם, כְּמוֹ שִׁידְעֵנוּ, יְיָ אֱלֹהֵינוּ, שֶׁשֶּׁשְׁלֹטֵן לְפָנֶיךָ, עוֹ בְּיָדֶךָ
וּגְבוּרָה בִּימִינֶךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָּרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמֶּךָ, תְּהִלָּה לִירֵאָיִךְ וְתִקְנָה טוֹבָה
לְדוֹרֶשֶׁיךָ, וּפְתֹחוֹן פֶּה לַמְּנַחֲלִים לָהּ, שְׁמִיחָה לְאַרְצֶךָ וְשִׂשׁוֹן
לְעִירֶךָ, וּצְמִיחַת קָרְן לְדוֹד עַבְדֶּךָ, וְעֲרִיכַת גֵּר לְבֶן-יִשְׂרָאֵל
מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ, וַיִּשְׁרִים וַיַּעֲלוּ, וַיַּחֲסִידִים
בְּרִנָּה וַיִּגְדְּלוּ, וַעֲלֹתָהּ תִקְפֹּץ-פִּיהָ, וְכָל הַרְשָׁעָה כִּלָּה כַּעֲשׂוֹן
תִּכְלָה, כִּי תַעֲבִיר מִמִּשְׁלַל זָרוֹן מִן הָאָרֶץ.

וְתִמְלִדָה, אַתָּה הוּא יְיָ אֱלֹהֵינוּ, מְהֵרָה לְבָדֶךָ, עַל כָּל
מַעֲשֶׂיךָ, בְּהֵר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,

who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In merey thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy

בכתוב בְּדַבְּרֵי קְדָשָׁה: יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָוִד וְדָר; הִלְלוּהָ.

קדוש אתה ונורא שמך, ואין אלוה מבלעדך, בכתוב: ויגבה יְיָ צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

אתה בחרתנו מכל העמים, אהבת אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַדְּשׁוֹנוֹת, וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִבַּלְתָּנוּ מִלְּפָנֶיךָ לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.

וְנִתְּנָן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיט הַזֶּה) לְקַדְּשָׁה וְלִמְנוּחָהּ, וְאֶת יוֹם הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל־בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא קָדֵשׁ, זָכָר לַיְצִיאָה מִצִּירִים.

וּמִפְּנֵי חַטָּאתֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְּרַחֲקֵנוּ מֵעַל אֲדָמָתָנוּ, וְאֵין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ, בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֹךְ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, מִלֶּךְ רַחֲמֵנוּ, שֶׁתֵּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְגְּהוּ מִהֲרָה וְתִגְדַּל כְּבוֹדוֹ. אָכִינוּ מִלְּפָנֶיךָ, גָּלָה כְּבוֹד מִלְּכוּתְךָ עָלֵינוּ מִהֲרָה, וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי, וְקִרְבַּ פְּזוֹנֵינוּ מִבֵּין הַגּוֹיִם, וְנִפְּצוֹתֵינוּ בְּגֵם מִיִּרְבָּתִי אֶרֶץ; וְתִבְיֹאֲנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת חֻבוֹתֵינוּ, תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלָּכָתָם, (וְאֶת מוֹסֵף יוֹם הַשְּׁבִיט הַזֶּה) וְאֶת מוֹסֵף יוֹם הַכַּפּוּרִים הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצְוֹת

Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Because of our sins we were exiled from our country and banished far from our land. We cannot perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the hand that was let loose on thy sanctuary. May it be thy will, Lord our God and God of our fathers, merciful King, in thy abundant love again to have mercy on us and on thy sanctuary; rebuild it speedily and magnify its glory.

Our Father, our King, speedily reveal thy glorious majesty to us; shine forth and be exalted over us in the sight of all the living. Unite our scattered people from among the nations; gather our dispersed from the far ends of the earth. Bring us to Zion thy city with ringing song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The *Musaf* of (this Sabbath and of) this Atonement Day we will prepare and present in thy honor with love, according to thy

¹*Psalm* 146:10. ²*Isaiah* 5:16.

רצונך, כמו שכתבת עלינו בתורתך, על ידי משה עבדך,
מפי כבודך, באמור:

On Sabbath:

(וביום השבת שני כבשים בני שנה תמימים, ושני עזרנים
סלת מנחה בלילה בשקמו, ונסכו. עלת שבת בשבתו, על
עלת התמיד ונסכה.)

ובעשור לחודש השביעי הזה מקרא קדש יהיה לכם,
ועניתם את-נפשותיכם; כל מלאכה לא תעשו. והקרבתם
עלה ליי, ריח ניחח, פר בן-בקר אחד, איל אחד, כבשים
בני שנה טבעה, תמימים יהיו לכם.

ומנחתם ונסביהם במדבר: שלשה עזרנים לפר, ושני
עזרנים לאיל, ועשרון לבבש, וזון בנסכו, ושני שעירים
לכפר, ושני תמידים בהלכתם.

On Sabbath:

(ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי
שביעי, כלם ישבעו ויתענגו מטובך; ובשביעי רצית בו
וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית.)
אלהינו ואלהי אבותינו, מחל לעונותינו ביום (השבת
הזה וביום) הכפרים הזה. מחה והעבר פשעינו וחטאתינו
מנגד עיניך, באמור: אנכי אנכי הוא מחה פשעיך למעני,
וחטאתיך לא אזכר. ונאמר: מחיתי כעב פשעיך, וכענן
חטאתיך; שובה אלי כי נאלתיך. ונאמר: כי ביום הזה יכפר
עליכם לטהר אתכם, מכל חטאתיכם לפני יי תטהרו.

אלהינו ואלהי אבותינו (רצה נא במנוחתנו) קדשנו במצותיך
ותן חלקנו בתורתך, שבענו מטובך ושמח נפשנו בישועתך.

command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On Sabbath:

(On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.)

On the tenth day of the seventh month you shall hold a sacred assembly and afflict yourselves by fasting; you shall do no work. You shall present as a burnt-offering to the Lord, as a soothing savor: one young bullock, one ram, and seven yearling male lambs; you shall have them without blemish.

Their meal-offering and their libations were as specified: three tenths of an *ephah* for the bullock, two tenths for the ram, and a tenth of an *ephah* for each lamb; wine according to their requisite libations. Moreover, two goats were offered to make atonement in addition to the regular daily offerings.

On Sabbath:

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy de-

(וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שְׂפַת קֹדֶשְׁךָ, וְיִנְחוּנוּ בְּהָ כָּל יִשְׂרָאֵל מִקֹּדֶשִׁי שְׁמֶךָ.) וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֻּת, כִּי אַתָּה סֵלֶחַן לְיִשְׂרָאֵל וּמַחֲלֹן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמַבְלֵעֲרִידָה אֵין לָנוּ מִלֶּדֶךָ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְיָ, מִלֶּדֶךָ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּדֶךָ עַל כָּל הָאָרֶץ מִקֹּדֶשׁ (הַשְּׂבֵת ו') יִשְׂרָאֵל יוֹם הַכִּפּוּרִים.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּלְתַפְלָתָם שְׁעָה; וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפַלְתֵּם מִהֲרָה בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, הַמַּחֲזִיר שְׂבִינָתוֹ לְצִיּוֹן.

מֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּנֶדֶךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבָקָר וְצִהָרִים. חַטּוֹב כִּי לֹא בָּלוּ רַחֲמֶיךָ, וְהִמָּרְחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ, כִּי מַעֲוָלָם קָיָינוּ לָךְ.

וְעַל כָּלֵם יִתְפָּרֵךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ, מִלִּפְנֵי תָמִיד לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

liverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

ישרן ("upright one") is poetically applied to Israel in Deuteronomy 32:15; 33:5, 26; Isaiah 44:2. This poetic name of Israel refers to the purpose for which the people of Israel became a nation. Isaiah's prophecy concerning Yeshurun reads: "Hear, O Jacob my servant, O Israel, whom I have chosen. Thus says the Lord who made you . . . Fear not, O Jacob my servant, O Yeshurun, whom I have chosen."

ובל' החיים יורוד סל'ה, ויהל'לו ויברכו את שמך הגדול
באמת לעולם כי טוב. האל, ישועתנו ועזרתנו סל'ה, האל
הטוב. ברוך אתה, יי, הטוב שמך, ולך נאה להודות.

שים שלום, טובה וברכה, חיים הן וחסד ורחמים, עלינו
ועל כל ישראל עמך. ברקנו, אבינו, בלנו באהר, באור
פניך. כי באור פניך נתת לנו, יי אלהינו, תורת חיים ואהבת
חסד, וצדקה וברכה, ורחמים, וחיים ושלום. וטוב יהיה
בעיניך לברקנו ולברך את כל עמך ישראל בכל עת ובכל
שעה בשלומך.

בספר חיים, ברכה ושלום ופרנסה טובה, ונזרות טובות,
ישועות ונחמות, נזכר ונכתב לפניך, אנהנו וכל עמך בית
ישראל, לחיים טובים ולשלום. ברוך אתה, יי, המברך את
עמו ישראל בשלום.

יהיו לרצון אמרי פי והגיון לבי לפניך, יי, צורי וגואלי.
אלהינו ואלהי אבותינו, תבא לפניך תפלתנו, ואל
תתעלם מתחנונו; שאין אנו עזי פנים וקשי ערף לומר
לפניך, יי אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו;
אבל אנחנו ואבותינו חטאנו.

אשמנו, בנחנו, גזלנו, דברנו רפי; הענינו, והרשענו, ודנו,
חמסנו, טפלנו שקר; יעצנו רע, בנחנו, לזנו, מרדנו, נאצנו;
סרנו, עוינו, פשענו, צרנו, קשינו ערף; רשענו, שחתנו,
תעבנו, תענונו, תתענונו.

סרנו ממצותיך וממשפטיך הטובים, ולא שנה לנו. ואתה
צדיק על כל תבא עלינו, כי אמת עשית ואנחנו הרשענו.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted willfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

על חטא and אשמו, the alphabetical enumeration of sins, first mentioned in the literary productions of the geonim of the eighth century, has been traced to pre-talmudic times.

מה נאמר לַפָּנִיָּה יוֹשֵׁב מְרוֹם, ומה נִסְפָּר לַפָּנִיָּה שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אֵתָּה יוֹרֵעַ.

אֵתָּה יוֹרֵעַ רָצִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֵתָּה
חוֹפֵשׁ כָּל חֲרָרֵי בָטָן, וּבוֹחֵן בְּלִיּוֹת נֶלֶב. אִין דְּדָבָר נַעֲלָם
מִמּוֹךְ, וְאִין נִסְתָּר מִמְּנֵד עֵינֶיךָ.

וּבִכֵּן יְהִי רָצוֹן מִלִּפְנֵיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ,
שֶׁתִּכַּפֵּר-לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל פְּשָׁעֵינוּ.

עַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּאַגֶּס וּבְרָצוֹן,
וְעַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּאִמּוּץ הֶלֶב.

עַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּכִלֵי רַעַת,
וְעַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּבִטּוֹי שְׁפָתַיִם.

עַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּנִלְוֵי וּבִסְתָּר,
וְעַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּנִלְוֵי עֲרִיּוֹת.

עַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּדַבּוּר פֶּה,
וְעַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּדַעַת וּבְמִרְמָה.

עַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּתַרְהוּר הֶלֶב,
וְעַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּהוֹנָאת רֶעַ.

עַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּנִרְוֵי פֶה,

וְעַל חֲטָא שְׁחָטָאנוּ לַפָּנִיָּה בְּנִעִירַת זָנוּת.

לס, quoted in the Talmud (Yoma 87b), is attributed to Rav, founder of the academy at Sura in the third century.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

על חטא, designated **וידוי הגדול** ("the long form of confession") in contrast to the shorter form **אשמוני**, is a twofold alphabetical acrostic. In Maimonides' *Mishneh Torah*, **על חטא** appears in a single alphabetical acrostic. The whole range of human failings and backslidings is unrolled in this "catalogue of sins."

The confession is phrased in the plural because it is made collectively by the whole community, regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִרְזוֹן וּבְשִׁנְיָה,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוֹל הוֹרִים וּמוֹרִים.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִזֵּק יָד,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֵלֹל הַשֵּׁם.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׂפָתַיִם.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בִּיצֵר הָרֶעַ,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בִּיזְדָּעִים וּבְלֹא יוֹדָעִים.
 וְעַל בָּרָם, אֵלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁמֵר,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְוֹן.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתֶּה.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁדָּ וּבְמִרְבִּית,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתִּית גָּרוֹן.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינָיו,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ.
 עַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינִים רָמוֹת,
 וְעַל חֲטֵא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֻזּוֹת מִצָּח.
 וְעַל בָּרָם, אֵלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

For the sin we committed in thy sight willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and
falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner
of speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקָת עַל,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָלִיאוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַן.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רָאשׁ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְבָּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהִרְע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכּוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוְא,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאוֹת חֲנָם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַשּׁוּמַת יָד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַמְהוֹן לִבָּב.
 וְעַל בָּלֶם, אֱלֹוֶה סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בְּפֶרֶר-לָנוּ.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם חֲטָאת.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וַיּוֹרֵד.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם אֲשֶׁם וְדַאי וְאֲשֶׁם תְּלוּי.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם מִכַּת מִרְדּוֹת.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם מִלְּקוֹת אֲרָבָעִים.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם מִיִּתָּה בִּידֵי שָׁמָיִם.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם בְּרַח וְעִירִירִי.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely,
And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust,
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,

And for the sins requiring a sin-offering.

For the sins requiring varying offerings,

And for the sins requiring guilt-offerings.

For the sins requiring corporal punishment,

And for the sins requiring forty lashes.

For the sins requiring premature death,

And for the sins requiring excision and childlessness.

פְּלִילוֹת is derived from *פְּלִילִים judges* and *פְּלִילָה judgment* (Deuteronomy 32:31; Isaiah 16:3; 28:7); compare *Avoth* 1:6 ("and judge all men favorably").

רָע צְרִית ill will towards a neighbor. *צָרִיה* signifies malicious intent (Numbers 35:20, 22).

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין, סְקִילָה, שְׂרָפָה, הֶרְג, וְחֶנֶק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ כּוֹה קוֹם עֲשֵׂה, וּבֵין שְׁאֵין כּוֹה קוֹם עֲשֵׂה, אֵת הַגָּלוּיִם לָנוּ וְאֵת שְׁאֵינָם גָּלוּיִם לָנוּ. אֵת הַגָּלוּיִם לָנוּ בְּכָר אֲמָרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עָלֵיהֶם; וְאֵת שְׁאֵינָם גָּלוּיִם לָנוּ, לְפָנֶיךָ הֵם גָּלוּיִם וִירוּעִים, בְּדָבָר שֶׁנֶּאֱמַר: הַנִּסְתַּרְתָּ לִּי אֱלֹהֵינוּ, וְהַגִּלְתָּ לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֵת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלֶחֶן לַיִּשְׂרָאֵל וּמַהֲלֵךְ לַשִּׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָדוֹר, וּמַבְלֵעַךְ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה.

אֱלֹהֵי, עַד שֶׁלֹּא נוצַרְתִּי אֵינִי כְדָאִי, וְעַבְשׁוֹ שֶׁנּוֹצַרְתִּי בְּאֵלֹו לֹא נוצַרְתִּי; עָפָר אֵנִי בְּחַיִּי, מֶלֶךְ וְחֹמֶר בְּמִיתָתִי; הָרִי אֵנִי לְפָנֶיךָ בְּכָלִי מֵלֹא בּוֹשָׁה וּבְלִמְתָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁלֹּא אֶחְטֹא עוֹד; וְכֵן שֶׁחַטָּאתִי לְפָנֶיךָ מִרַק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְהִלָּים רָעִים.

After the *Shemoneh Esreh* add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מְדַבֵּר מִרְמָה; וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בָעֵפֶר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מַהֲרָה הִבֵּר עֲצָתָם וּמַלְקָה מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמוֹךְ, עֲשֵׂה לִמְעַן יִמְיָנֶךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִתְלַצּוּ

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מְדַבֵּר מִרְמָה; וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בָעֵפֶר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מַהֲרָה הִבֵּר עֲצָתָם וּמַלְקָה מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמוֹךְ, עֲשֵׂה לִמְעַן יִמְיָנֶךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִתְלַצּוּ

is attributed to Rav Hamnuna, one of the foremost Babylonian scholars of the fourth century. He strongly advocated Torah study and declared that the destruction of Jerusalem had been decreed because of educational neglect (Kiddushin 40b). It was he who directed to teach the

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."¹ Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy cleanse the sins I have committed against thee, but not through severe sufferings.

After the Shemonch Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

verse תורה צוה לנו משה (Deuteronomy 33:4) to children as soon as they learn to talk (Sukkah 42a).

אלהי נצור is taken substantially from the Talmud (Berakhoth 17a), where the text reads: *מר בריה דרבנא, כי רזה מסיים צלותיה, אמר הבין: אלהי נצור לשוני מדע ושפוחתי מדבר מרמה, ולמקללי נפשי תדום, ונפשי בעשר לכל תהיה. פתח לבי בתורתך, ובמצותך תדודף נפשי, ותצילני מפגע רע, מיצר הרע, ומאשה רעה ומבל דעות המתרדשת*

¹Deuteronomy 29:28.

יְדִידָה, הוֹשִׁיעָה יְמִינָה וְנַעֲנֵנִי. יְהִי לְרָצוֹן אִמְרֵי פִי וְהִנְיֹן לִבִּי
לְפָנֶיךָ, יי, צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהֵן חֲלָקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעָרְבָה לִי מִנְחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

חֲזֵרַת הַתְּפִלָּה לְשָׁלִיחַ צִבּוֹר

The ark is opened.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהִם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, נוֹזֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְסוֹד חֲכָמִים וְיָבוֹנִים, וּמַלְמֵד דָּעַת מְבִינִים, אֲפַתְחָה פִּי
בְּתַפִּלָּה וּבִתְחִנּוּנִים, לְחִלּוֹת וּלְחַנּוּן פָּנֶי מַלְאָךְ מֶלֶךְ רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

The ark is closed.

לבוא בעולם. וכל החושבים עלי רעה מהרה הפר עצתם וקלקל מחשבותם. יהיו לרצון אמרי
עושה שלום and עשה למען שמך The verses פִּי וְהִנְיֹן לִבִּי לְפָנֶיךָ, ה' צוּרִי וְגֹאֲלִי
are later insertions.

Speaking of this noble meditation, Rabbi David Abudarham writes in his
commentary on the Prayerbook: "Though the choice of good and evil is in the
power of man, yet he entreats God to help him in choosing the good."

נָצוּר is phrased in singular, because it was originally designed as an
individual meditation. The first sentence is derived from Psalm 34:14, where

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

AMIDAH CHANTED BY READER

The ark is opened.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Invoking the doctrines taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the merciful King who pardons and forgives iniquities.

The ark is closed.

the text reads: נצור לשונך מרע, ושפתיי מדבר מרמה ("keep your tongue from evil, and your lips from speaking falsehood").

Other biblical verses that went into the composition of this prayer are: Psalms 62:6; 44:26; 119:25; 41:8; 60:7; 19:15. The expression במצותיך חרדוף brings to our mind צדק צדק חרדוף, "Justice, only justice you shall follow" (Deuteronomy 16:20).

The phrase עושה שלום במרומי is from the book of Job (25:2). In the Mishnah (Avoth 5:23) the text reads: יהי רצון מלפניך, ה' אלהינו, שתבנה עירך. במהרה בימינו ותן חלקט בתורתך. The expression ושם נעבדך ביראה alludes to Psalm 2:11 (עבדו את ה' ביראה).

Congregation:

שׁוֹשׁוֹן עִמָּךְ אֵימָה, שֶׁבֶת שְׁבִתוֹן לְקִימָה; שָׁרֵשׁ וְעָנָף סִימָה,
 שְׁנִים יָחַד לְצִימָה. בָּעֵת מָטוּ יְסוֹדוֹתֶיהָ, בְּשִׁתָּה בְּחִין
 מוֹסְדוֹתֶיהָ; בָּם תִּקְעָה יְחִידוֹתֶיהָ, בְּכַפֵּל לְהַשְׁעִין יְרוּתֶיהָ.
 תִּמְכָּה בְּפֶעַל צוּרִים, תִּמְחַת הַמָּה הַיּוֹצְרִים; תִּרְוֹפָה תַּחַת
 לְעִצּוּרִים, תִּבְלֵל לְהֶאֱפִיל לְצָרִים. שְׁתִּילֵי נִבְעוֹת אֶרֶבֶעַ,
 שָׂאג סִפֵּר הַמְרַבֵּעַ; שְׁנַע פְּגִיעוֹת אֶרֶבֶעַ, שְׁנַע צִדְקָם לְחַבֵּעַ.
 בִּישָׁה בְּמַתְהַלֵּךְ תָּמִים, בְּמוֹסֵר לְחַוּמוֹ תְּהוֹמִים; בְּצִדְקוֹ
 תִּקְרִיחַ בְּתָמִים, בְּאַפְסֵי אֹרִים וְתָמִים. תִּמּוֹר תִּשְׁלֹמִי פָּר,
 תִּבֶּן הֶגֶץ הַמְסַפֵּר; תוֹקְעֵי בַחֲדָשׁ שׁוֹפֵר, תִּלְאוּכֶם בְּכַפּוֹר
 יִכְפֹּר. וְשִׁבְדָה תִּמְחַת זַעֲמָד, וְתַחַן שְׁרִידֵי עַמָּד; וְעֲלִינוּ יְהִי
 נַעֲמָד, וְנִתְּנָה מִמָּקוֹר עַמָּד. נֶאֱזָר עַמָּד הַסְּלִיחָה, נִכּוֹן מִהֵר
 לְסִלְחָה; Reader נִיב שְׁפָתֵינוּ הַצְּלִיחָה, נֶאֱקֵשׁ שְׁמֻעָה וְסִלְחָה.

Congregation:

שְׁפָתֵינוּ מְדוּבָבוֹת יִשְׁנִים, יִנְצְחוּךָ כְּעַל שׁוֹשְׁנִים.

Reader:

חֲדָשִׁים וְגַם יִשְׁנִים, בְּמַגֵּנֹת אֵב נִשְׁעָנִים.
 זָכְרָנוּ לְחַיִּים, מִלֵּךְ חֶפֶץ בְּחַיִּים, וְכִתְבָנוּ בְּסִפֵּר הַחַיִּים,
 לְמַעַנְךָ אֱלֹהִים חַיִּים.
 מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה, יְיָ, מִגֹּן אֲבִרְהָם.

שׁוֹשׁוֹן עִמָּךְ, hy Rahhi Elazar ha-Kallir, has four lines to the stanza, each line consisting of three words, with the acrostic שֶׁבֶת שְׁבִתוֹן repeated four times. The following piyyut, חַיִּים מִיָּמִים, has the same meter with the acrostic חַיִּים כְּסוּרִים repeated four times. A third piyyut, צִמָּה כַּחַת תְּמוּחָה, has likewise the same meter with the acrostic צוּם הַעֲשֵׂר repeated four times. These acrostics, forming a complete sentence, convey the thought that Yom Kippur, the fast

Congregation:

This God-revering people, likened to a rose in the valley, observes Yom Kippur as a day of complete rest; parents and children alike are fasting today. Ever since the foundations of the Temple were shaken and destroyed, this people has relied on the prayers established by the patriarchs who rest in the cave of Machpelah.

Israel leans on the merits of the patriarchs and the perfection of the creative ancestors; O grant a healing to the captives, and let darkness shroud the oppressors' world. The descendants of the four patriarchs, who marched through the wilderness in four divisions, conduct four services today; favor thou their plea and clear them.

Look at Abraham who lived uprightly and bore the impress of thy instruction in his flesh; for his sake, cleanse us from all stains of sin at this time, in the absence of the high priest's *Urim ve-Tummim*. Instead of a bullock-offering, heed thou the meditations of those who sound the shofar this month; let their sins now be pardoned.

O suppress thy blazing anger and be gracious to the survivors of thy people; let thy pleasantness rest upon us, that we may live from thy fountain of life. O thou who art glorious, forgiveness rests with thee; then hasten to pardon us; prosper thou the speech of our lips, hear our cry and forgive us.

Our lips proclaim the merits of the patriarchs who are asleep; may Israel ever praise thee as of old, accompanied by *shoshanim*.

Both young and old rely on the Shield of Abraham our father.

Reader:

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

of the tenth day, is a sabbath of solemn rest. *שבת עשירית* and *אזרח* refer to Israel on the basis of a midrashic interpretation of Song of Songs 2:1; 6:4.

אתה גבור לעולם, אדוני; מחיה מתים אתה, רב לחושיע.
מוריד הטל.

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך
נופלים, נרופא חולים, ומתיר אסורים, ומקנים אמונתו לישגי
עפר. מי במוה, בעל גבורות, ומי דומה לך, מלך ממית
ומחיה ומצמיח ישועה.

Congregation:

יום מימים הוהס, יום כפור המיחס, יודעיו חמול וחס,
יוקשיו לפוערת הס. ובו בתחבולות יועצו, ודוי בתחן יאצו,
ושוכני עפר יקיצו, ומראש הרים יליצו. מפעלות עוקד
ועקוד, מאז בידם פקוד, מופת חכמוס לבקוד, מוקש
להבעית בסקוד. בהבטחת סביכת איל, בפרו הנצור לחיל,
בן תעצום חיל, בורעיק בעצם נליל. פתחו יחיל שוטמים,
פיוחס היות אטומים, פרחיו במשענוותיו חתומים, פלטים
מרכל פטומים. ואם אין מעשים, וקבח מבלי משים, וזכרה
לנבזים ומאוסים, ומנזעם הפר בעסים. רם קשט מעבדיה,
ראה תראה עובדיה, רעים באי עדיה, רחום זכור לעבדיה.
יבקש עון ואיננו, ימה במצולות תננו, ילך בשעשועיו תעננו,
ישר מליץ יחננו. מברק חרב השנו, מלט מאריכי רנון,
מלא משאלותם בתחנון, מלך רחום וחנון. Reader

Congregation:

בפר פדיון נפש, פרה מטביעת רפש.

Reader:

מנחליך בענוי ונפש, תחום בטללי נפש.

חוס and **מיחס** stem from the same root (**יחס**) and are here almost identical in meaning though they differ from each other in terms of conjugation, **חוס** being in *Hoph'al* and **מיחס** in *Pu'al*.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Congregation:

On this Day of Atonement, the most distinguished day in the year, be thou merciful and gracious to those who know how to observe it; silence their mortal enemies. On this day thy people take counsel and hasten to confess and implore; they awake those who sleep in the dust and plead the merits of the foremost patriarch.

The acts of Abraham and Isaac, making ready for the supreme sacrifice, are ever preserved in their memory as a concealed wondrous power of mastering the ensnaring tempter, of baffling and chastising him. According to thy promise made when Isaac's ram was caught in the thicket, grant atonement and strength to those who worship thee day and night.

May the dread of thee terrify Israel's foes, so that their mouths be sealed forever; the offspring of Abraham, marked by their confidence, save thou from foul slander. In the absence of good deeds, at a time when there is none to offer a sacrifice, remember thou the despised and the abused and remove all wrath from their children.

Most High God, whose actions are truth, regard well thy worshipers who come to thee as friends; Merciful One, remember thy servants. Let there be no iniquity found when sought; cast it into the depths of the sea; answer thou the people of Israel, whom thou didst liken to a delightful child, and graciously defend them.

From the sharp and glittering sword deliver those who prolong their prayer; fulfill thou their urgent petitions, O King, who art merciful and gracious. Those who seek to redeem themselves save thou from sinking in the mire of despair; those who hope in thee amidst affliction and suffering revive thou with refreshing dew.

The word *מוֹרַת* refers to the place of punishment for the wicked, described in Isaiah 5:14 as the netherworld gaping greedily, "opening its jaws ever so wide." *שׁוֹכֵנֵי עֵמֶק* alludes to the patriarchs, and *רֹאשׁ הָרִים* signifies Abraham.

Reader and Congregation:

עור בו נשמתו, יקו תשובת יציר אדמתו,
להחיותו, להטיב אחריתו.

Congregation:

אנוש איך יצרך פני יוצרו, והכל גלוי לו תעלומו וסתרו;
בזאת יכפר עונו ויגהה מזורו, אם ישוב טרם יכבה נרו. גם
חשך לא יחשיך ממנו, אם יסתיר פניו הוא ישורנו; דפיו
ורשעו על פניו יעננו, יתרון לו אם יסתיר יודנו. הן שמנים
לא זכו בעינו, אף כי נתעב באשמו ובזונו; וזד למה לא
יבין ברעיונו, הלא יזמו ואירו נכח פניו. וזהו וסגלת עשרו
בל יועילנו, לתת פכרו ביום עברה להועילנו; חסד וצדקה
אם רדף בעולנו, לפניו יחלוק ויכבוד בוראו יאספנו. טוב
לגבר לשא על תורה, לקיים חקיה באהבה ביראה ובטהרה;
ימי חייו תנחנו מסלה ישרה, תנצחנו בנבירה ולתחי תשיחנו
לעזרה. שדי וזנו בידך ביוצר חמר, רצונך להחיות ולא
להמית ולגמר; תישר לבבנו ביראתך להחטיב ולהאמר,
בזמנו לחיים ונודך לעולם ונמר.

Reader:

עור בו נשמתו, יקו תשובת יציר אדמתו,
להחיותו, להטיב אחריתו.

מי כמוד, אב הרחמים, זוכר יצוריו לחיים ברחמים.
ונאמן אתה להחיות מתים. ברוך אתה, יי, מתיזה המתים.

אנוש איך יצרך, by an anonymous author, is an alphabetical acrostic with five words to a line. The stanzas between the letters (כ) and (ק) are missing; the last lines appear to run in a reversed alphabetical acrostic. The *payyelan*

Reader and Congregation:

While the breath of life is yet in man,
 God looks for his creature to repent,
 To grant man life and to prosper him.

How can man be proved innocent before his Creator? All his hidden secrets are open to God. Man's iniquity is pardoned, his disease cured, if he repents before his light is quenched.

Darkness is not dark to God. Even though one should hide himself, God will see him. Man's evil deeds testify against him; he gains advantage if he confesses them while he is yet alive.

Even the heavens are not clear in the sight of God! So much the less a man tainted with multiplied guilt. Why does not the evildoer take thought? Does not his day of disaster wait for him?

Man's gold and rich treasures will bring him no help, will not ransom him on the day of wrath. But the kindness and justice he follows in his lifetime will march before him, and his glorious Creator will receive him.

It is good for man to bear the yoke of the Torah, to fulfill its laws with love, reverence and purity. The Torah will guide him on a straight road all his life, and keep him in full strength; it will help him, revive him, and talk to him.

Almighty God, we are in thy hand as potter's clay. Thy will it is to sustain life, not to terminate it. Make thou our heart upright and inspire us to revere thee; keep us in life, that we may sing hymns of praise to thee forever.

Reader:

While the breath of life is yet in man,
 God looks for his creature to repent,
 To grant man life and to prosper him.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

pleads: "Almighty God, we are in thy hand as clay in the hands of the potter; sustain us that we may forever sing thy praise."

Congregation:

צָפָה בְּבֵית הַמּוֹתָהּ, צוֹם הָעָשׂוֹר עֲמוּתָהּ, צָאן בְּהַעֲנִשָּׁהּ
 מִיָּתָהּ, צִדְקָהּ מִמֶּכֶּר צְמִיתָהּ. וּבָבֹא סוּטָן לְקוֹב, וְלַחֲשׂוֹף
 סָרַעַף הָעֵקוֹב, וּבֶל יִרְשָׁה לְקוֹב, וְכַח תּוֹלְדוֹת יַעֲקֹב. מָכוֹן
 לְשִׁבְתָּהּ בְּשׁוּמָהּ, מֵאֵז חֲקַקְתּוּ בְּרִשׁוּמָהּ, מוֹלְדוֹתָיו הַכְּלוּלִים
 בְּשִׁמָּהּ, מִלֵּטִים לְמַעַן שִׁמָּהּ. הַזָּכֵר יְשִׁיבַת אַחֵל, הַנֶּאֱבֵק לְשֵׁר
 גָּחַל, הַצִּילָה שְׁאוֹנוֹ מִבַּחֵל, הַצִּנִּים לְהִרְטוֹת מִחֵל. עֲנוּי נָפֶשׁ
 שׁוֹר, עֶזֶן בְּלִי תִשׁוּר, עוֹרְכֵי שְׁנֵע בִישׁוּר, עֲנָם בְּאַמָּת וְאַשׁוּר.
 סֶלַח לְשָׁבִי פֶשַׁע, סְלִיחָה תִּכְרִיעַ רָשָׁע, סֶדֶר תִּפְלָה תִּשְׁעַה,
 סֶבֶר פְּדוּת לִישָׁע. וְאִם הִמָּה בְּאָדָם, וּמַעֲדָה וּמִטָּה יָדָם,
 וְאַתָּה נוֹצֵר הָאָדָם, וְתִרְוֹן תִּנָּה לְעוֹדָדָם. רַעֲבָם וּצְמָאָם חֲזוּהָ,
 רַעֲתָם בְּלִי תַחֲזוּהָ, Reader רָגַשׁ רַחֲשָׁם מִלְּבָבָהּ, רוֹנְנִים סֶלַח
 נָא לְעֶזֶן הָעָם הַזֶּה.

יְמַלּוּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.
 וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

Reader and Congregation:

נִחָשׁב כְּצָנַן בְּאִיתוֹן, דְּחוֹת בְּפִלּוּלֵי עֲקָלָתוֹן,
 וְנִקְוִישָׁךְ בְּשִׁבְתָּ שְׁבַתוֹן, קְדוֹשׁ.

חל is reminiscent of what Jacob said to Laban: "You held me responsible for anything stolen by night or by day; it was my lot to have the heat wear me out during the day, and the cold during the night, and to lose my sleep" (Genesis 31:39-40). The word חל is related to אחילו (Berakhotb 32a) in the sense of fever, trembling (חיל).

הנאבק is the correct reading, rather than המאבק in some current editions. שאנו corresponds to המוני, that is, his numerous descendants.

איתון ("entrance") is derived from the verb to come. The word האיתון occurs but once in the Bible (Ezekiel 40:15).

עקלתון is an abridged form of נחש עקלתון (Isaiah 27:1). The "crooked serpent" is identified with Satan.

Congregation:

O look at the people who suffer death, elinging to the fast of the tenth; if any of thy flock be doomed to die, clear them that they be not surrendered to eternal bondage.

When Satan comes to recount all sins and to lay bare the heart that is on evil bent, let him not be permitted to revile and disparage those who spring from Jacob.

When establishing thy abode, thou didst in days of yore engrave the image of Jacob on thy throne; for the sake of thy name, save thou his children who are linked to thy name.

O remember him, sweltering in heat and wrestling with a fiery angel, and deliver his people from hideous hate; they are now standing and asking thy healing pardon.

Look at their inner distress, and regard not their iniquity; they set forth their plea uprightly, answer them with thy saving truth and grant them a happy life.

Forgive those who turn from transgression, and let thy forgiveness overbalance their wickedness; favor thou the ordained prayers, and fulfill the hope for saving redemption.

Even though, like human beings, they have slipped and failed, overlook their guilt and strengthen them with thy pardon; for it is thou who dost form and preserve man.

Look at their hunger and thirst, and behold not their evildoing; despise not their earnest and fervent prayer when they chant: "Pardon thou the iniquity of this people."

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!

Thou, holy God, art enthroned amidst the praises of Israel.¹

Reader and Congregation:

Like the high priest standing at the entrance of the sanctuary, may we by prayer ward off the serpent; on this perfect sabbath let us sanctify thee, O Holy One.

¹*Psalms* 146:10; 22:4.

Reader and Congregation:

הַיּוֹם בִּפְתִּיחַ סִפָּרִים, חֵן שְׁמֶךָ מִפְּאֲרִים,
וְנִקְדִּישְׁךָ בְּיוֹם הַכְּפוּרִים, קְרוֹשׁ.
מִסְטִין בְּכֶבֶד אֲסוּר, וְתִקְנֵת אֲסִירֵי בְשׂוּר,
וְנִקְדִּישְׁךָ בְּצוּם הָעָשׂוּר, קְרוֹשׁ.

Responsively

אֲשָׂא רָעִי לְמִרְחוּק, שְׁעוֹן בָּאת נִרְחוּק,
בִּפְעֻלּוֹ צָרִי רְחוּק.
אֲסַפְּרָה אֶל חֵק, מִסְכּוֹ בְּלִי לְרְחוּק,
חַיִּים לִי לְרְחוּק.
לְשׂוּר בְּחִתָּהּ יִמְחוּק, לוֹחֲמֵי לֵב לְיִשְׁחוּק,
וְיִמְלֹא פִי שְׁחוּק.

Reader and Congregation:

נִחְשֵׁב כְּצֶגַּב בְּאִיתוֹן, רְחוּת בְּפִלּוֹלֵי עֲקָלְתוֹן,
וְנִקְדִּישְׁךָ בְּשִׁבְתִּי שְׁבִתוֹן, קְרוֹשׁ.

Responsively

עֲזָרְכִּי שְׁנֵעַ לָרֹב, חֵין עֲרָכָם יַעֲרֹב,
פָּנִי אֱלֹהִים מִקְרֹב.
עֲתִירְתִּי אֲזִי תִקְרֹב, עֲבִרְתִּי לֵב לְתִקְרֹב,
אֲלִי לֵב לְקֹרֹב.
זֹמֶם אִם יִזְרֹב, עֲדַת אֶל לְחִרֹב,
אֲשַׁעֵן בְּמִצְדִּיק וְקֹרֹב.

יום הכפורים צום העשור and שבת שבתון, the three designations for the Day of Atonement, are here explicitly mentioned after having been indicated four times by means of acrostics in the preceding three piyyutim.

Reader and Congregation:

On this day, when thou dost open the books, be thou gracious to those who glorify thy name; on this Day of Atonement let us sanctify thee, O Holy One.

O cast the accuser into chains, proclaim the fulfillment of the captives' hope; on this fast of the tenth, let us sanctify thee, O Holy One.

Responsively

I transfer my thought to the distant past, and rely on Abraham who came from far away; for his work's sake, let my foe be dislodged.

I announce the Lord's decree: He will never forsake his own habitation and be far; O may he inscribe me to life.

May he blot out the pernicious impulse, that Satan my foe shall not mock me; then shall my mouth be filled with laughter.

Reader and Congregation:

Like the high priest standing at the entrance of the sanctuary, may we by prayer ward off the serpent; on this perfect sabbath let us sanctify thee, O Holy One.

Responsively

Increasingly they set forth their pleas; may their supplication be pleasing to thee, O God, and let thy presence ever be near.

Let my entreaty approach thee, so that my transgression shall never lie in wait for me nor come near me.

Should ill-devising Satan ardently desire to destroy God's people, I will place my trust in God who is near to clear us.

אלעזר בירבי קליר contains a double acrostic of the author's name at the beginning of the strophes. The fourteen letters of the acrostic are evenly divided: seven are repeated and seven are not. The repetition occurs at regular intervals; for example, the first letter of אלעזר begins the first two strophes while the second letter (ל) is used at the head of the third strophe only. The initial line אשא דעי למרחוק is borrowed from Job 36:3. More biblical wording is from Psalms 2:7; 139:3; Zechariah 9:12; Isaiah 3:13; Psalm 44:26.

Reader and Congregation:

הַיּוֹם בִּפְתִּיחַ סִפְרִים, חֵן שִׁמְךָ מִפְּאֲרִים,
וְנִקְדִּישְׁךָ בְּיוֹם הַכּוֹפְרִים, קְדוֹשׁ.

Responsively

רָשָׁע אִם הִכְרִיעִי, זְכוֹר לִי רוּעִי,
בְּצַדִּיקוֹ עָתִיד לְרוּעֵי.
רַעַה צֶאֱן מִרְעִי, בְּמִרְעָה טוֹב לְהִרְעִי,
וּבְאֹר חַיִּים לְזַרְעִי.
בַּעֲוֹן אֶרֶח רִבְעִי, וּבְקוֹן נְטִיחַ מִרְעִי,
נָא אֵל יִאָרְעִי.

Reader and Congregation:

מִסְטִין בְּכַבֵּל אֲסוּר, וְחִקְנֹת אֲסִירֵי בְשׁוּר,
וְנִקְדִּישְׁךָ בְּצוּם הָעָשׂוּר, קְדוֹשׁ.

Responsively

יִסְכִּיתוּ שׁוּבוּ לְבַצְרוֹן, נָשִׁים פְּגִי אָרוֹן,
לְהַעֲצִים אֶרֶשֶׁת רוֹן.
יַחֲלֹ רֹאשׁוֹן וְאַחֲרוֹן, מִשְׁבִּית אֶף וְתָרוֹן,
בְּזֹאת יָבֵא אֶחָרוֹן.
רוֹנְשִׁים קְרוֹא בְּגָרוֹן, פִּלְשׁ אֲטוּמֵי חֲבָרוֹן,
מִצּוֹא מַחֲלֵלַת וְתָרוֹן.

Reader and Congregation:

נִחְשֵׁב בְּצַג בְּאִיתוֹן, דְּחוּת בְּפִלְוֵי עֶקְלָתוֹן,
וְנִקְדִּישְׁךָ בְּשַׁבַּת שְׁבִתוֹן, קְדוֹשׁ.

Reader and Congregation:

On this day, when thou dost open the books, be thou gracious to those who glorify thy name; on this Day of Atonement let us sanctify thee, O Holy One.

Responsively

Should my sins overbalance my merits, then remember thou Moses, my shepherd, in my favor; for his sake, grant that I may exult.

Shepherd thou Israel, whom thou didst call *my own flock*, and nurture thy people in good pasture; let the light of life shine upon all.

Even though I have followed the sinful path, and declined from the sublime line of thy precepts, O let not evil befall me.

Reader and Congregation:

O cast the accuser into chains, proclaim the fulfillment of the captives' hope; on this fast of the tenth let us sanctify thee, O Holy One.

Responsively

"Come back to your safe home!"¹ Let this be proclaimed to those who approach the ark to intensify the utterance of prayer.

They entreat the favor of God who is first and last, that he may abolish wrath and anger for the sake of Aaron the high priest.

With mingled voices they cry out, unfolding the merits of those who are interred in Hebron, that they may attain gracious pardon.

Reader and Congregation:

Like the high priest standing at the entrance of the sanctuary, may we by prayer ward off the serpent; on this perfect sabbath let us sanctify thee, O Holy One.

רשע אם הכריעי if the power of evil has overwhelmed me.

ארחי ורבעי ורית alludes to ארחי ורבעי ורית (Psalm 139:3), which means: *thou dost scrutinize me in my walking or lying down*. קו נטח מרעי is equivalent to קו נטה מרעי, "the line of justice which my Friend has stretched forth."

שובו לבצרון is from Zechariah 9:12 ("Come back to your stronghold, you prisoners of hope").

¹Zechariah 9:12.

Responsively

בְּשִׁבְתּוֹ בְּכֶסֶד רִיב, יְרִיבִי לְעֵינֵי יְרִיב,
יְהִי נֶצֶב לְרִיב.

בְּזוּזֵי חֲרוֹב יַחְרִיב, בְּמוֹ קַדְמוֹנִים הַחֲרִיב,
וְנִאֲקִי לְפָנָיו יַקְרִיב.
יִצַּג אֶתִּי בְּרִיב, מְלִיצֵי שִׁי לְהַקְרִיב,
וְשִׁיחֵי לְגוּחֵי יַעְרִיב.

Reader and Congregation:

הַיּוֹם בִּפְתִּיחוֹ סְפָרִים, חֹן שְׁמוֹךְ מְפָאָרִים,
וְנִקְדִּישְׁךָ בְּיוֹם הַכַּפּוּרִים, קְדוֹשׁ.

Responsively

קוֹל אֲרָיִם בְּשׁוֹפָר, בְּמִתֵּן אֲמָרֵי שְׁפָר,
לְפָנֵי חֲזָקִים שְׁפָר.
קֶצֶב שְׁעִירִים וּפָר, בְּנִיב שְׁפָתַיִם יְסָפָר,
וּבִבֵּן סוּטֵן יַחְפָּר.
לְפָלוֹסִים בְּבוֹכְבִּי מִסְפָּר, וְשָׁחִים עַד עָפָר,
בְּצָעִם וְעוּזִים יְכַפָּר.

Reader and Congregation:

מִסְטִין בְּכַבֵּל אֶסּוּר, וְתִקְנַת אֶסִּירֵי בְשׁוּר,
וְנִקְדִּישְׁךָ בְּצוֹם הָעָשׂוּר, קְדוֹשׁ.

Responsively

יִשְׁלַגּוּ אֲדָמֵי שָׁנִים, שֶׁל כָּל יְמוֹת הַשָּׁנִים,
חֲדָשִׁים וְגַם יְשָׁנִים.
יִלְבְּנוּ בְּחֵמֵי שׁוֹשָׁנִים, וְיִושְׁבוּ לְתַעֲרֵם שָׁנוּנִים,
בְּכַלִּיל אֲשֶׁר מְשַׁנָּנִים.

Responsively

Sitting on the throne of judgment, may he champion my cause against those who strive against me; the Lord stands up to arraign.

May he destroy those who despoil me, as he did in ancient times, and let my supplication approach his presence.

Standing to plead my cause, let my advocates be presented; may my meditation be pleasing to God who brought me to light.

Reader and Congregation:

On this day, when thou dost open the books, be thou gracious to those who glorify thy name; on this Day of Atonement let us sanctify thee, O Holy One.

Responsively

I will raise my voice loud as a trumpet, uttering words of fair praise to him who created the clear, mighty heavens.

The numbers of goats and bullocks offered on Yom Kippur are now described in spoken prayer; O let Satan be put to shame.

The people of Israel, likened to the stars in number, are bowed down to the dust; may their avarice and wrongdoing be forgiven.

Reader and Congregation:

O cast the accuser into chains, proclaim the fulfillment of the captives' hope; on this fast of the tenth let us sanctify thee, O Holy One.

Responsively

May the scarlet-red sins, committed throughout the year, become white as snow, whether committed recently or not.

May the stained rose of Israel become white again, and let the sharp sword be returned to its sheath, because of the prayers we repeatedly recite.

ספר alludes to Job 16:13 (ברוחו שמים ספרה), "by his breath he cleared the heavens"). Ibn Ezra regards ספרה as a verb (שפר), in conformity with the payyetan's use of the word.

שחא לעפר נפשנו is based on Psalm 44:26 (שחא לעפר נפשנו), "our soul is bowed to the dust."

רַחֲצוּ וְהִזְבּוּ מֵעֲשׂוֹנִים, לְאַלְתָּת מִהֵיוֹת שׁוֹנִים,
וְעַל מִבְּטָחְמוֹ שְׁעוֹנִים.

Reader and Congregation:

נִחָשֵׁב בְּצֶגַּג בְּאִיתוֹן, דְּחֹת בְּפִלּוּלִי עֲקָלְתוֹן,
וְנִגְדִישֶׁךְ בְּשִׁבְתָּ שְׁבַתוֹן, קְדוֹשׁ.

Reader and Congregation:

אֵת לַחֲשִׁי עֲנָה נָא, וְעַקֵּי רָצָה נָא, הָאֵל קְדוֹשׁ.
אֲדוֹן לְקוֹל עֲמָה, זְכוֹר רַחֲמֶיךָ, נוֹרָא וְקְדוֹשׁ.

Congregation:

אֵין עֲרוּךְ אֱלִיךָ, בֵּין עֲצָם מִפְּעֻלֶיךָ, גִּשְׁתָּ הַמּוֹן מִנְחֻלֶיךָ,
דְּרוֹשׁ לְגִבֹּר חֲיִלֶיךָ. הוֹגִי הַמַּלְּתָת קִדְשׁ, וּמַהֲלָלִים בְּהַדְרַת
קִדְשׁ, וְרַע תִּבּוּאָת קִדְשׁ, חֲשׁוֹב בְּאֵלֵי קִדְשׁ. טַפְסֵרִי מִרְבְּעֵי
פָּנִים, יִישִׁירוּךָ עִם אוֹפָנִים, בְּבִקְרָךְ כָּל פָּנִים, לְבִלְתִּי נִשְׂוֹא
פָּנִים. מִתְנַשֵּׂא לְכֹל לְרֹאשׁ, נוֹעֵץ אַחֲרִית מֶרֶאשׁ, סְלִיחָה
לְשׁוֹבְבִים דְּרוֹשׁ, עֲוֹנִם לְשֹׂאת בְּמֶרֶאשׁ. פְּרוּדִי בְּנֶגַף רְנָנִים,
צְדִקוּתֶיךָ חֵי מְרִנָּנִים, קוֹל שְׁאֵג מְחַנְנִים, רָצָה בְּחִין וּבְתַחֲנוּנִים.
שְׁנֵאן רַבְבוֹת אֱלֹפִים, שׁוֹאֲגִים וְלִבְקָרִים נִחְלָפִים. Reader תִּקְרָא
יִשְׁיֵנוּ אֱלֹוִפִים, הוֹדָה וְזִמְרָה מְאֵלָפִים.

Congregation and Reader:

אֲדוֹן לְקוֹל עֲמָה, זְכוֹר רַחֲמֶיךָ, נוֹרָא וְקְדוֹשׁ.

have אלעזר as an acrostic. and את לחשי ענה

אין ערוך, an alphabetical acrostic by Rabbi Elazar ha-Kallir, ends with the letters ש and ת repeated. מרורי כפי is borrowed from Ezekiel 1:11 ("their wings were spread out").

Wash yourselves clean from dark sin, and repeat not folly again, so that you may repose confidence in God, who is the hope of Israel.

Reader and Congregation:

Like the high priest standing at the entrance of the sanctuary, may we by prayer, ward off the serpent; on this perfect sabbath let us sanctify thee, O Holy One.

Reader and Congregation:

Answer thou my prayer,
Do thou accept my cry,
Thou who art Holy God.

Lord, when thy people calls
Remember thy mercy,
Revered and Holy One.

Congregation:

None can compare with thee, nor understand thy mighty works. Heed thou the petition of countless men who hope in thee; let the strength of thy hosts be increased. Mayest thou account as godly the descendants of saintly ancestors who meditate on sacred speech and utter praise in the beauty of holiness. The four-faced angels, singing thy praise along with the Ofanim, thou dost welcome on all sides, thereby avoiding all partiality. Thou who art supreme over all, who didst design the end at the beginning, do seek out forgiveness for the repentant sinners and pardon them as of old. The heavenly winged singers chant thy uprightness, O living God. Be thou pleased with the cry of those who plead and pray for mercy. Myriads of serene angels call to thee as they come into being every morning. May they attain strength who teach and inspire us to sing thy praise.

Congregation and Reader:

Lord, when thy people calls
Remember thy mercy,
Revered and Holy One.

ובכן נאִתָּה בְּרַחוּם סֶלַח לָנוּ.

Congregation:

אֵל תִּזְכֹּר-לָנוּ עֲוֹנוֹתֵינוּ, הַצִּילֵנוּ מִצָּרֵינוּ, כֹּל אֲשֶׁר חָשְׁבוּ
עָלֵינוּ; בְּשִׁמְךָ נִקְרָא וְתַעֲנֵנוּ, וְתִשְׁבֵּר אֶת עַלְנוּ, וְנִתְּנָה תַּמְלִיד
עָלֵינוּ. נִדְרֵי רַחֲמֶיךָ הַדֹּדִיעַ, וּמִלְכוּתְךָ עָלֵינוּ תִּזְכִּיעַ, וּכְאֵז
אוֹתָנוּ תוֹשִׁיעַ. דְּבָרְךָ נִצֵּב לְעוֹלָם, זְכוֹר נָא אֲבוֹת הָעוֹלָם,
וְהָקָם בְּרִיתְךָ לְעוֹלָם. תִּרְצֶה לָנוּ כִּמְאֹז, וְתִן-לָנוּ עֹז, וְנִלְמַד
נִחְמָדִים מִפֶּנּוּ. וְהִשְׁקִיפָה מִמַּעַן קְדֻשָּׁה, וְקוֹמִם אֶת מִקְדָּשְׁךָ,
וְנַעֲרִיץ בְּכֹל יוֹם קְדֻשָּׁתְךָ. זְכוֹר צְדָקַת רִאשׁוֹנִים, וְסֶלַח נָא
לְאַחֲרוֹנִים, וְתוֹשִׁיבֵם אֵל אֲרֻבוֹתֵיהֶם בְּיוֹנִים. חוֹסֶה עַל צֹאן
מִרְעִיתְךָ, וּבָרֵךְ אֶת נִחְלָתְךָ, וְלִמְדָם כְּאֵז דָּתְךָ; טָהוֹר תִּרְאֶה
כְּבוֹדְךָ, וְתוֹדִיעַ בָּנוּ הַדֹּדֶה, וְנִסְבּוֹל עַל מוֹרְאֶה וְנִחְוֶה.

יְרֵאִיךָ יִשְׁמְחוּ בָּךְ, וּבְכֹל יוֹם יִשְׁתַּחֲווּ לָךְ, גּוֹי וּמִמְלָכָה
יַעֲבֹדוּ לָךְ. בְּרַחֲמֶיךָ עֲשֵׂה עִמָּנוּ, כִּי בְּכֹל יוֹם לָךְ קָרָאנוּ,
יְיָ צְבָאוֹת עִמָּנוּ. לְבִדְךָ תַּמְלִיד בְּמִרְאשִׁית, וְתִשִּׁית עֵינֶיךָ
בְּרִאשִׁית, בְּמָקוֹם פּוֹנֵנֶת מִרְאשִׁית. מִלְכוּתְךָ עָלֵינוּ תַּעֲלֶה,
נִזְרָאוֹתֶיךָ נִחְזֶה וְנִתְעַלֶּה, וּמִצִּיּוֹן בְּרַחֲמֶיךָ תַּעֲלֶה. נִחְנוּ בְּאַמְתְּךָ,
וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ, כִּי אֲנַחְנוּ עִמָּךְ וְנִחְלָתְךָ. שִׁימְנוּ בְּרָכָה
בְּאַרְצֵךְ, וְתִנְעֵר רְשָׁעִים מֵאַרְצֵךְ, וְנִשָּׁב לְכַטָּח בְּאַרְצֵךְ. עֲנֵנוּ
בְּדָבָר אֱמֶתְךָ, וְהוֹשִׁיעֵנוּ בְּאַמְוֶנְתְךָ, כִּי אֲנַחְנוּ צֹאן מִרְעִיתְךָ.
פָּנִיךָ הָאֵל בְּצִיּוֹן, וּמִלֹּדֶךְ עָלֵינוּ בְּצִבְיוֹן, וְתִסִּיר טִמְאָה מִצִּיּוֹן.

לע, an alphabetical acrostic by an anonymous author, pleads for the restoration of Israel.

Thou who art merciful, forgive us.

Congregation:

Remember not our sins against us; deliver us from our foes and all who have plotted against us. We call to thee, answer us; break our yoke, and reign thou over us. Make known thy great mercy; let thy majesty shine forth and save us as of yore.

Thy word stands fast forever; O remember our ancient ancestors and confirm thy covenant forever. Accept us graciously as in days of old; grant us strength to learn thy precepts that are more desirable than gold.

Look down from heaven, thy holy dwelling-place, and restore thy sanctuary that we may daily revere thy holiness. Remember the uprightness of our predecessors, and pardon those who succeed them; bring them back like doves to their nests.

Spare thy flock, bless thy own children, and teach them thy Torah as of yore. Pure One, reveal thy glory, thy splendor, among us. May we bow to the authority of thy Torah and thy Oneness; may thy faithful rejoice in thee and worship thee every day; may each nation and realm serve thee.

In thy mercy act on our behalf, for daily do we call to thee; Lord of hosts, be with us. Thou alone shalt reign as at the beginning, and set thy eyes upon Israel called "the firstfruit," in the place thou didst establish since long ago.

Manifest thy majesty to us; let us behold thy awe-inspiring deeds and be uplifted; in thy mercy reveal thyself in Zion. Lead us in thy truth and gladden us with thy salvation, for we are thy people, thy own.

Make us an example of blessing in the world; let the wicked be shaken out from the land, so that we may live in the land securely. Answer us with thy word of truth, save us through thy faithfulness, for we are thy own flock.

O cause thy presence to shine in Zion and reign upon us in splendor; mayest thou clear out the uncleanness in Zion. Thou art

צדיק אתה בכל, ורחמיך גדולים על כל, מידך הוא
 ויך הכל. קרוב אתה לכל קרואיך, רחם על ממליכיה,
 כי הם מעשה ידיך. רחום סלח נא לעון, כי כל אדם מלא
 עון, ואתה תכפר עון. שמוך בנו נקרא ואל תניחנו, נקרא
 ואתה תעננו, ולמענך האר עינינו. האר פניך ותרננו,
 ובתורתך תחבמנו, ובמרעה טוב ושמן תרעננו, ואתה ברחום
 סלח לנו.

ובכן אף חנון אתה ורחום לכל פעל.

Congregation:

אף אומרים בחין לפניה, כי אתה רחום לכל פעל.
 אף באים ומשתחווים לפניה, כי אתה רחום לכל פעל.
 אף גושים בתפלה לפניה, כי אתה רחום לכל פעל.
 אף דורשים בדתך יומם ולילה, חנון ורחום לכל פעל.
 אף הוגים בהלל ותשבחות, כי אתה רחום לכל פעל.
 אף ואומרים סלח נא לעוננו, כי אתה רחום לכל פעל.
 אף זועקים בתפלה לפניה, כי אתה רחום לכל פעל.
 אף חוקרים סוד בריתך, כי אין בלתיך,
 חנון ורחום לכל פעל.
 אף טוענים שמע ישראל, כי אין באל,
 כי אתה רחום לכל פעל.

ששן עונן, an alphabetical acrostic, is here the eighth part of Rabbi Elazar ha-Kallir's Kerovah.

כי אתה רחום לכל מעל, literally, for thou art merciful to every creature, which brings to mind the biblical expression: "His merey is over all his works"

righteous in all, thy merey is great over all, all is thine and comes from thee.

Thou who art near to all who eall upon thee, have merey on those who aeknowledge thee King, for they are thy own creation. Mereiful One, forgive our iniquity; though every man is full of sin, thou dost forgive sin.

We bear thy name, abandon us not; answer us when we eall to thee, and for thy own sake do thou enlighten our eyes. Show us thy presenee and instruct us in thy Torah; sustain us in thy rich and excellent pasture.

Thou who art mereiful, forgive us.

Congregation:

They plead before thee, for thou art mereiful to all.

They come and worship thee, for thou art mereiful to all.

They prayerfully approach thee, for thou art mereiful to all.

They seek thy law day and night, O gracious and mereiful One.

They chant thy praise, for thou art mereiful to all.

They say: Forgive our sins, for thou art mereiful to all.

They beseech thee, for thou art mereiful to all.

They search the seeret of thy covenant, O gracious and
mereiful One.

They proclaim in the *Shema* there is none like God, for thou art
mereiful to all.

(Psalm 145:9). No words can more adequately convey the thought of God as the universal Father.

This is the keynote of the Jewish faith, which was particularly emphasized by Rabbi Israel Baal Shem Tov (1700-1760), who taught that man should believe that all things are pervaded by the divine life and that there is nothing which is void of God. In every human thought God is present. If the thought is gross or evil, we should seek to raise and ennoble it by carrying it back to its origin.

Furthermore, according to Rabbi Israel Baal Shem Tov, founder of Hasidism, God the Merciful not only created everything but is embodied in everything. Since God is present in all things, there is good, actual or potential,

אך יודעים שם המפרש, ובפיהם יתפרש,

כי אתה רחום לך כל פעל.

אך כלם היום במלאכים, קרשה לפניה עורכים,

כי אתה רחום לך כל פעל.

אך לבושיהם נקיים וכלם צמים ומתענים,

חנון ורחום לך כל פעל.

אך מעשיהם מגידים וחטאייהם מתנים, סלח נא עונים,

כי אתה רחום לך כל פעל.

אך נקראים היום, וסלחתי לכם היום,

כי אתה רחום לך כל פעל.

אך ספורים בחול הנס, ועונותיהם תשליך במצולות נס,

כי אתה רחום לך כל פעל.

אך עונים ארבע קרשות, לפני חוקר כליות, ויורע

כל נסתרות, חנון ורחום לך כל פעל.

אך פקדם לחיים, וטהרם במים חיים, כי עמוד

מקור חיים, כי אתה רחום לך כל פעל.

אך צועקים אנא אל נא, סלח נא חטא למי מנה,

כי אתה רחום לך כל פעל.

אך קולם ברעש מרעשים, קדוש קדוש קדוש קוראים

אבות ובנים, כי אתה רחום לך כל פעל.

אך ראשון ואחרון אתה, למענה עשה גם אתה,

כי אתה רחום לך כל פעל.

They know thy ineffable name, for thou art merciful to all.

They are like angels today setting forth the Kedushah to thee, for thou art merciful to all.

They wear clean garments and afflict themselves, O gracious and merciful One.

They confess their sins, crying: O forgive, for thou art merciful to all.

They are gathered today to hear thee say: "I pardon you this day," for thou art merciful to all.

They are countless as the sands of the sea, O cast their sins into the depths of the sea, for thou art merciful to all.

They recite the Kedushah four times before thee, who dost search the innermost parts and knowest all secret things, O gracious and merciful One.

Remember them for a happy life, purify them in living waters, for thine is the source of life, for thou art merciful to all.

They cry: O God, pray forgive the sins of a people innumerable, for thou art merciful to all.

They raise their voice, fathers and sons, calling: Holy, holy, holy, for thou art merciful to all.

Thou art the First and the Last, act for thy own sake, for thou art merciful to all.

in all things. In thinking of a fellow man, we should above all things realize in him the presence of the spirit of good. Each of us, while thinking humbly of himself, should always be ready to think well of another.

The most hardened of sinners are not to be despaired of, but prayed for. None knows the heart of man, and none should judge his neighbor. Let no one think himself better than his neighbor, for all serve God, each according to the measure of understanding which God has given him. He who loves the father will also love his children. The true lover of God is also a lover of man. It is the ignorance of one's errors that make one ready to see the errors of others. Every penitent thought is a voice of God.

אך שִׁמְעֵה תִּפְתָּחַנִי, בְּקִרְאָנוּ אֵלֶיךָ עֲנֵנוּ,

בִּי אַתָּה רַחוּם לְכָל פֶּעַל.

Reader:

אך תִּזְכֹּרִים לָךְ עֵינֶיךָ, עֲנֵם וְשִׁמְעֵה בְּקוֹל תְּפִלּוֹתֶיךָ,

סֶלַח נָא לַעֲוֹנוֹתֶיךָ, חֲנוּן וְרַחוּם לְכָל פֶּעַל.

The ark is opened.

Responsively

וּבִכֵּן אָמְרוּ לֵאלֹהִים מַה נִּזְכָּר מֵעַשְׂיָךְ. אָמְרוּ לֵאלֹהִים:

אֵל מְלֶכֶךְ בְּעוֹלָמוֹ, מְחִישׁ פְּדוּת עַמּוֹ,

לְקִיָּם דְּבַר נֶאֱמָר, בִּי סְלִיחָה עַמּוֹ,

הוֹדִי לִי קִרְאוֹ בְּשִׁמוֹ. אָמְרוּ לֵאלֹהִים:

בְּרוּךְ וּמְהֻלָּל בְּרַב נִדְלוֹ, מְחִישׁ סְלִיחָה לְקָהֳלוֹ,

לְהִרְאוֹת לְכָל נִדְלוֹ, מְדַר מִיָּם בְּשַׁעֲלוֹ,

שִׁירֵי לוֹ זְמִירוֹ לוֹ. אָמְרוּ לֵאלֹהִים:

He who serves the Creator continually has no time for vainglory. If a man becomes aware of a lovely thing, he should ask himself: Where is this beauty coming from if not from the divine power which permeates the world? Hence, the origin of this beauty is divine. If a man tastes something good and sweet, let him realize that the sweet quality is derived from the heavenly sweetness. A perception of this kind is indeed equivalent to seeing the Eternal One, blessed be he.

According to the teachings of Rabbi Israel Baal Shem Tov (Besht), man should concentrate his thoughts on God at all times, forever yearning for the light of the divine presence. A man is occasionally misled by his evil nature **יצר הרע** into believing that he has committed a grievous sin, even though he may have done nothing wrong. The purpose of the *Yelser ha-Ra* is to drive

Hear our prayer and answer us when we call to thee, for thou art merciful to all.

Reader:

They lift their eyes to thee, answer them and hear their prayers, forgive their iniquities, O gracious and merciful One.

The ark is opened.

Responsively

Say this of God: "How awe-inspiring thy work is!"

Say of God: The divine King of the universe hastens the deliverance of his people in keeping with his promise; pardon rests with him. *Give thanks to the Lord; call upon his name.*

Say of God: Blessed and praised for his abundant greatness, he speeds pardon for his people; to show his greatness, he measured the seas in the hollow of his hand. *Sing to him; sing praises to him.*

him into despair and so render him incapable of serving God. Let man beware of this trick! Let him say: If indeed I have sinned, my Creator will be even more gratified to see that I refuse to let my offense to interrupt my joyous service. This is the great principle of serving God: keep away from sadness as much as possible.

Rabbi Israel Besht taught: Weeping is exceedingly bad, for man should serve God joyfully. However, tears of joy are very good. But let man not yield to paralyzing grief. Let him repent each misdeed and turn again in joy to the Creator, blessed be he.

אמרו לאלהים, an alphabetical acrostic ascribed to Rabbi Meshullam ben Kalonymus of Italy, has four lines to the stanza, ending with a quotation from I Chronicles 16. The alphabetical acrostic extends only to the letter י, where it ends with the last letter (ת). The complete poem is found in the Italian *Mahzor*.

אני ה', בעתה אחישנה alludes to Isaiah 60:22 **דבר נאמו**, "I the Lord, who have promised this, will hasten it in its due time."

מי מדר is from Psalm 130:4. The text in Isaiah 40:12 reads **מי מדר**; the payyetan rearranges the word-order for the sake of rhyme.

גִּזְאֵל עִם קְדוּשׁוֹ, בִּסְלִיחָה לְהַקְדִּישׁוֹ,
 וּמְכוּנֵי בֵּית מִקְדָּשׁוֹ, לְזֶרַע אֲבֹתָהֶם קְדוּשׁוֹ,
 הִתְהַלְלֵנוּ בְּשֵׁם קְדָשׁוֹ. אָמְרוּ לֵאלֹהִים:
 דְּגוּל מִשָּׁבַח בְּרִקְיעַ עֲזוֹ, סוֹלֶה לָּעַם זֶה בְּזוֹ,
 בְּדָבָר עֲזוֹ וּמַעֲזוֹ, לָבֵן עֲדַת מַעֲזוֹ,
 דִּרְשׁוּ יְיָ וְעֲזוֹ. אָמְרוּ לֵאלֹהִים:
 הַבֵּל בְּמֵאֲמָר עֲשֵׂה, וְהוּא פֶּעַל וְעֲשֵׂה,
 סוֹלֶה לָּאֵם עֲמוּסָה, לָבֵן עִם בּוֹ הָסָה,
 זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עֲשֵׂה. אָמְרוּ לֵאלֹהִים:
 וּמִקֵּים דָּבָר עֲבֹדוֹ, עַל אֶרֶץ וְשָׁמַיִם הוֹדוֹ,
 סוֹלֶה לָּעַם מִנְחָדוֹ, אֲשֶׁר נִקְרָאוּ בְּדָבָר סוֹדוֹ,
 זֶרַע יִשְׂרָאֵל עֲבֹדוֹ. אָמְרוּ לֵאלֹהִים:
 זֶה רוֹקַע הָאֶרֶץ, הַיּוֹשֵׁב עַל חוּג הָאֶרֶץ,
 סוֹלֶה לְגוֹי אֶחָד בְּאֶרֶץ, לָבֵן אָמְרוּ לְיוֹסֵד אֶרֶץ,
 הוּא יְיָ אֱלֹהֵינוּ בְּכָל הָאֶרֶץ. אָמְרוּ לֵאלֹהִים:
 חַי בְּמַעֲוֹנָתוֹ, חֲנוּן וְחֹנֵן עֲדָתוֹ,
 יָשׁוּב בְּרַחֲמִים לְבֵיתוֹ, לָבֵן לְבָאִי בְּבֵרִיתוֹ,
 זָכְרוּ לְעוֹלָם בְּרִיתוֹ. אָמְרוּ לֵאלֹהִים:
 טַפִּי נִחַלְתוֹ, טָלְאִי יִרְשָׁתוֹ,
 יָקִים עֲלֵימוֹ אֲמָרְתוֹ, בְּחֻקּוֹ בְּתוֹרָתוֹ,
 אֲשֶׁר בָּרַת אֶת אֲבֹתָהֶם וּשְׁבוּעָתוֹ. אָמְרוּ לֵאלֹהִים:

Say of God: He redeems and sanctifies his people by his forgiveness; he established his sanctuary for the seed of his saintly Abraham. *Take pride in his holy name.*

Say of God: Lavishly extolled in his glorious heaven, he pardons Israel in keeping with his mighty word; therefore, all of you who trust in him, *seek the Lord and his might.*

Say of God: He who created all by a mere utterance, he who performed and accomplished all, grants pardon to the people under his care; therefore, all of you who take shelter with him, *remember the wonders he has done.*

Say of God: Glorious in heaven and earth, he confirms the words of his prophet and forgives the people who proclaim his Oneness, who are prophetically called *descendants of Israel the servant of God.*

Say of God: He who has spread forth the earth, who sits over the round earth, forgives a unique people on earth; therefore, acclaim the Founder of the earth: *He is the Lord our God throughout the earth.*

Say of God: He who is eternal, gracious to his people, will in mercy return to his shrine; therefore, all of you who have entered his covenant, *remember his covenant forever.*

Say of God: The children of his own, the young of his flock, for them he will fulfill his word written in his Torah, *the solemn covenant he made with Abraham.*

ל עֲמֹךָ is poetically applied to Israel on the basis of Exodus 15:16 (עַמִּי קָיִים), "the people which thou hast acquired." בּוֹא הַהוּרָה-בּוֹ, for the sake of this Torah.

אֵם עֲמֹךָ alludes to Isaiah 46:3 (הַעֲמֹסִים מִנִּי בֶטֶן), where the survivors of Israel are described as having been sustained by God since ever they were born. הָאֵל alludes to Exodus 15:2 (וְהָאֵל יִגְדַּלְנִי וְאֶתְּהַלַּלְנִי), "this is my God and I will glorify him." הַיּוֹשֵׁב עַל חֹת הָאָרֶץ is taken from Isaiah 40:22, where the reference is to the heavens which surround the earth like a circle. According to Maimonides (*Guide* 1:11), the prophet describes God as presiding constantly over the things on earth which are in perpetual revolution and change.

יוֹעֵץ מִיִּשְׁרָאִים לְחֹק, יִרְאִי לְחַיִּים לְחֹק,
 סוֹלֵחַ לַחֲטָא לְמַחֵק, בְּנִשְׁמַע לְרוּעָה מִרְחוֹק,
 בִּיעֲמִידָה לְיַעֲקֹב לְחֹק. אִמְרוּ לְאַלֹהִים:
 תִּקְרֵף אֱלֹהֵי עוֹלָם, וְדַבְּרוּ בְּנֹצֵב לְעוֹלָם,
 וְהוּא מִכֹּל נֶעְלָם, וְנִאֲנַחֲנוּ מִהֲלָלִים שְׁמוֹ לְעוֹלָם,
 בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם.
 וּבְכֵן נְדוּלָּיִם מַעֲשֵׂי אֱלֹהֵינוּ. מַעֲשֵׂה אֱלֹהֵינוּ:
 אֲדִיר בְּנִעְוָדוֹ, בָּרוּם וּבְתַחַת הוֹדוֹ,
 נָלָה אוֹר לְעֶבְדּוֹ, דָּבָר מִקִּים לְעֶבְדּוֹ,
 לָכֵן יִתְנַאֲה אֵין עוֹד מִלְּבָדּוֹ. מַעֲשֵׂה אֱלֹהֵינוּ:
 הַמְבִיר עוֹלָמֵי עַד, וְסוֹפֵר וּמוֹנֶה עֲרֵי עַד,
 זִיו מוֹשְׁבּוֹ נוֹעַד, חֶלֶד צוּפָה בְּמִסְעָד,
 לָכֵן יִתְנַאֲה הַמְבִיט לָאָרֶץ וַתִּרְעַד. מַעֲשֵׂה אֱלֹהֵינוּ:
 טוֹעֵן עוֹלָמוֹ, יוֹדֵעַ הַדּוֹמוֹ,
 בִּלְדָּו בְּנִאֲמוֹ, לָעַד לְהִקְיָמוֹ,
 לָכֵן יִתְנַאֲה יְיָ צְבָאוֹת שְׁמוֹ. מַעֲשֵׂה אֱלֹהֵינוּ:
 מוֹשֵׁל בְּמִפְעָלוֹ, נוֹרָא עַל זְבוּלוֹ,
 סֵלִידוֹ בְּנִדְלוֹ, עֶזוֹ בְּרַב חֵילוֹ,
 לָכֵן יִתְנַאֲה שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. מַעֲשֵׂה אֱלֹהֵינוּ:
 פֹּאֲרוֹ בְּשְׁמֵי מַעוֹנֵי, צוּפָה וּמְבִיט לְעֵינֵי,
 קְלוּס שְׁמוֹ בְּהַמוֹנֵי, רוּדָה בְּקֶרֶב מוֹנֵי,
 לָכֵן יִתְנַאֲה נְדוּלָּיִם מַעֲשֵׂי יְיָ.

The ark is closed.

מַעֲשֵׂה אֱלֹהֵינוּ, likewise ascribed to Rabbi Mesbullam ben Kalonymus of the tenth century, appears in the Italian *Maḥzor* in double stanzas, each

Say of God: He who devised the law of uprightness will inscribe his worshipers for life, pardoning and blotting out their sins; this was heard by Moses, the faithful shepherd of long ago. *He confirmed it to the people of Jacob.*

Say of God: The eternal God is almighty; his word stands fast forever; he is unknowable at all; we praise his name evermore. *Blessed be the Lord God of Israel forever and ever.*

Great are the works of our God!

Supreme amid his divine assembly, God's majesty is in heaven above and on the earth below; he unveiled the light to Israel his servant; he confirms the words of his prophet. Glorified be he and none else.

His knowledge is infinite; he keeps strict account eternally; his glorious throne established, he looks down upon the world and sustains it. Glorified be he who looks at the earth and it trembles.

He upholds his world, knowing the needs of the earth his footstool; he created all by his mere utterance, establishing all forever. Glorified be he whose name is Lord of hosts.

He masters his creation; he is awe-inspiring in his habitation; he is worshiped for his greatness, revered for his abundant power. Glorified be he who is attended by seraphim.

His splendor is in the high heavens, yet he keenly looks at us; his name is lauded by multitudes, and he exercises dominion over foes. Glorified be the Lord whose works are great.

The ark is closed.

מעסה אלהי stanza being followed by one that begins with **מעסה אורש**. All the stanzas are concluded with biblical phrases.

נערץ בבור קדושים corresponds to **אירי בווער** (Psalm 89:8), poetically describing God as the undisputed Ruler over the angels who constitute a council in heaven.

מקים דבר עבדו in Isaiah 44:26 means that God carries out the words of the prophets his servants. **הרומ** (literally, *his footstool*) alludes to the terrestrial globe on the basis of Isaiah 66:1 ("the earth is my footstool").

מלוד is derived from Job 6:10, where the word **ואמלדה** has been rendered in the sense of exulting. Rashi states that this word occurs but once in the Bible and declares that in the Mishnah it denotes fear **ואני איני מוצא לו דמיון** (במקרא וולתי שבלשון משנה הוא לשון ירא מסלדיך). The payyetan, elsewhere, employs **מסלדיך** in the sense of *thy worshipers*.

מעשה אָנוֹשׁ: תַּחֲבִילֹתָיו מְזֻמָּה, שִׁבְתּוֹ בְּתוֹךְ מִדְּבָה,
דְּפִידָתוֹ דְּמָה, קָבוֹד בִּסְעִיף אֲדָמָה, וְאִיךָ יִתְנַאֵחַ אָדָם
לְהִקְבֵּל דְּמָה.

The ark is reopened.

אָבֵל מַעֲשֵׂה אֱלֹהֵינוּ:

שְׂדֵי רוֹקַע הָאָרֶץ עַל בְּלִימָה, שׁוֹכְנִיהָ בְּלִי הָיוֹת לְשִׁמָּה,
חֲבֹן עַל מַיִם אֲדָמָה, תַּקִּיף שָׁמוֹ לְדוֹמָמָה,
לָבֹן יִתְנַאֵחַ עֹטָה אוֹד בִּשְׁלָמָה.

The ark is closed.

וּבָבֹן לְנוֹדָא עֲלֵיהֶם בְּאִימָה יַעֲרִיצוּ.

Responsively

אֲשֶׁר אִימָתָהּ, בְּאֲרָאֲלִי אָמוֹן, בְּאֲבִידִי אָמוֹן, בְּבִלְוִי
קָרַח, בְּבִדְוִי קָדַח, וּמוֹרָאָה עֲלֵיהֶם.

וְאִבִּיתָהּ תְּהִלָּהּ, מְגִלּוֹמִי נוֹשׁ, מִגְדִּי גִיא, מִדְּלִוִּי פָעַל,
מִדְּלִי מַעֲשֵׂה, וְהִיא תְּהִלָּתָהּ.

אֲשֶׁר אִימָתָהּ, בְּהִמּוֹן מִלְּאָכִים, בְּהִלּוֹף מַחֲנוֹת, בְּנֶעַד
אֲלָפִים, בְּנֹכַח דְּכַבּוֹת, וּמוֹרָאָה עֲלֵיהֶם.

וְאִבִּיתָהּ תְּהִלָּהּ, מִזִּי שׁוֹנָה, מִזֶּהֱרַר כָּבֶה, מִחֲסָדִי שְׁכָל,
מִחוֹדְשֵׁי רָשַׁע, וְהִיא תְּהִלָּתָהּ.

אֲשֶׁר אִימָתָהּ, בְּטָפוֹת עֲרָבוֹת, בְּטָבוֹס שְׁחָקִים, בִּישְׁדַּח
עֲרָפֶל, בִּידִיעוֹת מְעוֹנָה, וּמוֹרָאָה עֲלֵיהֶם.

וְאִבִּיתָהּ תְּהִלָּהּ, מִכְּתוּמֵי שָׁמַיִן, מִכְּמוּסֵי כְּתָם, מִלְּבוּדֵי
פַח, מִלְּעוֹנֵי מָר, וְהִיא תְּהִלָּתָהּ.

אשר אימתך, a double alphabetical aerostie, conveys the thought that though the Almighty God stands supreme over the universe and is worshiped by all that it contains, yet he desires the praise coming from wretched man who strives and fails, fading away like grass that withers.

But the works of man are plans of mischief; his habitation is in the midst of deceit; his bed is filled with worms when he is buried in the cleft of the earth. How then can man be glorified when he is like a fleeting breath?

The ark is reopened.

The Almighty spread the earth over empty space, yet its inhabitants are not destroyed; he set up the earth upon water, that his mighty name be extolled. Glorified be he who is robed in light.

The ark is closed.

In awe they reverence the Revered One.

Responsively

Though thou art revered by the faithful and mighty angels,
Formed of ice and of flashing light, for thy awe is on them,
Yet thou desirest praise from dust-made men dwelling on earth,
Who fall short and are poor in good deeds—and that is thy fame!

Though thou art revered by roaring camps of angelic hosts,
In the assemblies of myriads, for thy awe is on them,
Yet thou desirest praise from men whose glory fades away,
Who lack sense and contemplate evil—and that is thy fame!

Though thou art revered by the widely extended heavens,
The serene celestial spaces, for thy awe is on them,
Yet thou desirest praise from men who are tainted with sin,
Caught in a snare, steeped in bitterness—and that is thy fame!

This hymn, like other mystical hymns in our prayerbook, expresses the magnificent vision of a devout poet. The monotony of its rhythm and the sublime pathos induce a state of ecstasy and fill the worshiper's imagination with splendid concepts. "The glorification of God is not that of the psalm, which either describes the marvels of creation as proof of the grandeur and the glory of the Creator, or stresses the element of divine grace and guidance in the history of Israel . . . it is simply praise of God, and this praise is . . . multiplied as if there were a danger that some honorific might be forgotten" (Sholem, *Major Trends in Jewish Mysticism*, page 59).

אֲשֶׁר אִמְתָּהּ, בְּמִסְלֹלַי זְבוּל, בְּמִרְוֵי שָׁפָר, בְּנִטְיָה
דָּק, בְּנִחִית עָבִים, וּמוֹרָאָה עֲלֵיהֶם.

וְאֶבִיתָהּ תְּהִלָּה, מִסְּרוּחֵי מַעַשׂ, מִשְׁבְּעֵי רָגֵז, מַעְדוּרֵי
אֶמֶת, מַעֲמוּסֵי בָטָן, וְהִיא תְּהִלָּתָהּ.

אֲשֶׁר אִמְתָּהּ, בְּפִוְתֵי קְדוּשָׁה, בְּפִוְצֵי בְרוּךְ, בְּצִדוּרֵי
אֶרֶבֶעַ, בְּצִנּוּפֵי שֵׁשׁ שֵׁשׁ, וּמוֹרָאָה עֲלֵיהֶם.

וְאֶבִיתָהּ תְּהִלָּה, מִקְרֹאֵי אֵזֶן, מִקְרֹאֵי בִהְגָה, מִרְחוּקֵי
אֶמֶת, מִרִיבֵי צָדֵק, וְהִיא תְּהִלָּתָהּ.

אֲשֶׁר אִמְתָּהּ, בְּשִׁבְיֵי אֵשׁ, בְּשִׁבְלֵי מָוֶם, בְּתִלּוּלֵי רוּם,
בְּתִלְתְּלֵי גִבָּה, וּמוֹרָאָה עֲלֵיהֶם.

וְאֶבִיתָהּ תְּהִלָּה, מִבְּשָׂר וָדָם, מִהֶבֶל וְתַהוֹם, מִחֲצִיר יָבֵשׁ,
מִצֵּל עוֹבֵר, וּמִצִּיץ נוֹבֵל, מִמִּשְׁלֵימֵי נֶפֶשׁ, מִמִּפְרִיחֵי רוּחַ,
וּמִמְעוֹפְפֵי חַיָּה, וּמִחֲנִיטֵי נִשְׁמָה, וּמוֹצִיאֵי יְחִידָה, וְנִשְׁמָעִים
בְּדִין, וּמֵתִים בְּמִשְׁפָּט, וְחַיִּים בְּרַחֲמִים, וְנוֹתָנִים לָהּ פֶּאֶר
חַי עוֹלָמִים, וְתַפְאֶרֶתָהּ עֲלֵיהֶם.

Reader and Congregation:

לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוּשָׁה וּבְרוּךְ.

אֲמִיצֵי שְׁחָקִים מִמַּעַל וְכֹל צָבָא מִמַּעַל אֲמִרִים קְדוּשָׁה.

אֲמִוּנֵי אֱתֵכָה וְצִמְחֵי רִבְכָּה אֲמִרִים בְּרוּךְ.

בְּכֹתֵי מִלְאָכִים שְׁמוֹ מִמְּלִיכִים אֲמִרִים קְדוּשָׁה.

בְּנֵי בַחוּנֵי בְרִית לְזוֹכֵר הַבְּרִית אֲמִרִים קְדוּשָׁה וּבְרוּךְ.

לְיוֹשֵׁב תְּהִלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוּשָׁה וּבְרוּךְ.

אֲמִיצֵי שְׁחָקִים, a double alphabetical acrostic by Rabbi Elazar ha-Kallir, describes the angels of heaven and the people of Israel chanting praise to God.

Though thou art revered by the lofty and resplendent skies,
The firmament and the floating clouds, for thy awe is on them,
Yet thou desirest praise from men impure and full of grief,
Faithless though tended by thee from birth—and that is thy fame!

Though thou art revered by those exclaiming *Holy, Blessed*,
Six-winged angels with four faces, for thy awe is on them,
Yet thou desirest praise from men worthless and deceptive,
Far from truth and void of righteousness—and that is thy fame!

Though thou art revered by sparkling angels and water-paths,
Exalted hills and high mountains, for thy awe is on them,
Yet thou desirest praise from men who are mere fleeting breath,
Grass that withers, a passing shadow, a fading flower.

Their breath of life departs and they are summoned to justice.
They die by thy decree, and are revived by thy merey.
They acclaim thee, Eternal One! Thy glory is on them.

Reader and Congregation:

Praises to God on high: Holy, blessed.

Mighty angels in heaven and all the host above say: Holy.
The faithful of Israel and their countless offspring say: Blessed.
Choirs of angels ascribing kingship to his name say: Holy.
Men of the pact to God who heeds the pact say: Holy, blessed.

Praises to God on high: Holy, blessed.

The term *רוכב ערבות* is borrowed from Psalm 68:5, where God is described as the eternal and supreme ruler of the universe. A similar expression is used in Psalm 68:34 (*רוכב בשמי שמי קרם*). Maimonides explains the figurative use of the phrase "riding upon the heavens" in the sense that the Creator controls the universe eternally: "The rider moves the animal and leads it as he likes . . . he is separate from it, apart from it, not connected with it. In like manner, the uppermost sphere, by the rotation of which everything moveable is set in motion, is moved by God, who is separate from the sphere. . ." (*Guide* 1:70).

In his *Letter to Yemen*, Maimonides wrote in part: "My fellow Jews, it is essential for all of you to consider what I am about to point out. You should impress it upon the minds of your women and children, so that their

וּבֹרִי כָח לְאִמִּי וְשִׁנְיָא כָח
 אֹמְרִים קְדוֹשׁ.
 וְדוֹלֵי צָדָקָה לְנִקְנֵשׁ בְּצָדָקָה
 אֹמְרִים בָּרוּךְ.
 דְּמוּת אֶרְבָּעָה פָּנִים לְכָל צַד פּוֹנִים
 אֹמְרִים קְדוֹשׁ.
 דְּגָלֵי נְצוּרָה לְעָמָם בְּצָרָה
 אֹמְרִים קְדוֹשׁ וּבָרוּךְ.
 לְיוֹשֵׁב תְּהֵלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבָרוּךְ.

הַמּוֹן צָבָא מַעְלָה לְשׁוֹכֵן מַעְלָה
 אֹמְרִים קְדוֹשׁ.
 הוֹלֵבֵי הַרְף תָּמִים לְהַצּוֹר תָּמִים
 אֹמְרִים בָּרוּךְ.
 וְרָצִים וְשָׁבִים טַעַם צוֹר מְקַשִּׁיבִים
 אֹמְרִים קְדוֹשׁ.
 וְקִנְיֵי יְשׁוּעוֹת וְחוֹבֵי סְלִיחוֹת
 אֹמְרִים קְדוֹשׁ וּבָרוּךְ.
 לְיוֹשֵׁב תְּהֵלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבָרוּךְ.

זְמֵרוֹת רַבּוֹת זַכִּי שְׁמִי עֲרֵבוֹת
 אֹמְרִים קְדוֹשׁ.
 זָרַע מִטַּע אֲמַת לְאֵלֹהִים אֲמַת
 אֹמְרִים בָּרוּךְ.
 חֲשֵׁמַלִים עֲזִים לְעוֹשֶׂה תְּחִיּוֹת
 אֹמְרִים קְדוֹשׁ.
 חוֹנִים וְנוֹסְעִים לְמַעְלָה נְשִׂאִים
 אֹמְרִים קְדוֹשׁ וּבָרוּךְ.
 לְיוֹשֵׁב תְּהֵלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבָרוּךְ.

טַפְּסָרֵי מְרוֹמִים לָרֶם עַל רָמִים
 אֹמְרִים קְדוֹשׁ.
 טוֹבוֹ אֶהְיֶה יוֹנְקִיו וְעוֹלָלָיו
 אֹמְרִים בָּרוּךְ.
 יְדוּדוֹן הוֹלָבִים בּוֹרְעִים וּבוֹרְכִים
 אֹמְרִים קְדוֹשׁ.
 יוֹשְׁבֵי אֶהֱלֵ וּמִשְׁכָּן לְבַתּוֹכֶם שָׁכֵן
 אֹמְרִים קְדוֹשׁ וּבָרוּךְ.
 לְיוֹשֵׁב תְּהֵלּוֹת, לְרוֹכֵב עֲרֵבוֹת, קְדוֹשׁ וּבָרוּךְ.

The powerful to the eternal God of might say: Holy.

The nobly just to him who is hallowed by justice say: Blessed.

The four-faced angels turning in all directions say: Holy.

The sustained to him who shares their stress say: Holy, blessed.

Praises to God on high: Holy, blessed.

The heavenly host to him who dwells high above say: Holy.

Those who live uprightly to the perfect Creator say: Blessed.

Beings that move to and fro as they heed God's command say: Holy.

Those who long for salvation and forgiveness say: Holy, blessed.

Praises to God on high: Holy, blessed.

Serene angels in heaven chanting many sweet hymns say: Holy.

The seed of the plant of truth to the God of truth say: Blessed.

The mighty Hashmallim to him who makes the lightnings say: Holy.

Wandering Israel to him who makes clouds rise say: Holy, blessed.

Praises to God on high: Holy, blessed.

The princes of heaven to him who is the Most High say: Holy.

The godly families and his tiny children say: Blessed.

The celestial messengers who bow and worship say: Holy.

Torah students to him who is in their midst say: Holy, blessed.

Praises to God on high: Holy, blessed.

faith may be strengthened. Remember that our religion is true and authentic. By it, God has distinguished us from the rest of mankind. God has made us a unique people through his laws and precepts. Because of this, all the nations, instigated by envy and impiety, rose up against us. They wanted to thwart God—but God cannot be thwarted.

"Ever since the revelation at Mount Sinai, every despot has made it his first aim and his final purpose to destroy our Torah by violence and brute force. Despots are the first of two classes which attempt to foil the divine will. The second class consists of the most intelligent and educated among the nations. These also attempt to demolish our Torah through argument and controversy. They seek to wipe out every trace of it by means of their polemical writings, just as despots plan to do with the sword. But neither of

בְּתֵי הַמִּזְבֵּיִם עִם חַיֹּת וְאוֹפָנִים אומרים קדוש.

בְּתֵר נֹתְנִים בְּנֵי אֵיתָנִים אומרים ברוך.

לְהַקֵּת שְׂבִיבִים וְאֵשׁ לְהָבִים אומרים קדוש.

לְמַעַנּוּ גֹי אֶחָד לְשֵׁם אֵל הַמִּיָּתֵד אומרים קדוש וברוך.

לְיֹשֵׁב תְּהִלֹּת, לְרוֹכֵב עֲרֵבוֹת, קדוש וברוך.

מְסֻכָּכִים מְרוֹפָפִים בְּכַנְפֵיהֶם מְעוֹפָפִים אומרים קדוש.

מְנַצְחִים לְהַתְמִיד בְּכָל יוֹם תָּמִיד אומרים ברוך.

נוֹרְאִים בְּנִפְלְאוֹת לְצַדִּיק נוֹרְאוֹת אומרים קדוש.

נְדִיבֵי עֵמֶד מְסֻלָּסִים לְשִׁמָּה אומרים קדוש וברוך.

לְיֹשֵׁב תְּהִלֹּת, לְרוֹכֵב עֲרֵבוֹת, קדוש וברוך.

שָׂרָפִים עוֹמְדִים מְשֻׁתְּחִים וּמוֹדִים אומרים קדוש.

סוֹלְלֵי בְּחִילָה לְנוֹרָא עֲלִילָה אומרים ברוך.

עֵינִים מְלֹאִים בְּתַרְשִׁישׁ מְמֻלָּאִים אומרים קדוש.

עוֹנִים בְּמַקְהֵלוֹת בְּלִחַשׁ וְקוֹלוֹת אומרים קדוש וברוך.

לְיֹשֵׁב תְּהִלֹּת, לְרוֹכֵב עֲרֵבוֹת, קדוש וברוך.

פְּנִיָּהֶם כְּבָרְקִים מְאִירִים וּפִז בְּגֵד פְּאוּרִים אומרים קדוש.

פְּרוּרֵי בִזְרוּעַ חֶזֶק לְגֻלְגָּלִם חֶזֶק אומרים ברוך.

צְבָאוֹת שְׁמַיִם לְרוֹכֵב שְׁמַיִם אומרים קדוש.

צֵאן קִרְשִׁים מִטַּע קְרוֹשִׁים אומרים קדוש וברוך.

לְיֹשֵׁב תְּהִלֹּת, לְרוֹכֵב עֲרֵבוֹת, קדוש וברוך.

Multitudes of angels, Hayyoth and Ofannim say: Holy.

The patriarchs' children acclaiming God's kingship say: Blessed.

The angelic bands that are made of sparks and flames say: Holy.

Those of a unique nation to the One God say: Holy, blessed.

Praises to God on high: Holy, blessed.

Angels covering themselves with fluttering wings say: Holy.

The people who forever chant hymns of praise daily say: Blessed.

Creatures terrified by the awe-inspiring wonders say: Holy.

The noble of thy people who praise thy name say: Holy, blessed.

Praises to God on high: Holy, blessed.

The Seraphim who worship prostrating themselves say: Holy.

Those who reverence the God of tremendous deeds say: Blessed.

Those that are full of eyes as the sparkling sea say: Holy.

Those who sing in chorus softly and loudly say: Holy, blessed.

Praises to God on high: Holy, blessed.

Those whose faces flash like lightnings and gold say: Holy.

Those who were set free by their mighty Redeemer say: Blessed.

The hosts in heaven to him who is throned in heaven say: Holy.

The holy flock of the people of Israel say: Holy, blessed.

Praises to God on high: Holy, blessed.

them shall succeed. The God of truth mocks and derides them, because they endeavor to achieve a goal that is beyond the power of mortal man.

"Divine assurance was given to Jacob that his descendants would survive those who degraded them, for it is written: *Your descendants shall be like the dust of the earth.* That is to say, although Jacob's descendants will be abased like dust trodden under foot, they will ultimately emerge triumphant and victorious. We possess the divine assurance that Israel is indestructible and imperishable, and that it will always continue to be a preëminent community. Do not be dismayed at the persecutions of our people, for these trials are designed only to test and purify us. You should take it upon yourselves to hearten one another. Let your elders guide the youth and let your leaders direct the masses..."

קָדִים לְצוּרָם קוֹרְאִים לְיוֹצְרָם
 קְהֵלוֹת יַעֲקֹב בְּלִי לֵב עָקוֹב
 רַגְלֵיהֶם בְּעֵגֶל וְאוֹפֵן מִתְנַלְגֵּל
 רְצוּיִם לְבוֹרְאָם לָרֵם אֲשֶׁר בִּרְאָם
 אֲמָרִים קָדוֹשׁ וּבְרוּךְ
 לְיוֹשֵׁב תְּהֵלוֹת, לָרוֹכֵב עֲרֵבוֹת, קָדוֹשׁ וּבְרוּךְ.

שׁוֹכְנֵי בְּצֵל שְׂדֵי שְׁנוֹתָם אֵין דִּי
 שׁוֹמְרֵי חֲקוּקִים בְּמִצְוֹת וְחֻקִּים
 תִּקְוָה תְּרַשִּׁימִים בְּמָרוֹם חָשִׁים
 תְּמִימִים בְּדַרְכֵיהֶם וּבְמַעֲשֵׂה יְדֵיהֶם
 אֲמָרִים קָדוֹשׁ וּבְרוּךְ
 לְיוֹשֵׁב תְּהֵלוֹת, לָרוֹכֵב עֲרֵבוֹת, קָדוֹשׁ וּבְרוּךְ.

וּבְכוּ שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ.

Reader and Congregation:

אֵלֹהֵי לְאֵלֹהֵי שׁוֹאֲלִים, אֵלֹהֵי לְאֵלֹהֵי מְמַלְלִים, אֲנָה שׁוֹכֵן
 מְעַלִּים, לְהַעֲרִיצוֹ לְהַקְדִּישׁוֹ בְּפֶאֶר מְסֻלָּסִים.

Reader:

אֵלֵי מָרוֹם אֲמָרִים תְּהִלָּתוֹ, אוֹפֵן וְנִגְלָל מְבִיעִים סֶלְסוּלוֹ,
 בְּאִמָּה וּבִירְאָה מְכַתִּירִים שֵׁם נִדְרָו.

Congregation:

שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. אֵלֹהֵינוּ...

נְבוֹרֵי כַח בְּרַעַד וּבְפַחַד, נֶאֱדָה וְנִגְבֶּה לְיַחַד לְאַחַד, דְּמָמָה
 רָקָה דָּאִים בְּלִי כְחָד.

שֵׁשׁ בְּנָפִים שֵׁשׁ בְּנָפִים לְאַחַד. אֵלֹהֵינוּ...

The swift messengers who acclaim their Creator say: Holy.

Congregations of Jacob without deception say: Blessed.

Creatures with feet of calves and the turning Ofan say: Holy.

Those accepted by their lofty Creator say: Holy, blessed.

Praises to God on high: Holy, blessed.

Those who dwell in the shadow of the Almighty say: Holy.

Those who observe the engraven laws and precepts say: Blessed.

The mighty heavenly Tarshishim who hasten say: Holy.

Those who are blameless in their ways and deeds say: Holy, blessed.

Praises to God on high: Holy, blessed.

The seraphim hover round him.

Reader and Congregation:

They keep asking one another: Where is the Most High?

That they may reverence, sanctify, and extol him.

The mighty angels in heaven recite his praise;

The Ofan and the Sphere pay him adoration;

With awe and reverence they acclaim his great name.

Seraphim hover round him.

Strong celestial beings, in terror and trembling,

Acknowledge the Oneness of the only Most High;

They fly about most gently without cessation.

Each one of them has six wings.

אלי מרם, an alphabetically arranged Kedushah hymn by Rabbi Elazar ha-Kallir, is a variation of Isaiah 6:2-3. The acrostic here is now double, now single: the א is repeated, but the ב is not; the ו is repeated, but the ז is not; and so on.

Concerning the Kedushah hymns, Sholem writes: "The monotony of their rhythm—almost all consist of verses of four words—and the progressively sonorous incantations induce in those who are praying a state of mind bordering on ecstasy. An important part of this technique is the recurrence of the key-word of the Kedushah, in which the ecstasy of the mystic culminates: holy, holy, holy is the Lord of hosts. One can hardly conceive of a more grandiose proof of the irresistible influence which the conception of God's kingdom exercised on the consciousness of these mystics. . .

הַיּוֹשֵׁב יְחִירִי עַל אֹפְנָיו, הַדּוֹבֵר דָּבָר דְּבוּר עַל אָפְנָיו,
וְרָצוּא וְשׁוֹב בְּבֶזֶק לְפָנָיו.

בְּשִׁתִּים יְבֹסֶה פָּנָיו. אֱלֹו...

זֶהר הֶרְקִיעַ בְּעֵין חֲשֹׁמָיו, זֹעֵף בֵּים וַיִּהְמוּ גִלְיוֹ, חִיר
שָׂרָף אִימָה עָלָיו.

וּבְשִׁתִּים יְבֹסֶה רִגְלָיו. אֱלֹו...

טַפְסָרִי קָלָל בְּעֵין נַחֲשֶׁת וַצַּפְצַף, טָהוּר עֵינָם עָלֵיהֶם
יְחוּפֶף, יְדוּד יְבֹסֶה פָּנָיו בְּלִי מִתְרוּפֶף.

וּבְשִׁתִּים יַעֲוֹפֶף. אֱלֹו...

כַּבִּיר כָּתָה הוּא אֱלִי זֶה, כִּי לֹא כָזָה עֲנוּת עִם עָנִי וְנִבְזָה,
לְהַקְדִּישׁוּ וּלְהַעֲרִיצוּ יַחַד נִרְשִׁים זֶה כְּזֶה.

וְקָרָא זֶה אֶל זֶה. אֱלֹו...

מִלֶּדֶד מְהֻלָּל בְּפִיהֶם נֹמֵר, מוֹרָאוֹ עָלֵיהֶם תָּמִיד לְהַשְׁמֵר,
נִשָּׂא וְנִעְלָם הַלְלוּ לוֹמֵר.

וְקָרָא זֶה אֶל זֶה וְאָמַר. אֱלֹו...

שָׂרָף מְכֻנָּה אֶחָד קָדוֹשׁ, סֵלִיד אוֹמֵר לְבָרוּךְ וְקָדוֹשׁ,
עֹנִים בְּקִרְשָׁה לֹאֵל הַקָּדוֹשׁ.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ. אֱלֹו...

פֶּאֶר וְשִׁבְחָה לְאֶדוֹן הַצְּבָאוֹת, פּוֹצְחִים בְּרִנָּה מִלְּאֲכֵי
צְבָאוֹת, צָבָא מָרוֹם גִּדְּלָתָם מִצְּבִיאוֹת.

יִי צְבָאוֹת. אֱלֹו...

"It is characteristic of these hymns that the traditional vocabulary of the Hebrew language, although by no means restricted in this field, no longer

He who alone is enthroned on his Ofannim,
Who forever speaks aptly, is surrounded by
Lightning-like beings that fly hither and thither.

Two wings covering the face.

The heavenly splendor is like the Hashmallim;
He stirs up the sea to storm and its billows roar;
The seraphim are seized with terror and trembling.

Two wings covering the feet.

The heavenly princes that resemble burnished bronze
Praise him whose eyes are pure, ever sheltering them;
Yidod covers his face that he may not weaken.

Two wings hovering in flight.

This my God is Almighty and Omnipotent;
He has not despised the plight of a poor people;
They ask each other's permission to hallow him.

They call to one another.

The King, praised by their speech, acts on their behalf;
The reverence for him ever abides with them;
They sing praise to the lofty and invisible One.

They keep calling to one another.

One of the seraphim who is surnamed *kadosh*
Chants worship to him who is blessed and holy;
They all recite *Kedushah* to the holy God.

Holy, Holy, Holy.

Glory and adoration to the Lord of hosts;
The angelic hosts break into ringing song;
The heavenly hosts assemble all their greatness.

The Lord of hosts.

sufficed for the spiritual needs of the ecstatic's eager to express his vision of God's majesty in words. This is evident from the large number of the original and frequently bizarre phrases and word combinations, sometimes entirely novel creations. . ." (*Major Trends in Jewish Mysticism*, pages 59-62).

קדוש ונורא שוכן עליהם בערץ, קלים לרוץ עד קצה
הארץ, גם ונשא יושב על חוג הארץ.

מלא כל הארץ. אלו...

שמים ושמי שמים כסה הודו, שחקים ממעל פער ידו,
תולה תבל בזרוע ידו.

מלא כל הארץ כבודו. אלו...

ובכן וליה תעלה קדשה, כי אפה אלהינו מליך מוחל וסולח.

Congregation:

ונתנה תקף קדשת היום, כי הוא נורא ואיום; ובו הנשא
מלכותה, יבון בחסד בסאה, וחשב עליו באמת. אמת כי
אפה הוא דין ומוכית, יודע ועד, וכותב וחותר, וסופר
ומונה, ותזכור כל הנשכחות; ותפתח את ספר הזכרונות,
וימאלי יקרא, וחותר יד כל אדם בו.

ובשופר גדול יתקע, וקול דממה דקה ישמע; ומלאכים
יהפזין, וחיל ורעדה יאחזון, ויאמרו הנה יום הדין, לפקוד
על צבא מרום בדין, כי לא יזכו בעיניך בדין. וכל באי

תקף, describing in exalted language the heavenly procedure on the day of judgment, is said to have been published by Rabbi Kalonymus ben Meshullam of Mayence, one of the most eminent *payyetanim* of the eleventh century. This stirring poem has been the subject of a popular story, the oldest mention of which is found in the thirteenth century work *Or Zaru'a* by Rabbi Isaac of Vienna. The story runs as follows:

Rabbi Amnon, a wealthy scholar of noble descent, was repeatedly but fruitlessly pressed by the rulers of Mayence to change his faith. On one occasion he evasively asked to be given three days in which to consider the matter.

Holy and revered, he dwells over them royally;
 They are swift in running to the ends of the earth;
 High and exalted he sits over the round earth.

The whole earth is full.

His majesty covers the heavens of heavens;
 The heavens above are the work of his hands;
 The whole world is suspended on his mighty arm.

The whole earth is full of his glory.

Let now our Kedushah ascend to thee,
 For thou art our God and forgiving King.

Congregation:

Let us tell how utterly holy this day is and how awe-inspiring. It is the day when thy dominion shall be exalted, thy throne shall be established on mercy, and thou shalt occupy it in truth. True it is that thou art judge and arbiter, discerner and witness, inscribing and recording all forgotten things. Thou openest the book of records and it reads itself; every man's signature is contained in it.

The great shofar is sounded; a gentle whisper is heard; the angels, quaking with fear, declare: "The day of judgment is here to bring the hosts of heaven to justice!" Indeed, even they are not guiltless

Upon reaching home he would neither eat nor drink: he was sad at heart and wept bitterly because he had given the impression that he might renounce his belief in one God. When at the end of the three days he failed to appear before the tyrants, he was arrested and compelled to plead guilty. As a punishment, his hands and feet were cut off. On New Year's Day, Rabbi Amnon was brought to the synagogue at his own request. When the *hazzan* was about to recite the *Kedushah*, Rabbi Amnon asked him to pause. Dying from his wounds, Rabbi Amnon then recited the prayer-poem *ותנה תקף* which had come to him by inspiration. No sooner had he finished the prayer than he expired. Three days later he appeared to Rabbi Kalonymus ben Meshullam in a dream and taught him this prayer to be introduced to all congregations.

עוֹלָם יַעֲבִירוּן לְפָנֶיךָ כְּבִנֵי מָרוֹן. כְּבִקְרַת רוֹעָה עֲדָרוּ,
מַעֲבִיר צֹאנוּ תַּחַת שִׁבְטוֹ, בֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנָה,
וְתִפְקוֹד נֶפֶשׁ כָּל חַי, וְתִחְתּוֹד קִצְבָה לְכָל בְּרִיָּה, וְתִכְתּוֹב
אֶת גִּזְרֵינָם.

Reader:

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוֹם כְּפוּר יִחַתְמוּן, כִּמְהָ
יַעֲבִירוּן, וּבִמְהָ יִבְרָאוּן; מִי יִחְנֶה, וּמִי יִמּוֹת; מִי בְקִצּוֹ, וּמִי
לֹא בְקִצּוֹ; מִי בְאֵשׁ, וּמִי בַמַּיִם; מִי בַחֲרָב, וּמִי בַחַיָּה; מִי
בְרָעַב, וּמִי בְצָמָא; מִי בְרָעַשׁ, וּמִי בַמִּגָּפָה; מִי בַחֲנִיקָה,
וּמִי בַסְּקִילָה; מִי יָנוּחַ, וּמִי יָנוּעַ; מִי יִשְׁקֹט, וּמִי יִטְרֹן; מִי
יִשְׁלֹ, וּמִי יִתְּסֹר; מִי יַעֲנֶה, וּמִי יַעֲשֶׂר; מִי יִשְׁבֹּל, וּמִי יָרוּם.

וְתִשׁוּבָה וְתִפְלָה וְצַדִּיקָה

מַעֲבִירִין אֶת רַע הַגּוֹרָה.

תשובה, repentance, is not remorse, but a serious attempt to profit from past mistakes. According to Rabbi Israel Salanter, sincerity is especially important in self-criticism, since our judgment of good and evil is greatly influenced by emotion and sentiment. Without deep sincerity we would find little to criticize in ourselves; self-love would blind our judgment. We often meet people who are extremely conceited and vain, though we fail to see the slightest reason for their good opinion of themselves.

In self-criticism we should try to eliminate, or at least to reduce to a minimum, this element of self-love, and scrutinize ourselves in the same way that we would others. In fact, we should criticize ourselves only, not our fellow men.

Man must not become discouraged if he fails to see any improvement in his moral qualities even after much self-discipline. Water continually dropping on a rock will finally wear it away, though the first drops seem to leave no impression. So too, self-discipline cannot fail to affect our conduct if we practise it continually. We must train ourselves so that we no longer obey the ethical teachings reluctantly, but that we may follow them quite naturally.

Rabbi Israel Salanter felt himself in the presence of the divine whenever he saw suffering and pain that produce a meek and contrite spirit. Once or

in thy sight. All mankind passes before thee like a flock of sheep. As a shepherd seeks out his flock, making his sheep pass under his rod, so dost thou make all the living souls pass before thee; thou dost count and number thy creatures, fixing their lifetime and inscribing their destiny.

Reader:

On Rosh Hashanah their destiny is inscribed, and on Yom Kippur it is sealed, how many shall pass away and how many shall be brought into existence; who shall live and who shall die; who shall come to a timely end, and who to an untimely end; who shall perish by fire and who by water; who by sword and who by beast; who by hunger and who by thirst; who by earthquake and who by plague; who by strangling and who by stoning; who shall be at ease and who shall wander about; who shall be at peace and who shall be molested; who shall have comfort and who shall be tormented; who shall become poor and who shall become rich; who shall be lowered and who shall be raised.

But repentance, prayer and charity cancel the stern decree.

the eve of Yom Kippur, when the synagogue was filled with devout worshippers awaiting in solemn awe and silence the *Kol Nidre* service, rumors and whispers suddenly arose on all sides, for Rabbi Israel had not yet arrived. Messengers were sent to search for him, and all returned unsuccessful.

At the end of the service, Rabbi Israel appeared in the synagogue. The joy of the people was great, and equally great was their amazement when they learned the reason for his absence. On his way to the synagogue, Rabbi Israel told them, he had heard a little child crying bitterly. When he had drawn near to investigate, he found that the baby's mother, in order to be at the synagogue in good time, had put the baby to bed earlier than usual. The child had soon awakened and began to cry for its mother. Rabbi Israel had stayed beside the baby's cradle until its mother returned, and that was what had made him late (Louis Ginzberg, *Students, Scholars and Saints*).

הַטֵּרָה is equivalent to נִזְרָת רַעוּת in the statement that "three things can annul evil decrees: prayer, charity, and repentance" (Midrash Rabba on Genesis, 44:15). A similar statement in the Mishnah reads: "Repentance and good deeds are as a shield against punishment" (Avot 4:13).

Congregation:

כִּי בְשִׁמְךָ בֶּן תִּהְיֶה לְךָ, קָשָׁה לְכַעֵס וְנוֹחַ לְרַצּוֹת; כִּי לֹא תִחַפּוּץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וְחַיָּה. וְעַד יוֹם מוֹתוֹ תִּחַפֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ. אֲמַת כִּי אַתָּה הוּא יוֹדְךָם, וְאַתָּה יוֹדֵעַ יִצְרָם, כִּי הֵם בָּשָׂר וָדָם.

Reader:

אָדָם יִסְדּוּ מֵעַפָּר וְסוּפוֹ לְעָפָר; בְּנַפְשׁוֹ יָבִיא לְחַמּוֹ; מְשׁוּל בְּחֵרֶס הַנֶּשֶׁבֶר, בְּחֻצִּיר יִבֵּשׁ, וּבְצִיץ נוֹבֵל, כְּצֵל עוֹבֵר, וּבְעָנָן כָּלָה, וּבְרוּחַ נוֹשֶׁבֶת, וּבְאֶבֶק פּוֹקֵחַ, וּבְחֵלֶם יַעוּף. וְאַתָּה הוּא מְלִיךְ אֵל חַי וְקַיִם.

The ark is closed.

Congregation:

אֵין קִצְבָה לְשִׁנוֹתֶיךָ, וְאֵין גֵּץ לְאֹרֶךְ יָמֶיךָ; וְאֵין לְשֹׁעַר מִרְכָּבוֹת כְּבוֹדֶךָ, וְאֵין לְפָרֶשׁ עֲלוֹם שְׁמֶךָ; שְׁמֶךָ נָאֶה לָּךְ וְאַתָּה נָאֶה לְשְׁמֶךָ, וְשְׁמִנִי קִרְאָתְךָ בְּשְׁמֶךָ.

עֲשֵׂה לְמַעַן שְׁמֶךָ, וּקְדֹשׁ אַתָּה שְׁמֶךָ עַל מִקְדְּשֵׁי שְׁמֶךָ, בְּעִבּוֹר כְּבוֹד שְׁמֶךָ הַנּוֹעֵרִץ וְהַנִּקְדָּשׁ, בְּסוּד שֵׁיחַ שְׂרָפִי קִדְּשׁ, הַמִּקְדְּשִׁים שְׁמֶךָ בְּקִדְּשׁ, דְּרִי מַעֲלָה עִם דְּרִי מִטָּה—

בְּחֵר יִתְּנוּ לָּךְ, יְיָ אֱלֹהֵינוּ, מִלְּאָכִים הַמּוֹנִי מַעֲלָה עִם עַמֶּךָ יִשְׂרָאֵל קְבוּצֵי מִטָּה; יַחַד בְּלֶם קִדְּשָׁה לָּךְ יִשְׁלָשׁוּ, בְּדָבָר הָאֲמוּר עַל יַד נְבִיאָךְ; וְקִרְאָה זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ. כְּבוֹדוֹ מְלֹא עוֹלָם; מְשֻׁרְתָּיו שׂוֹאֵלִים זֶה לָזֶה אֵינָה מְקוֹם כְּבוֹדוֹ לְהַעֲרִיצוֹ; לְעַמָּתָם מְשֻׁבָּחִים וְאוֹמְרִים: בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Congregation:

Thy fame, like thy name, is hallowed. Thou art slow to anger and easy to pacify. Thou hast no desire for anyone to die, but that he turn from his evil way and live. Thou dost wait for him until his dying day; if he repents, thou dost readily accept him. Thou art men's Creator and knowest their impulse; they are but flesh and blood.

Reader:

Man comes from dust and ends in dust; he wins his bread at the risk of his life. He is like the potsherd that breaks, the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the breeze that blows, the dust that floats, the dream that flies away.

But thou art the King, the everlasting God.

*The ark is closed.**Congregation:*

Thy years have no limit; thy life has no end; inconceivable is thy celestial glory; none can explain thy mysterious essence. Thy name is worthy of thee, thou art worthy of thy name, and our name hast thou linked to thine.

Act for the sake of thy name, all-adored and holy; reveal thy holiness to those who sanctify thy name in heaven above and on earth below, using the words of the holy seraphim in the sanctuary.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaimed thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."²

¹Isaiah 6:3. ²Ezekiel 3:12.

ממקומו הוא יפן ברחמיו לעמו, ויחן עם המנחלים שמו;
ערב ובקר, בכל יום תמיד, פעמים באהבה שמע אומרים:
שמע ישראל, יי אלהינו, יי אחד.

הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו, והוא
יושענו ויגאלנו שנית; וישמיענו ברחמיו שנית לעיני כל חי,
לאמר: הן גאלתי אתכם אחריה בראשית, להיות לכם
לאלהים—
אני יי אלהיכם.

Reader:

אדיר אדירנו, יי אדירנו, מה אדיר שמך בכל הארץ.
והיה יי למלך על כל הארץ, ביום שהוא יהיה יי אחד ושמו
אחד.

ובדברי קדשך כתוב לאמר:
ימלך יי לעולם, אלקיך ציון לדר נדר; הללויה.

Reader:

לדור נדור נדיר גדלך, ולגצח נצחים גדשתך נקדיש,
ושבחה אלהינו מפנינו לא ימוש לעולם ועד, כי אל מלך נדור
נקדוש אתה.

לדור נדור המליכו לאל, כי הוא לבדו מרום וקדוש.
חמור על מעשיך, ותשמח במעשיך; ויאמרו לך חוסידך,
בצדקך עמוסיה, תקדש ארון על כל מעשיך. כי מקדישך
בקדשתך קדשת, נאה לקדוש פאר מקדושים.
ובכן יתקדש שמך, יי אלהינו, על ישראל עמך, ועל
ירושלים עירך, ועל ציון משכן בבורך, ועל מלכות בית
דוד משיחך, ועל מכוניך וחיבולך.

From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

“Hear, O Israel, the Lord is our God, the Lord is One.”²

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, “to be your God; I am the Lord your God.”¹

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

¹*Numbers* 15:41. ²*Psalms* 8:10; *Zechariah* 14:9. ³*Psalms* 146:10.

עוד יזכר-לנו, אהבת איתן, אדוננו, ובבן הנעקד ישבית
מדיננו, ובזכות התם יוציא איום לצדק דיננו, כי קדוש
היום לאדונינו.

באין מליץ ישר מול מגיד פשע, תגיד לנעקב דבר חק
ומשפט, וצדקנו במשפט, המלך המשפט.

The ark is opened.

Responsively

האוחז ביד מידת משפט.

וכל מאמינים שהוא אל אמונה,

הבוחרן ובודק גנאי נסתרות.

וכל מאמינים שהוא בוחן כליות,

הגואל ממוות ופודה משחת.

וכל מאמינים שהוא גואל חוק,

הדן יחיד לבי עולם.

וכל מאמינים שהוא דין אמת,

התגוי באהיה אשר אהיה.

וכל מאמינים שהוא הנה והנה ויהיה,

הנדיא שמו בן תהלתו.

וכל מאמינים שהוא ואין בלתו,

הזכר למזכיריו טובות זכרונות.

וכל מאמינים שהוא זוכר הברית,

החותך חיים לכל חי.

ביד, the twofold alphabetical acrostic without rhyme, has been attributed to a *payyeta* by the name of Rabbi Yohanan ha-Kohen of the ninth century. The expression ודאי שמו alludes to God's name אהיה (Exodus

O Lord, remember still the love of faithful Abraham; remove thou our foe for the sake of the son Isaac who was ready to offer his life for thee. Revered One, vindicate our rights for the sake of Jacob the upright. This day is indeed holy to thee, our Lord.

When there is no one to plead and ward off the accuser, do thou speak for Jacob in the matter of law and justice, and declare us not guilty, O King of justice.

The ark is opened.

Responsively

God holds the scale of justice in his hand.

All believe that he is the faithful God;

He inquires into most hidden secrets.

All believe that he searches man's conscience;

He saves from death and redeems from the grave.

All believe that he is Mighty Redeemer;

He is the only Judge of all mankind.

All believe that he is the faithful Judge;

He is called Lord of all eternity.

All believe that he was, is, and shall be;

He is unchangeable and so is his fame.

All believe that there is none besides him;

He remembers his worshipers kindly.

All believe that he heeds the covenant;

He portions out life for all the living.

3:14), whose numerical value (21) equals the numerical value of ודאי. The word ודאי equals 26, and so does the divine name יוה. In rabbinic literature, the four-letter name of God designates his attribute of goodness and mercy for which he is constantly praised. Hence, הודאי שמו כן תהלתי.

וְכַל מַאֲמִינִים שֶׁהוּא חַי וְקַיִם,
 הַטּוֹב וְהַטָּיִב לָרָעִים וְלַטּוֹבִים.
 וְכַל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל,
 הַיּוֹדֵעַ יַצָּר כָּל יְצוּרִים.
 וְכַל מַאֲמִינִים שֶׁהוּא יוֹצֵרָם בְּבִטּוֹן,
 הַכֹּל יָכוֹל וְכוֹלֵלָם יַחַד.
 וְכַל מַאֲמִינִים שֶׁהוּא כָּל יָכוֹל,
 הַלֵּץ בְּסִתְרֵי בְּצֵל, שְׂדֵי.
 וְכַל מַאֲמִינִים שֶׁהוּא לְבָדּוּ הוּא,
 הַמְמַלִּיךְ מַלְכִּים וְלֹא הַמְלֻוָּה.
 וְכַל מַאֲמִינִים שֶׁהוּא מְלִיךְ עוֹלָם,
 הַנּוֹהֵג בְּחִסְדּוֹ כָּל דּוֹר.
 וְכַל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,
 הַסּוֹבֵל וּמַעֲלִים עֵין מְסוּרִים.
 וְכַל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֵּלָה,
 הַעֲלִיז וְעִינּוֹ אֵל יִרְאִי.
 וְכַל מַאֲמִינִים שֶׁהוּא עוֹנֶה לְחַשׁ,
 הַפּוֹתֵחַ שַׁעַר לְרוֹפְקֵי בִתְשׁוּבָה.
 וְכַל מַאֲמִינִים שֶׁהוּא פּוֹתֵחַ יָדוֹ,
 הַצּוֹפֶה לָרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ.
 וְכַל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר,
 הַקָּצֵר בְּזַעַם וּמֵאֲרִיךְ אַף.
 וְכַל מַאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵס,
 הַרְחוּם וּמְקַדִּים רַחֲמִים לְרַגְזוֹ.

כל יוכל is a better reading than כל יכול, since only the present participle is employed throughout this poem.

All believe that he lives eternally;
He is good to the wicked and the just.

All believe that he is gracious to all;
He knows the impulse of all his creatures.

All believe that he formed them in the womb;
He is powerful and all-embracing.

All believe that he is omnipotent;
He is the Unknowable, the Almighty.

All believe that he is the Only One;
He crowns the kings and dominion is his.

All believe that he is eternal King;
He guides each generation with kindness.

All believe that he ever keeps kindness;
He is patient and condones offenses.

All believe that he forever forgives;
He is Most High and cares for the godly.

All believe that he answers soft prayer;
He opens the door for the penitent.

All believe that he has an open hand;
He desires the wicked to be upright.

All believe that he is righteous and just;
He is slow to anger and forbearing.

All believe that he hardly gets angry;
He is merciful and extends mercy.

המקצר בועם is equivalent to המקצר בועם. The variant המקצר is mentioned in Mahzor Heidenheim as grammatically more correct.

וְכָל מַאֲמִינִים שֶׁהוּא רָךְ לְרִצּוֹת,
הַשָּׁנָה וּמִשָּׁנָה קָטָן וְגָדוֹל.
וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צָדֵק,
הֵתֵם וּמִתְתֵּם עִם תְּמִימִים.
וְכָל מַאֲמִינִים שֶׁהוּא תָמִים פְּעֻלּוֹ.

תִּשְׁנֶבֶל לְבַדְדָּה, וְתִמְלֹךְ עַל כָּל בְּיָחִיד, בְּכַתוּב עַל יַד
נְבִיאָהּ: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה
יְיָ אֶחָד וְשִׁמּוֹ אֶחָד.

The ark is closed.

וּבָכֵן תֵּן פִּתְחָהּ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיהָ, וְאִמְרוּהָ עַל
כָּל מַה שֶּׁבָּרָאתָ, וַיִּרְאוּהָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיהָ כָּל
הַבְּרוּאִים, וַיַּעֲשׂוּ בָלֵם אֶנְדָּה אַחַת לַעֲשׂוֹת רְצוֹנָהּ בְּלִבָּב שָׁלֵם,
כְּמוֹ שִׁדְעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהִשְׁלֵטָן לְפָנֶיהָ, עוֹ בִּדְדָה וּנְבוּדָה
בִּמְיֻנָּה, וְשִׁמָּה נֹדָא עַל כָּל מַה שֶּׁבָּרָאתָ.

וּבָכֵן תֵּן כְּבוֹד, יְיָ, לַעֲמֻדָה, תְּהִלָּה לִירֵאָה וְתִקְנָה טוֹבָה
לְדוֹדֶשֶׁיהָ, וּפִתְחוֹן פֶּה לַמִּיחֲלִים לָהּ, שְׂמִיחָה לְאַרְצָהּ וְשִׁשׁוֹן
לְעִירָהּ, וְצִמְיֻחַת קֶרֶן לְדוֹר עֲבָדָהּ, וְעִרְיַכַת נֹר לְבֹן-יִשִׁי
מְשִׁיחָהּ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבָכֵן צַדִּיקִים יֵדְאוּ וַיִּשְׁמְחוּ, וַיִּשְׁדִּים יַעֲלוּ, וַחֲסִידִים
בְּדִנָּה יִגְלוּ, וְעוֹלָתָהּ תִּקְפֹּץ-פִּיָּהּ, וְכָל הַרְשָׁעָה בְּלָהָה בְּעָשׂוֹן
תִּכְלָה, בִּי תַעֲבִיר מִמְשָׁלַת זָרוֹן מִן הָאָרֶץ.

וַיֵּאָתִיו כָּל לַעֲבָדָהּ, וַיְבָרְכוּ שֵׁם כְּבוֹדָהּ, וַיִּגִּידוּ בָאִיִּם
צִדְקָהּ. וַיִּדְדִּשׁוּד עַמִּים לֹא יִדְעוּהָ, וַיִּהְלְלוּהָ כָּל אֲפִסֵּי אֲרָץ,

ויאחז, an alphabetical acrostic with occasional rhyme, gives expression to the hope that ultimately there will be a united humanity when God shall be

All believe that he is lightly appeased;
He is just and heeds small and great alike.

All believe that he is the righteous Judge;
He is perfect and kind to the blameless.

All believe that his work is all perfect.

Thou alone shalt be exalted; thou alone shalt reign over all, as it is written by thy prophet: "The Lord shall be King over all the earth; on that day, the Lord shall be One, and his name One."¹

The ark is closed.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

All shall come to serve thee and bless thy glorious name,
Throughout the continents thy truth they shall acclaim.
Peoples that knew thee not will be in quest of thee,
And in all parts of the world they will sing thy praise,

acknowledged and worshiped by all peoples. This poem is said to have been composed during the seventh century. The author has not been identified. The alphabetical acrostic appears in the third letter of the first verb in each

¹*Zechariah 14:9.*

וַיֹּאמְרוּ תָמִיד יִגְדֹּל יי. וַיִּזְבְּחוּ לָךְ אֶת זִבְחֵיהֶם, וַיִּזְנְחוּ אֶת
עֲצָבֵיהֶם, וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם. וַיֵּטּוּ שִׁבְסֵם אֶחָד לְעִבְדֶּךָ,
וַיִּירָאוּךָ עִם שִׁמְשׁ מִבְּקָשִׁי פָנֶיךָ, וַיִּכְרִיזוּ בַח מַלְכוּתְךָ, וַיִּלְמְדוּ
תוֹעִים בֵּינָה. וַיִּמְלְאוּ אֶת גְּבוּרָתְךָ, וַיִּנְשְׂאוּךָ מִתַּנְשֵׂא לְכָל
לְרֹאשׁ, וַיִּסְלְדוּ בַחֲיִלָּה פָנֶיךָ, וַיַּעֲטְרוּךָ נֹזֵר תַּפְאֲרָה. וַיַּפְצְחוּ
הָרִים רִנָּה, וַיִּצְהָרוּ אַיִים בְּמִלְכָּךָ, וַיִּקְבְּלוּ עַל מַלְכוּתְךָ
עֲלֵיהֶם, וַיְרוֹמְמוּךָ בְּקִהֹל עָם. וַיִּשְׁמְעוּ רְחוּקִים וַיִּבְּאוּ, וַיִּתְּנוּ
לָךְ כֶּתֶר מְלֹכָה.

וְתִמְלִיךְ, אַתָּה הוּא יי אֱלֹהֵינוּ, מִתְּהִי לְבִדְךָ, עַל כָּל
מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַם עִיר קִדְשֶׁךָ,
בְּכַתוּב בְּרַבְרֵי קִדְשֶׁךָ: יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר
וָדָר; הִלְלוּהָ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹךָ, וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ, בְּכַתוּב:
וַיִּגְבֹּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ
אַתָּה, יי, הַמְלִיךְ הַקְדוֹשׁ.

אַתָּה בַּחֲרַתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אוֹתָנוּ וְרַצִּיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְנִקְדָּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִבַּלְתָּנוּ
מִלִּפְנֵי לְעִבְדוּתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִבֵּלְתָּ.

וְנִתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה) לְקִדְשֶׁךָ
וְלִמְנוּחֶיךָ, וְאֶת יוֹם הַכַּפּוֹרִים הַזֶּה לְמַחֲיִלָּה וְלִסְלִיחָה
וְלִכְפָּרָה, וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא
קֶדֶשׁ, זָכָר לַיְצִיאָה מִצִּיּוֹן.

clause; for example: וַיִּבְרֹט, וַיִּלְוּ. Hence, in the sixth clause, where the letter ו is needed, the poet must have written וַיִּמְרוּ in place of וַיֹּאמְרוּ; compare Psalm 139:20 for a similar spelling. In some texts the extra *zayin* clause (וַיִּזְנְחוּ) is omitted.

Declaring that thou, O Lord, art great forever.
Their offerings they shall present to thee alone,
And shall renounce their disgraceful man-made idols.
They will unite to worship thee with one consent,
And at sunrise thy presenee they will seek with awe.
They shall aeknowledge the might of thy dominion,
And shall impart insight to those who go astray.
They will tell thy might and extol thee above all,
And in joyous reverence they will crown thee King.
Hills and isles shall burst into song when thou art King,
Taking upon themselves the yoke of thy Kingship
And extolling thee in assemblies of people.
Nations in far-off lands will hear of this and come
To crown thee, to pledge their loyalty to thee.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanetify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

¹*Psalms* 146:10 ²*Isaiah* 5:16.

וּמִפְּנֵי חֲטָאֵינוּ וְלֵינוּ מֵאַדְּכָנוּ וְנִתְרַחֲקֵנוּ מֵעַל אֲדָמָתֵנוּ, וְאִין
 אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּכִית בְּחִירְתָּהּ, בְּכִית הַגְדוֹל
 וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלֵינוּ, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחַת בְּמִקְדָּשְׁךָ.
 יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מִלֶּךְ רַחֲמָנוּ,
 שֶׁמְשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ
 מִהֲרָה וְתִגְדֹּל כְּבוֹדוֹ. אֲבִינוּ מִלְּפָנֶינוּ, נִלְחַ בְּבוֹד מַלְכוּתְךָ
 עָלֵינוּ מִהֲרָה, וְהוֹפֵעַ וְהַנְּשֹׂא עָלֵינוּ לְעֵינֵי כָל חַי וְקָרֵב
 פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וְנַפְּוֹצוֹתֵינוּ בְּנֶס מִנִּרְבֵּתִי אֶרֶץ; וְהַבִּיאֵנוּ
 לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירֹשְׁלָיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם,
 וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֵת קֶרְבָּנוֹת חֻבוֹתֵינוּ, תְּמִידִים בְּסִדְרָם
 וּמוֹסָפִים בְּהֶלְכָתָם. (וְאֵת מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה) וְאֵת מוֹסֵף
 יוֹם הַכַּפּוֹרִים הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצְוַת
 דְּצוּנְךָ, כְּמוֹ שֶׁבְּתָכַת עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
 מִפִּי כְבוֹדְךָ, בְּאַמּוּד:

On Sabbath:

(וּכְיוֹם הַשַּׁבָּת שְׁנֵי כִבָּשִׁים בְּגֵי שָׁנָה תְּמִימִם, וְשְׁנֵי עֶשְׂרֹנִים
 סֵלֶת מִנֶּחֱח בְּלוּלָה בְּשֶׁמֶן, וְנִסְבּוּ. עֲלֵת שֶׁבֶת בְּשֶׁבֶתוֹ, עַל
 עֲלֵת הַתָּמִיד וְנִסְבָּה.)

וּבַעֲשׂוֹד לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא קִדְּשׁ יְהִיָּה לָכֶם,
 וְעֵינֵיכֶם אֶת־נַפְשֵׁיכֶם; כֹּל מִלְּאכָה לֹא תַעֲשׂוּ, וְהִקְרַבְתֶּם
 עֲלֶיהָ לֵי, רֵיחַ נִיחַח, פַּד כּוֹרֶכֶר אֶחָד, אֵיל אֶחָד, בְּבָשִׁים
 בְּגֵי שָׁנָה שְׁבָעָה, תְּמִימִם יְהִיוּ לָכֶם.

וּמִנֶּחֱתָם וְנִסְבִּיהֶם בְּמִדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לָפַד, וְשְׁנֵי
 עֶשְׂרֹנִים לָאֵיל, וְעֶשְׂרוֹן לִכְבֹּשׁ, וְיִין בְּנִסְבּוּ, וְשְׁנֵי שְׁעִירִים
 לְכַפֵּר, וְשְׁנֵי תְּמִידִים בְּהֶלְכָתָם.

Because of our sins we were exiled from our country and banished far from our land. We cannot perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the hand that was let loose on thy sanctuary. May it be thy will, Lord our God and God of our fathers, merciful King, in thy abundant love again to have mercy on us and on thy sanctuary; rebuild it speedily and magnify its glory.

Our Father, our King, speedily reveal thy glorious majesty to us; shine forth and be exalted over us in the sight of all the living. Unite our scattered people from among the nations; gather our dispersed from the far ends of the earth. Bring us to Zion thy city with ringing song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The *Musaf* of (this Sabbath and of) this Atonement Day we will prepare and present in thy honor with love, according to thy command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On Sabbath:

(On the Sabbath day two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.)¹

On the tenth day of the seventh month you shall hold a sacred assembly and afflict yourselves by fasting; you shall do no work. You shall present as a burnt-offering to the Lord, as a soothing savor: one young bullock, one ram, and seven yearling male lambs; you shall have them without blemish.²

Their meal-offering and their libations were as specified: three tenths of an *ephah* for the bullock, two tenths for the ram, and a tenth of an *ephah* for each lamb; wine according to their requisite libations. Moreover, two goats were offered to make atonement in addition to the regular daily offerings.

¹*Numbers* 28:9-10. ²*Numbers* 29:7-8.

On Sabbath:

וַיִּשְׁמְחוּ בַּמַּלְכוּתָהּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עִם מְקַדְשֵׁי
שְׂבִיעִי, כָּל־עַם יִשְׂרָאֵל וְיִתְעַנְּנוּ מִטּוֹבָהּ; וּבְשִׁבְעֵי רְצִיזָה בּוֹ
וְקִדְשָׁתוֹ, תְּמִידָת יָמִים אוֹתוֹ קָרְאָתָהּ, זָכָר לְמַעֲשֵׂה בְּרָאשִׁית.

The ark is opened.

עֲרִינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל, לְתַת גְּדָלָהּ לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפַּחּוֹת הָאֲדָמָה;
שֶׁלֹּא שָׁם חִלְקֵנוּ כָּהֶם, וְגִרְלָנוּ כְּכָל הַמּוֹנֵם. וְאִנְהֵנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִּים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ, וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם
מִמַּעַל, וְשֹׁכֵנֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֲמַת מַלְכֵנוּ, אֶפֶס זֹלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וְיִדְעָתָהּ הַיּוֹם
וְהַשַּׁבָּת אֵל לְבָבָהּ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

The ark is closed.

אִתָּהּ הִרְאָתָה לְדַעַת כִּי יי הוּא הָאֱלֹהִים, אֵין עוֹד מַלְבָּדוֹ.
וְיִדְעָתָהּ הַיּוֹם וְהַשַּׁבָּת אֵל לְבָבָהּ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד. שָׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ,
יי אֶחָד. הוּ לֵי אֱלֹהֵינוּ הַשָּׁמַיִם וְשָׁמַי הַשָּׁמַיִם, הָאָרֶץ וְכָל
אֲשֶׁר בָּהּ. כִּי יי אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים,

עליו proclaims God as King over a united humanity. According to an old tradition, Joshua composed this prayer at the time he entered the Land of Promise. Since the fourteenth century, incessant attacks were concentrated upon *Alenu* on account of the passage *אל אל* *they worship vanity and emptiness and pray to a god that cannot save*). Hence, this passage was deleted from the Ashkenazic prayerbooks. In Italian prayerbooks, however, it was changed to read *שהו* instead of *שהם* and

On Sabbath:

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

The ark is opened.

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

The ark is closed.

You have learned to know that the Lord is God; there is none else besides him. You shall learn this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else. Hear, O Israel, the Lord is our God, the Lord is One. Behold, the heavens, the highest heavens belong to the Lord your God, the earth with all it contains. The Lord your God is the supreme God, the supreme

לאילים instead of להבל וריק so that it clearly refers to the ancient pagans. The traditional tune of *Alenu*, most solemn in character, is said to have come down from the twelfth century. Since the thirteenth century, *Alenu* has been used as the closing prayer of the three daily services. In the Middle Ages it was the death-song of Jewish martyrs.

¹Deuteronomy 4:39.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֲשֶׁר לֹא יֵשָׁא פָנָיו וְלֹא יִקַּח שָׁחַד. כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גִדְּלֵי לְאַלְהֵינוּ. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

אַלְהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, הִנֵּה עִם פִּיבֹיֹת שְׁלוּחֵי עַמֶּךָ בֵּית יִשְׂרָאֵל, הָעוֹמְדִים לְבַקֵּשׁ תַּפְלָה וְתַחֲנוּנִים מִלִּפְנֵיךָ עַל עַמֶּךָ בֵּית יִשְׂרָאֵל. הוֹרֵם מִה שְׂיִאמְרוּ, הַבִּינֵם מִה שְׂיִדְבְּרוּ, הַשִּׁיבֵם מִה שְׂיִשְׁאֲלוּ, יִדְעֵם הֵיךְ יִפְאָרוּ. בְּאוֹר פְּנֵיךָ יִחַלְכוּ, בִּרְךָ לָךְ יִכְרְעוּ, עַמֶּךָ בְּפִיהֶם יִבְרְכוּ, וּמִבְּרַכּוֹת פִּיךָ בְּלִם יִתְבָּרְכוּ. עַמֶּךָ לִפְנֵיךָ יַעֲבִירוּ, וְהֵם בְּתַנּוּךָ יַעֲבִירוּ. עֵינֵי עַמֶּךָ בָּם תַּלְוִיֹת, וְעֵינֵיהֶם לָךְ מִנְחָלוֹת. נָשִׁים מוֹלֵד אֲרוֹן הַקֹּדֶשׁ בְּאִמָּה, לְשִׁבְדָּה בְּעַס וְחִמָּה, וְעַמֶּךָ מִסְבִּיבִים אוֹתָם בְּחוֹמָה, וְאַתָּה מִן הַשָּׁמַיִם תִּשְׁמָע אוֹתָם לְרַחֲמָה. עַן נוֹשְׂאִים לָךְ לְשָׁמַיִם, לֵב שׁוֹפְכִים נִבְחָד בְּמַיִם, וְאַתָּה תִּשְׁמַע מִן הַשָּׁמַיִם. שְׁלֹא יִבְשְׁלוּ בִלְשׁוֹנָם, וְלֹא יִקְשׁוּ בִשְׁנוֹנָם, וְלֹא יִבּוֹשׁוּ בְּמִשְׁעָנָם, וְלֹא יִכְלְמוּ בָּם שְׁאוֹנָם, וְאַל יֹאמְרוּ פִּיהֶם דְּבַר שְׁלֹא כִרְצוֹנָךְ. כִּי חֲנוּנִיךָ, יְיָ אֱלֹהֵינוּ, הַקָּדוֹשׁ חֲנוּנִים, וּמְרַחֲמֵי הַקָּדוֹשׁ מְרַחֲמִים. בָּמוֹ שְׂיִדְעֵנוּ, יְיָ אֱלֹהֵינוּ, אֵת אֲשֶׁר תַּחֲנוּ וְיִחָן, וְאֵת אֲשֶׁר תִּרְחַם יִרְחָם, בְּכַתוּב בְּתוֹרָתְךָ: וַחֲנֹתִי אֵת אֲשֶׁר אֲחֹן וְרַחֲמֹתַי אֵת אֲשֶׁר אֲרַחֵם. וְנֹאמַר: אֵל יִבּוֹשׁוּ בִי קִנְיָה, אֲדֹנֵי אֱלֹהִים צְבָאוֹת; אֵל יִכְלְמוּ בִי מִבִּקְשֶׁיךָ, אֱלֹהֵי יִשְׂרָאֵל.

The ark is opened.

אוֹחִיזָה לָאֵל, אֲחַלָּה פָּנָיו, אֲשַׁאֲלָה מִמֶּנּוּ מַעֲנֶה לְשׁוֹן. אֲשֶׁר בִּקְהַל עָם אֲשִׁירָה עֲזֹ, אֲבִיעָה רִנּוֹת בְּעַד מִפְעָלָיו. לְאָדָם מַעֲרָבִי לֵב, וּמִי מַעֲנֶה לְשׁוֹן. יְיָ שְׁפָתַי תִּפְתָּח, וּפִי יַעֲד תַּהֲלִתְךָ. יְהִיו לְרָצוֹן אִמְרֵי פִי וְחֲנִינוֹן לִבִּי לִפְנֵיךָ, יְיָ, צוּרִי וְנוֹאֲלִי.

The ark is closed.

Lord, the great God, mighty and revered, who shows no partiality and takes no bribe. When I proclaim the name of the Lord, give glory to our God. Blessed be the name of the Lord henceforth and forever.

Our God and God of our fathers, grant power of expression to the men commissioned to stand and offer fervent prayer to thee for thy people, the house of Israel. Teach them what to say; instruct them how to speak; grant their petition and show them the way to glorify thee. May they walk in the light of thy favor, bowing to thee and invoking thy own blessings upon all thy people. They pass in the midst of thy people whom they bring before thee. The eyes of thy people are cast upon them, and they put their hope in thee as they approach the holy ark with awed reverence to pacify violent anger. Thy people surround them like a wall; mayest thou in heaven look down upon them mercifully.

They lift up their eyes to thee in heaven and pour out their heart; then hear thou in heaven, and let them not err in their language nor falter in their speech. May they never say a thing against thy will, so that their people be not humiliated through them. Thou, Lord our God, art truly gracious and merciful to all whom thou dost favor, as it is written in thy Torah: "I will be gracious to whom I will be gracious; I will be merciful to whom I will be merciful." And it is written "Let not those who hope in thee be humiliated through me, Lord God of hosts; let not those who seek thee be disgraced through me, O God of Israel."

The ark is opened.

I firmly hope in God and plead with him.
I ask him to grant me the gift of speech,
That I may sing his praise among people,
And utter chants concerning his actions.
A man may prepare the thoughts in his mind,
But the power of speech comes from the Lord.
Lord, open my lips that I tell thy praise.
May my words and my heart's meditation
Please thee, O Lord, my Stronghold, my Savior.

The ark is closed.

אֶתָּה בּוֹנֵנָה עוֹלָם מֵרֹאשׁ, יִסְדָּתָּ תִּבְלֵ וְהִבְלֵ פְעֻלָּתָּ,
וּבְרִיּוֹת בּוֹ יִצְרָתָּ. בְּשׁוּרָךְ עוֹלָם תְּהוֹ וְכָהוּ, וְחֻשְׁךָ עַל פְּנֵי
תְּהוֹם, גִּרְשָׁתָּ אֶפֶס וְהִצְבָּתָּ נֶגֶה.

נָלָם תִּבְנִיתָךְ מִן הָאֲדָמָה יִצְרָתָּ, וְעַל עֵץ הַדַּעַת אוֹתוֹ
פָּקַדְתָּ. דְּבָרְךָ נֶחַח וְנִזְנַח מִעֲדֶנּוּ, וְלֹא בִלִּיתוֹ לִמְעַן אֲרָךְ אִפְּךָ.
הַנְּדִלְתָּ פָרָיו וּבִרְכָּתָּ זָרְעוֹ, וְהִפְרִיתָם בְּטִיבָה וְחֻשְׁבָּתָם
שָׁקֵט. וַיִּפְרְקוּ עַל וַיֹּאמְרוּ לֹאֵל סוּר מִמֶּנּוּ; וְהִסְרִיתָ יָד, כִּרְגֵעַ
בְּתַצִּיר אִמְלָלוֹ.

זָכַרְתָּ בְּרִית לְתַמִּים בְּדוֹרוֹ, וּבִזְכוּתוֹ שְׁמֹתָ לְעוֹלָם שְׁאֵרִית.
חֹק בְּרִית קָשָׁת לִמְעַנּוֹ כָּרָתָּ, וּבִאֲחֻבָּת נִיחָחוּ בָּנָיו בִּרְכָּתָּ.
טָעוּ בַּעֲשָׂרָם וַיִּבְנוּ מִגִּדָּל, וַיֹּאמְרוּ לָבוֹ וַנַּעֲלֶה וְנִבְקִיעַ
הָרָקִיעַ לְהִלָּחֵם-בּוֹ. יָחִיד, אֵב הַמּוֹן, פִּתְאוֹם כְּבוֹכָב זָרַח
מֵאוֹר בְּשָׁדִים, לְהֹאִיר בְּחֻשְׁךָ.

בַּעֲסָךְ הִפְרָתָּ בְּשׁוּרָךְ פְּעֻלָּו, וְלָעֵת שִׁיבְתוֹ לָבְבוּ חֲקָרְתָּ.
לִנְתַן חֵן מִמֶּנּוּ הוֹצָאתָ, טָלָה טְהוֹר מִכֶּבֶשׂ נִבְחָר.

מִנְזָעוֹ אִישׁ תָּם הוֹצָאתָ, תְּהוֹם בִּבְרִיתָךְ, מִרְחָם לִקְחָתָּ. נִתַּתָּ
לֹו שְׁנַיִם עֶשְׂרֵי שְׁבָטִים, אֲהוּבֵי עֲלִיוֹן, עֲמוּסִים מִכֶּטֶן וְקִרְאוּ.

an alphabetical acrostic by an anonymous author, belongs to the pre-Kallirian piyyutini written in a flowing Hebrew. חכנת כל אלה is an alphabetical acrostic in reverse, beginning with the last letter of the alphabet and ending with the first (חֲסֵרָק).

The poet begins with a cursory review of the biblical history from the time of creation down to the time of Aaron the priest; then he minutely describes the procedure of the Temple service conducted by the high priest on Yom Kippur. Utilizing the account given in the Mishnah (Yoma), he relates about the preparation of the high priest, the appointment of a substitute to meet the emergency of the high priest's becoming disqualified, the various offerings,

AVODAH

In the beginning of time it was thou who established the universe, founded the world, made everything, and formed all creatures. Upon seeing the world beset by chaos, with darkness lying over the abyss, thou didst dispel the darkness and produce light.

From the dust of the ground thou didst mould man in thy image; concerning the tree of knowledge thou didst command him. He scorned thy word and was expelled from Eden; through thy forbearance thou didst not destroy him.

In thy goodness thou didst bless and multiply his descendants; thou didst settle them in security. But they broke the bond and said to God: "Depart from us!" When thou didst remove thy hand, they faded like grass.

Thou didst remember the promise to Noah, who was perfect in his generation, and because of his merits thou didst preserve a remnant of the world. As a symbol of thy covenant, thou didst set the rainbow in the clouds for his sake; having favored his offering, thou didst bless his children.

They went astray on account of their wealth; they built a tower and said: "Come, let us ascend and break through the sky to wage war against him." Patriarch Abraham, matchless in faith, suddenly appeared like a star from Chaldean Ur to shed light in the darkness.

Thou didst break off thy displeasure upon seeing his work; thou didst search his heart when he grew old. A graceful garland didst thou bring forth from him, a pure lamb, the best of sheep.

Thou didst cause the perfect Jacob to rise from his stem; he was born with thy covenant sealed in his flesh. Thou gavest him twelve tribes, who were beloved and sustained by thee, O Most High, from their very birth.

the baths and ablutions of the high priest and his changes of garments. Throughout the ages, this part of the Yom Kippur service known as the *Avodah* has been regarded as the full expression of Israel's longing for freedom and restoration. Many medieval *payyetanim* composed *Avodahs*, some of which were embodied in various *Mahzor* editions.

שָׁמַת עַל לִוִּי לַיִּית חֹן וְחֶסֶד, וּמִכָּל אֲחָיו בָּחַר לוֹ עֹטָרָה.
 עֲמָרָם נִבְחַר מִזֶּרַע לֵוִי, וְאַהֲרֹן קָדוֹשׁ יְיָ לְשֹׁרֶתָהּ קִדְּשָׁתָהּ.
 פִּאֲרָתוֹ בְּבִגְדֵי שָׂרָד, וּבְקַרְבָּנוֹתָיו הַכֹּהֵן בַּעֲסָהּ. צִיץ
 וּמַעֲיָר, חֹשֶׁן וְאַפֹּדֶר, בְּתִנִּית וּמִכְנָסֵי כָד, מִזָּהָב וְאַבְנֵיט.
 קַרְבָּנוֹת פָּרִים וְעֹלֹת כִּבְשִׂים, וְשִׁחִיטַת שְׁעִירִים וְנִתְּחֹם
 אֵילִים. רֵיחַ קִטְרֶת לְקַח מִרְקָחָהּ, וּבַעֲוֹר נִחָלִים, וְיִרְיַקַת דָּם,
 וּסְפִירַת יֵשֶׁר.

שׁוֹעֵת קִטְרֶת וְחַפְלַת אֲמֶת וּקְדֻשָּׁתוֹ מִכִּפְרוֹת עֲוֹנוֹתֵינוּ. תָּכֵן
 בּוֹץ וְעָרִיכַת אֶבֶן, מִחֲנֹךְ בְּכֶלֶם, בְּמִלָּאָהּ מִיכָאֵל מְשָׁרַת.
 תִּכְנֹתָ כָּל אֱלֹהִי לְכַבֹּד אֶהְרֹן, כָּלִי בַּכָּה לְיִשְׂרָאֵל שְׁמָתוֹ,
 וְעַל יָדוֹ סְלִיחַת הָעֹון נִתְּתָה. תַּחַת אֶהְרֹן, מִנְעֻזוֹ יַעֲמֹד כְּהֵן
 גָּדוֹל לְשֹׁרֶת לְפָנֶיךָ בְּיוֹם הַסְּלִיחָה. תּוֹרַת מַעֲשֵׂה וְעִבּוּדַת
 הַיּוֹם, שְׁבַעַה יָמִים בְּזִבּוּלָנוּ יִלְמֹד, וּמִזִּין עָלָיו שְׁלִישִׁי וּשְׁבִיעִי.
 שְׁלָמִי זִקְנִי עִם וְחֲכָמִי אֲחָיו הַכֹּהֲנִים תָּמִיד יִסּוּבְבוּהוּ, עַד
 בֹּא יוֹם הָעָשׂוֹר. וְעָרֵב יוֹם הַכִּפָּרִים שְׁחִירִית מִשְׁבְּעִין אוֹתוֹ
 בְּמִי שֶׁשָּׁכֵן שָׂמוֹ בְּבֵית הַזֶּה, שֶׁלֹּא יִשְׁנֶה מִכָּל מַה שֶּׁאָמְרוּ לוֹ,
 שְׁמָא יֵשׁ בְּלָבוֹ צַד מִינּוֹת. הוּא פּוֹרֵשׁ וּבּוֹכָה עַל שְׁחִשְׁדוּהוּ,
 וְהֵם פּוֹרְשִׁים וּבּוֹכִים שְׁחִשְׁדוּ לָמִי שֶׁמַּעֲשִׂיו סְתוּמִים, שְׁמָא אֵין
 בְּלָבוֹ כְּדוּם. וְאוֹמְרִים לוֹ:

דָּאָה לְפָנֶי מִי אַתָּה נִכְנָס, לְמָקוֹם אֵשׁ לְהִקֵּת שְׁלֵהֲקֵת.
 קַהֵּל עֲדֻתָנוּ עָלֶיךָ יִסְמְכוּ, וְעַל יָדֶךָ תִּהְיֶה סְלִיחָתָנוּ.
 צָוּוּהוּ וְהִדְגִּילוּהוּ עַד בֹּא יוֹם הָעָשׂוֹר. וְעָרֵב יוֹם הַכִּפָּרִים
 שְׁחִירִית הָיוּ מַעֲמִידִין אוֹתוֹ בְּשַׁעַר הַמִּזְבֵּחַ, וּמַעֲבִידִים לְפָנָיו
 פָּרִים וְאֵילִים וּכְבָשִׂים, כְּדִי שִׁיְהֶא מִכִּיד וְדָגִיל בַּעֲבוּדָה.

Thou didst bestow upon Levi a garland of grace and love, crowning him above all his brothers. Amram was chosen from the descendants of Levi, and thou didst hallow Aaron to minister unto thee, O Lord.

Thou didst adorn him with sacred vestments; by means of his offering he pacified thy anger. He was to wear a diadem, a robe, a breastpiece, an ephod, a tunic, linen breeches, a turban, a sash.

The varied offerings, the fragrant incense, the sprinkling of blood, the exact counting, the sincere prayer and holiness of the high priest made atonement for our sins. Dressed in fine linen with arrays of precious stone, he was like the ministering angel Michael.

Thou didst institute all these things in honor of Aaron, whom thou didst appoint as an instrument of atonement; thou didst pardon iniquity through him. Aaron's descendant and successor, the high priest, who ministered before thee on the day of forgiveness, spent seven days before Yom Kippur in the Temple practising the service for the Day of Atonement. Water of purification was sprinkled upon him on the third day and on the seventh.

The faithful elders of the people and the learned among his fellow priests would constantly surround him until the arrival of tenth day of the month Tishri. On the morning preceding Yom Kippur they adjured him in the name of God to change nothing of what he had been instructed. He turned aside and wept for being suspected of heresy, and they turned aside and wept for suspecting a man whose deeds are not known, for there might be no heresy in his heart.

They would say to him: "See, you are about to enter the holiest shrine, a place of flaming fire; our people depend on you; we are to obtain atonement through you."

Thus they charged him and made him acquainted with his duties before the arrival of the tenth day. On the morning preceding Yom Kippur they placed him in the eastern gate of the Temple and caused to pass before him bullocks, rams and lambs, that he might become thoroughly familiar with the service.

פָּרְשׁוּ לוֹ סָדִין שֶׁל בּוּץ בְּהִנְיַע עֵת שְׁחִיטַת כֶּבֶשׂ הַתָּמִיד, לַעֲשׂוֹת מַחִיצָה בֵּינוֹ וּבֵין הָעָם. עוֹשֶׂה מִצְוַת טְבִילָה בְּאֵימָה וִירָאָה, וּבּוֹרֵק עֲצָמוֹ מִחוּצָי טְבִילָה.

שֶׁשׁ עַל מִצְוָה לָקֵנֶם דָּתוֹ, וּפָשַׁט בְּגָדֵי חָל וַיֵּרֶד וְטָבַל וְעָלָה וְנִסְתַּפַּג, כְּמוֹ שֶׁהִזְהִיר. נִתְּנוּ לוֹ בְּגָדֵי זָהָב וְלָבַשׁ וּמִקְדָּשׁ יָדָיו וַיִּרְגְּלָיו מִקַּתָּוֹן שֶׁל זָהָב.

מִיָּד מִקְבֵּל אֶת כֶּבֶשׂ הַתָּמִיד וְשׁוֹחֵט בּוֹ רֹב שָׁנִים, וּמִנִּיחַ לְאַחֵר לַגְּמֹר הַשְּׁחִיטָה; וּמִקְבֵּל אֶת הַדָּם וּזְרָקוֹ עַל הַמִּזְבֵּחַ בְּמִצְוָתוֹ. לִפְנֵים לַהֲיָכָל יִכְנֶס לְהִיטִיב חֲמֹשׁ גִּירוֹת, וְלִהְיוֹת קַטְרֵת הַבִּקֹּר, וְלְהִיטִיב אֶת שְׁתֵּי הַגִּירוֹת הַנִּשְׁאָרוֹת. וַיֵּצֵא וַהֲקָרִיב אֶת הָרֹאשׁ וְאֶת הָאֲבָרִים בְּמִצְוָתוֹ, וּמִקְטִיר מִנְחַת הַתָּמִיד בְּמִשְׁפָּטָה.

כָּכָל יוֹם יַעֲשֶׂה מִנְחַת הַסֶּלֶת וּמִנְחַת חֲבֹתָיו, וַיִּנְסֹף אֶת הַיֵּין בְּכָל כְּלֵי שִׁיר. וְאַחֵר הַתָּמִיד מִקְרִיב פֶּר הָעוֹלָה וְשִׁבְעָה הַכֶּבֶשִׁים שֶׁל מוֹסֵף הַיּוֹם וּמִנְחָתָם. (וּבַיּוֹם הַשְּׁבִת מִקְרִיב קֶדֶם מוֹסֵף הַיּוֹם כֶּבֶשִׁים שֶׁל מוֹסֵף שְׁבִת וּמִנְחָתָם, וְעוֹרֵף לָחֶם הַפָּנִים, וּמִקְטִיר הַבִּזִּיכִין בְּמִשְׁפָּטָן.)

יָבֵא מִיָּד לְבֵית הַפָּרֹנָה, וּבִקְדָּשׁ הִיָּחָה, וּפָרְשׁוּ לוֹ סָדִין שֶׁל בּוּץ בֵּינוֹ לְבֵין הָעָם כְּבָרָאשׁוֹנָה. טָרָם וּפָשׁוּט בְּגָדֵי זָהָב, מִקְדָּשׁ בְּנִקְיוֹת יָדָיו וַיִּרְגְּלָיו מִקַּתָּוֹן שֶׁל זָהָב. חָל וּפָשַׁט בְּגָדֵי זָהָב, וַיֵּרֶד וְטָבַל כְּמוֹ שֶׁהִזְהִיר, וְעָלָה וְנִסְתַּפַּג.

parwah בית הפרוה was one of the six chambers in the Temple Court. "In the Parwah Chamber they salted the hides of the animal-offerings, and on its roof was the place of immersion for the high priest on the Day of Atonement" (Mishnah Middoth 5:3). According to Mishnah Yoma 3:6, "they brought the

On Yom Kippur, when the time came for the daily offering, a linen veil was used as a partition between him and the people. He performed the immersion with utmost reverence, carefully examining his person against anything that might prevent his complete purification before offering the sacrifice.

Rejoicing over the opportunity to fulfill the *mitzvah*, he removed his weekday vestments, went down and bathed, came up and dried himself, as he had been instructed. He was then given golden vestments which he put on; he washed his hands and feet in a golden basin.

At once he received the lamb for the daily offering and slaughtered it, cutting through the greater part of both gullet and windpipe, and then leaving it for someone else to complete the slaughtering. He took the blood and sprinkled it according to the prescribed rite. He entered inside the Temple to trim the five lamps of the Menorah, burn the morning incense, and then trim the two remaining lamps. He came out of the Temple and sacrificed the head and the parts of the offering according to the prescribed rite; then he burned the daily meal-offering according to rule.

As on any other day, he presented the meal-offering of fine flour and the offering of pancakes; he poured out the libation of wine to the sound of all instruments of music. Following the regular daily offering, he presented the bullock as the burnt-offering, and the seven lambs as the additional Yom Kippur offering along with the meal-offerings. (On Sabbath, he presented the lambs of the Sabbath additional offering prior to the Yom Kippur additional offering, arranged the showbread, and offered the bowls of frankincense according to the prescribed rite).

At once he entered the Parwah Chamber which was within the Temple Court, and they spread a linen veil between him and the people as at first. Before taking off his golden vestments, he washed his hands and feet in a golden basin. He removed his golden vestments, went down and bathed as instructed, and came up and dried himself.

high priest to the Parwah Chamber, which was within the Temple Court. They spread a linen sheet between him and the people. . ."

זֶהֱבִים מַעֲבִיר וּלְבָנִים לֹבֵשׁ, שֶׁעֲבֹדֶת הַיּוֹם בְּבִגְדֵי לָבָן.
וּמִהֵר וּמִקֵּדֶשׁ יָדָיו וְרַגְלָיו וּבָא לוֹ תַחֲלָה אֶצֶל פָּרוֹ. וּפָרוּ הָיָה
עוֹמֵד בְּצִפּוֹן הָעֲזָרָה, בְּנֹגֵד, בֵּין הָאוֹלָם וְהַמְּזֻבָּח, רֹאשׁוֹ
לְדָרוֹם וּפָנָיו לְמַעֲרָב, וְהִכְתִּין עוֹמֵד בְּמִזְרַח וּפָנָיו לְמַעֲרָב.
הָיָה עוֹמֵד בְּאִמָּה לִפְנֵי אֵל עֲלִיוֹן, וְאוֹמֵר עָלָיו דְּבָרֵי נְדוּיָה,
וְסָמַךְ שְׁתֵּי יָדָיו עָלָיו וְהִתְנַדָּה.

Reader and Congregation:

וּבֶהָ הָיָה אוֹמֵר: אָנָּה הָשֵׁם, חָטָאתִי, עֲוִיתִי, פָּשַׁעְתִּי לִפְנֶיךָ
אֲנִי וּבֵיתִי. אָנָּה בָשָׂם, בְּפֶרֶךְ־נָא לַחֲטָאִים וּלְעֲוֹנוֹת וּלְפִשְׁעִים,
שֶׁחָטָאתִי וְשֶׁעֲוִיתִי, וְשֶׁפָּשַׁעְתִּי לִפְנֶיךָ אֲנִי וּבֵיתִי, בְּכָתוּב
בְּתוֹרַת מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי—

Congregation and Reader:

וְהַפְתִּינִים וְהָעַם הָעוֹמְדִים בָּעֲזָרָה, בִּשְׁהִיו שׁוֹמְעִים אֶת
הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מְפָרֵשׁ יוֹצֵא מִפִּי כְהֵן גָּדוֹל בְּקִרְשָׁה
וּבְטָהֳרָה, הָיוּ בּוֹרְעִים וּמִשְׁתַּחֲוִּים וְנוֹפְלִים עַל פְּנֵיהֶם,
וְאוֹמְרִים: בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

Reader:

וְאַף הוּא הָיָה מִתְבָּנֵן בְּנֹגֵד הַמְּבָרְכִים לְגִמּוֹר אֶת הַשֵּׁם,
וְאוֹמֵר לָהֶם: תִּטְהָרוּ. וְאַתָּה בְּטוֹבָךְ מְעוֹרֵר רַחֲמִיךָ וְסוֹלָתְךָ
לְאִישׁ חֲסִידְךָ.

עֲוֹנוֹת, חַטָּאִים and חַטָּאת are three synonyms mentioned in Leviticus 16:21 where Aaron is commanded to confess "all the iniquities of the children of Israel, all their transgressions, all their sins." The term חַטָּאת implies sin arising from ignorance; עֲוֹן signifies rebellious transgression; פְּשָׁע denotes perversion and corruption.

Having removed the golden vestments, he put on linen garments as required for the service of the atonement-day. Hastening to wash his hands and feet, he first came to his bullock which was standing in the north of the Temple Court, between the hall and the altar, its head to the south and its face to the west. The priest stood in the east and faced the west. Standing in awe before the Most High, he laid both hands on the head and made confession over it.

Reader and Congregation:

This is what he said: "O Lord, I have transgressed and sinned against thee, I and my household. O Lord, forgive the sins, iniquities and transgressions, which I and my household have committed in thy sight, as it is written in the Torah of thy servant Moses: On this day shall atonement be made for you, to purify you from all your sins before the Lord."

Congregation and Reader:

When the priests and the people, who were standing in the Temple court, heard God's glorious and revered name clearly expressed by the high priest with holiness and purity, they fell upon their faces and responded: Blessed be the name of his glorious majesty forever and ever.

Reader:

He prolonged the intoning of the divine name until the worshipers completed the response, whereupon he finished the verse by saying to them: "You shall be clean." And thou, in thy goodness, didst stir thy merey and forgive thy faithful priest.

שם המפורש, the distinctive name of God which is not read as written, was pronounced by the high priest ten times in the course of the Yom Kippur service. The avoidance of uttering the sublime name of God is due to apprehensive reverence. An allusion to the rule that the tetragrammaton, the divine name of four letters, should not be read as written is found in the expression **וה שמי לעלם** (Exodus 3:15), where **לעלם** can be read *l'alleem*, "to conceal," that is, the word *adonai* should be substituted for it, since *adonai* likewise has four letters in Hebrew (Kiddushin 71a). The other names referring to God are considered as titles signifying perfection and power. Since the destruction of the Temple there has remained no trace of knowledge as to the correct pronunciation of the tetragrammaton, which is generally assumed to denote the eternal existence of God. The quadriliteral name of God is commonly interpreted to include the words **יהיה הוה יהיה** ("he was, he is, he shall be").

דָּרַךְ וּבָא לוֹ לְשַׁעַר נִקְנֹדָר, וְהוּא לְמִזְבֵּחַ הָעֹזֶרֶת לְצִפּוֹן
הַמִּזְבֵּחַ, הַסֵּנֶן מִיָּמִינוֹ וְרֹאשׁ בֵּית אָב מִשְׁמָאלוֹ; וְשֵׁם שְׁנֵי
שְׁעִירִים, פְּגִיָּהֶם לְמַעַרְב וְאַחֲרֵיהֶם לְמִזְרָח, אֶחָד לְיָמִינוֹ
וְאֶחָד לְשְׁמָאלוֹ. טָרַף בְּקֶלְפִי וְהֵעֵלָה שְׁנֵי גִזְרָאוֹת. גִּזְרָל יָמִין
בְּשֵׁהוּא שֶׁל שֵׁם, יִתְנָהוּ עַל הַשְּׁעִיר וְאוֹמֵר: לֵי חַטָּאת.

Congregation and Reader:

וְהַפְתָּנִים וְהָעַם הָעוֹמְדִים בַּעֲזָרָה, בְּשִׁחֵי שׁוֹמְעִים אֶת
הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפָּרֶשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקִרְשָׁה
וּבִטְהָרָה, הָיוּ בּוֹרְעִים וּמְשַׁתַּחֲוִים וְנוֹפְלִים עַל פְּגִיָּהֶם,
וְאוֹמְרִים: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

בְּשַׁעִיר עֲזָאזֵל, לָשׁוֹן שֶׁל זְהוּרִית, מִשְׁקַל שְׁתֵּי סָלָעִים, בֵּין
קַרְנָיו יִקְשׁוֹר, וְיַעֲמִידֵהוּ בְּשַׁעַר הַמִּזְבֵּחַ, בְּנֶגֶד בֵּית שְׁלִיחוֹ.

אַף בְּשַׁעִיר שֶׁהוּא שֶׁל שֵׁם יִקְשׁוֹר לָשׁוֹן שֶׁל זְהוּרִית, בְּנֶגֶד
בֵּית שְׁחִיטָתוֹ בְּצִנְאָרוֹ, וּבָא לוֹ שְׁנִית אֲצֵל פָּרוֹ, וְאוֹמֵר עָלָיו
וְהוּא בֵּיתוֹ וְהוּא אֶחָיו הַפְתָּנִים, וְסָמַךְ שְׁתֵּי יָדָיו עָלָיו וְהִתְנַדָּה.

Reader and Congregation:

וּכְךָ הָיָה אוֹמֵר: אֲנִי הַשֵּׁם, חַטָּאתִי, עֲוִיתִי, בְּשַׁעֲתִי לִפְנֵיךָ
אֲנִי וּבֵיתִי וּבְנֵי אֶהֱרֹן עִם קְדוֹשְׁךָ. אֲנִי בָשָׂם, בְּפָר־נָא לַחַטָּאִים
וְלַעֲוֹנוֹת וְלַבְּשָׁעִים, שְׁחַטָּאתִי וְשַׁעֲוִיתִי, וְשַׁבְּשַׁעֲתִי לִפְנֵיךָ
אֲנִי וּבֵיתִי וּבְנֵי אֶהֱרֹן עִם קְדוֹשְׁךָ, בַּכָּתוּב בְּתוֹרַת מֹשֶׁה עֲבִדְךָ
מִפִּי כְבוֹדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל
חַטָּאתֵיכֶם לִפְנֵי יי—

כפר is the correct reading in the Mishnah (Yoma 3:8; 4:2; 6:2) where the high priest's confessions are given in full. In the Mishnah report,

He proceeded to the Nicanor gate east of the Temple Court and north of the altar, with the deputy high priest on his right and the chief of the priestly division on his left. Two he-goats were standing there, with their faces to the west and their backs to the east, one on his right and the other on his left. He shook the easket and drew two lots: on one was written "For the Lord" and on the other was written "For Azazel." He put them on the two he-goats. If the lot bearing the divine name came up in his right hand, he would put it on the goat at his right and say: "A sin-offering to the Lord."

Congregation and Reader:

When the priests and the people, who were standing in the Temple court, heard God's glorious and revered name clearly expressed by the high priest with holiness and purity, they fell on their knees, prostrated themselves and worshiped; they fell upon their faces and responded: Blessed be the name of his glorious majesty forever and ever.

Between the horns of the scapegoat he tied a strap of crimson wool weighing two *selaim*, and placed the animal at the eastern gate, in the direction where it was to be sent away.

Likewise, on the goat that was to be offered to God he tied a strap of crimson wool, about its throat. Then he came to his own bullock a second time, laid both hands on its head and made confession over it for his family and his fellow priests.

Reader and Congregation:

This is what he said: "O Lord, I have transgressed and sinned against thee, I and my household and the sons of Aaron, thy holy people. O Lord, forgive the sins, iniquities and transgressions, which I and my household and the sons of Aaron, thy holy people, have committed in thy sight, as it is written in the Torah of thy servant Moses: On this day shall atonement be made for you, to purify you from all your sins before the Lord."

השם takes the place of the ineffable divine name uttered by the high priest. Against the advice of Rav Hai Gaon, who was consulted by Jews in all parts of the world during the early part of the eleventh century, the reading **אנא בשם** **כפר** has been retained in the prayerbooks to this day.

Congregation and Reader:

והכֹהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה, בִּשְׁהִיו שׁוֹמְעִים אֶת
הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפָּרֹשׁ יוֹצֵא מִפִּי כְהֵן גָּדוֹל בִּקְדוּשָׁה
וּבְטָהֳרָה, הָיוּ בּוֹרְעִים וּמִשְׁתַּחֲוִּים וְנוֹפְלִים עַל פְּנֵיהֶם,
וְאוֹמְרִים: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Reader:

וְאֵף הוּא הָיָה מִתְפַּנֵּן בְּגִיד הַמְּכַבְּרִים לְגִמּוֹר אֶת הַשֵּׁם,
וְאוֹמֵר לָהֶם: תִּטְהָרוּ. וְאַתָּה בְּטוֹבָה מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ
לְשִׁבְטֵי מִשְׁרֵתֶךָ.

אַחַר וְדוּי שָׁקַד בְּעֶצְמוֹ לַעֲשׂוֹת חֲטָאתוֹ וְחֲטַאת הָעָם. בָּרַק
סָבִין וְשָׁחַט פָּרוֹ רֹב שָׁנִים, וּמִרְק אַחֵר אֶת הַשְּׁחִיטָה וְקָבַל
דָּמוֹ בְּמִזְרֵק טָהוֹר. גַּם לַחֲבֵרוֹ יָתֵן מִיָּד לְמִרְס בְּדָמוֹ, כְּדִי
שֶׁלֹא יִקְרוּשׁ. דָּם זֶה הֵנִיחוֹ בְּיָד מִי שֶׁמִּמָּרְס בּוֹ בְּעֶזְרָה עַל
הָרוֹבֵד הָרְבִיעִי שָׁמֶן הַהִיכָל וְלַחוּץ. וְנִטַּל מִחֲתָה שֶׁל זָהָב
אֲדָם מִלֵּה, מִחֲזֻקַּת שְׂאֵשָׁה קִבִּין וַיִּדֶּה אֶרְפָּה, וְעָלָה לְרֹאשׁ
הַמִּזְבֵּחַ וּפָנָה גִּחְלִים שֶׁמִּחֲצִיתוֹ גִּחְלֵת וּמִחֲצִיתוֹ שְׂלֵהֶבֶת אֵילָךְ
וְאֵילָךְ, וְחָתָה מִן הַלֹּחֲשׁוֹת מִצַּד מַעֲרֵב הַמִּזְבֵּחַ. הוֹרִידָהּ
מִלֵּאָה גִּחְלִי אֵשׁ לֹחֲשׁוֹת וְהֵנִיחָה עַל הָרוֹבֵד הָרְבִיעִי
שֶׁבְּעֶזְרָה. הוֹצִיאוּ לוֹ בֶּף רִיקוֹן וּמִחֲתָח מִלֵּאָה קִטְרֶת בְּדָקָה

וְדוּי closely paraphrases the elaborate account of the Temple service furnished by the Mishnah: "He slaughtered the bullock and received its blood in a basin; he gave it to one to stir it . . . so that it should not congeal . . . They brought out to him the ladle and the fire and he took his two hands full of the incense and put it into the ladle . . . He took the firepan in his right hand and the ladle in his left . . . he came to the space between the two curtains separating the sanctuary from the Holy of Holies . . . When he

Congregation and Reader:

When the priests and the people, who were standing in the Temple court, heard God's glorious and revered name clearly expressed by the high priest with holiness and purity, they fell on their knees, prostrated themselves and worshiped; they fell upon their faces and responded: Blessed be the name of his glorious majesty forever and ever.

Reader:

He prolonged the intoning of the divine name until the worshipers completed the response, whereupon he finished the verse by saying to them: "You shall be clean." And thou, in thy goodness, didst stir thy merey and forgive thy ministering tribe.

Seven days before Yom Kippur the high priest was taken from his home to an apartment in the Temple, where he practised his service for the Day of Atonement. Another priest was made ready to take his place if anything happened to defile and disqualify him.

Elders were commissioned to read to him the prescribed details for the day. They would say to him: "Lord High Priest, read by yourself; you may have forgotten, or perhaps you have never learned." If he was learned he would discuss Torah; if not, the scholars would discuss it. If he was familiar with the reading of the Scriptures, he would read; if not, they would read to him from the books of Job, Ezra and Chronicles.

If he was falling asleep, the young priests would snap their middle fingers and say to him: "Lord High Priest, stand up and drive sleep away by walking on the cold pavement." They used to divert him until the time of the daily morning offering.

Before entering the most holy place, the high priest was addressed by the eldest priest in terms of admonition and exhortation: "Consider whose presence you are about to enter; know that if you fail to concentrate your mind on what you are about to

reached the ark he put the firepan between the two poles of the ark. He heaped the incense on the coals and the whole place became filled with smoke. He came out by the way he came in . . . He took the blood from the person who was stirring it and entered again between the poles . . . and sprinkled once upwards and seven times downwards . . ." (Yoma 4:3; 5:1-3).

מן הדקה, וּחֶפֶן מִמֶּנָּה מֵלֹא חֲפָנָיו, לֹא מַחֲזִיקוֹת וְלֹא גְדֻשּׁוֹת
 אֵלָּא טְפוּפוֹת, וְנָתַן לְהוֹדֹת הַכֹּהֵן, וְנוֹתֵן בִּימֵינוּ מַחֲסֵת הַגִּתִּים
 וּבְשִׂמְלֵנוּ כֹּהֵן הַקְּטָנִת. זָרָו עֲצָמוֹ וְנִכְנַס לְקִדְשׁ הַקִּדְשִׁים עַד
 שְׂמִינִיעַ לְאֶרֶז, וְהִנֵּי הַמַּחֲסֵה בֵּין בְּדֵי הָאֶרֶז, וּבִבְנֵי שְׁנֵי
 מִנִּים עַל אֶבֶן הַשֹּׁהֵת. חֶפֶן כָּל הַקְּטָנִת שֶׁבַּכֹּהֵן בְּחֲפָנָיו וְנָתַן
 עַל הַגִּתִּים לְצַד מִזְרָב, וּמִמֵּתֵין שָׁם עַד שְׁנֵתִמְלֵא הַבֵּית
 בָּלוֹ עֶשֶׂן. טְהַר־לֵב פָּסַע וְשָׁב לְאֶחָדָיו, פָּנָיו לְקִדְשׁ וְאֶחָדָיו
 לְהִיכָל, עַד שִׁצָּא מִן הַפִּלָּת, וּמִתְפַּלֵּל בְּהִיכָל הַפִּלָּה
 קֹצֶרֶה, סְמוּךְ לַפִּלָּת.

וּכְךָ הִיָּתָה תְּפִלָּתוֹ שֶׁל כֹּהֵן גָּדוֹל: יְהִי רָצוֹן מִלִּפְנֵיךָ, יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתֵּהֵא שָׁנָה זוֹ הַבָּאָה עָלֵינוּ וְעַל כָּל
 עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּכָל מְקוֹם שֶׁהֵם, אִם שְׁחוּנָה וְשׁוּמָה; וְאִל
 תִּכְנַס לִפְנֵיךָ תְּפִלָּת עוֹבְרֵי דְרָכִים לְעִנְיֵן הַנָּשִׁים בְּשָׁעָה
 שֶׁהָעוֹלָם צָרִיךְ לוֹ; וְשִׁלָּא יִצְטָרְכוּ עַמֶּךָ בֵּית יִשְׂרָאֵל בְּפִרְסָה
 זֶה לָזֶה וְלֹא לָעַם אֲחֵר; שָׁנָה שִׁלָּא תִפְּרִל אִשָּׁה פָּרִי בִטְנָה;
 וְשִׁיתָנוּ עֲצֵי הַשָּׂדֶה אֶת הַנוֹכְחֵם וְלֹא יַעֲדָה עֶבֶד שֶׁלָּטֵן מִן הַבֵּית
 יְהוּדָה.

יָצָא וְנִטַּל דָּם הַפָּר מִמִּי שֶׁמִּמָּרְס בּוֹ, וְנִכְנַס לְמְקוֹם
 שְׁנִכְנַס, וְעָמַד בְּמְקוֹם שֶׁעָמַד, וְטוֹבֵל אֶצְבָּעוֹ עַל כָּל הַזָּוָה,
 וְהִזָּה מִמֶּנּוּ לִפְנֵי תְּפִלָּתוֹ, בֵּין בְּדֵי הָאֶרֶז, אַחַת לְמַעְלָה
 וְשִׁבְעַת לְמַטָּה; וְלֹא הָיָה מִתְכַּנֵּן לְהִזּוֹת לֹא לְמַעְלָה וְלֹא
 לְמַטָּה אֵלָּא בְּמִצְלִיף.

וּכְךָ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וְשִׁתִּים, אַחַת
 וְשִׁלָּשׁ, אַחַת וְאַרְבַּע, אַחַת וְחֲמִשָּׁה, אַחַת וְשֵׁשׁ, אַחַת וְשִׁבְעַת.

do, you will at once fall dead and the atonement of Israel will not be attained. The eyes of all Israel are upon you! Search your ways and the ways of your fellow priests, and purify them. Remember that you are about to come before the supreme King, who sits upon a throne of justice and destroys all evil. How then shall you enter his presence when the enemy is still within you?" Thereupon the high priest replied that he had searched his deeds and repented, and that he had urged his fellow priests to do likewise.

The high priest entered the most holy place with an offering of fragrant incense after having slaughtered his own bullock. Then he stepped backwards with his face turned toward the ark and his back toward the Temple hall, until he passed the partition which divided the Holy of Holies from the hall. In the hall, near the partition, he offered up a short prayer.

The prayer of the high priest was like this: "May it be thy will, Lord our God and God of our fathers, that the forthcoming year shall be for us and all thy people, the house of Israel, wherever they happen to live, a year of warmth and rain. Whenever the world is in need of rain, heed not the travellers who pray against it. May thy people, the house of Israel, obtain their sustenance independently. May no woman suffer miscarriage; may the trees in the fields bear fruit; may the authority of the house of Judah never cease."

He came out, took the blood of the bullock from the one who stirred it, entered the same place in the Holy of Holies where he had entered and stood before, dipped his finger in the blood for each sprinkling, and sprinkled the blood before the ark-cover, between the poles of the ark, once upward and seven times downward, not as though he had intended to sprinkle upward or downward, but as though he were wielding a whip.

This is the way he counted: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

יָצָא מִקִּדְשֵׁי הַקֹּדְשִׁים, וְהִנִּיחוֹ עַל כּוֹן הַזָּהָב שֶׁהָיָה בַּהִיכָל.
בְּצֵאתוֹ הִבִּיאוּ לוֹ שְׂעִיר חַטָּאת שֶׁל שָׁם; שָׁחֲטוּ וְקָבְלוּ דָמוֹ
בַּמִּזְרֵק שְׁחוֹר. לִפְנֵים יָבִיִּס לְהֹזוֹת מִדָּמוֹ בֵּין שְׁנֵי בְדֵי הָאָרוֹן
בְּסֻדֵּר דָּם הָפָר, אַחַת לְמַעַלָּה וְשֹׁבַע לְמַטָּה; וְלֹא הָיָה מִתְכַּפֵּן
לְהֹזוֹת לֹא לְמַעַלָּה וְלֹא לְמַטָּה אֲלָא כַּמְצָלִיף.

וְכַךְ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וְשְׁתֵּים, אַחַת
וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחֲמִשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֹׁבַע.
יָצָא וְהִנִּיחוֹ עַל כּוֹן הַזָּהָב הַשְּׁנִי שֶׁהָיָה בַּהִיכָל.

מֵהָר וְנִטַּל דָּם הָפָר מִן הַכּוֹן שֶׁהָיָה עָלָיו, וְטוֹבֵל אֶצְבָּעוֹ
עַל כָּל הַיָּדָה וְהֹזָה מִמֶּנּוּ עַל הַפְּרֻכָּת כְּגִנּוּד הָאָרוֹן מִבַּחוּץ,
אַחַת לְמַעַלָּה וְשֹׁבַע לְמַטָּה; וְלֹא הָיָה מִתְכַּפֵּן לְהֹזוֹת לֹא
לְמַעַלָּה וְלֹא לְמַטָּה אֲלָא כַּמְצָלִיף.

וְכַךְ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וְשְׁתֵּים, אַחַת
וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחֲמִשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֹׁבַע.

נִחֵץ וְהִנִּיחַ דָּם הָפָר, וְנִטַּל דָּם הַשְּׂעִיר וַעֲשָׂה לְדָמוֹ כְּאִשֶּׁר
עָשָׂה לְדָם הָפָר, וְהֹזָה עַל הַפְּרֻכָּת כְּגִנּוּד הָאָרוֹן מִבַּחוּץ, אַחַת
לְמַעַלָּה וְשֹׁבַע לְמַטָּה; וְלֹא הָיָה מִתְכַּפֵּן לְהֹזוֹת לֹא לְמַעַלָּה
וְלֹא לְמַטָּה אֲלָא כַּמְצָלִיף.

וְכַךְ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וְשְׁתֵּים, אַחַת
וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחֲמִשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֹׁבַע.

שֵׁשׁ וְעָרָה דָּם הָפָר לְהוֹדֵךְ הַמִּזְרֵק שָׁבוּ דָם הַשְּׂעִיר, וְנָתַן
הַמֶּלֶאכָה בְּרִיקוֹן בְּדֵי שִׁיתְעָרְבוּ יָפָה יָפָה זֶה בָּזָה, וְכֹא וְעָמַד
לִפְנֵים מִמִּזְבַּח הַזָּהָב, בֵּין הַמִּזְבֵּחַ וְהַמְנוּדָּה, וּמִתְחִיל לְהֹזוֹת

He came out from the Holy of Holies and put the blood on the golden stand which was in the Temple hall. As he came out, they brought to him the goat of sin-offering to be offered to the Lord. He slaughtered it and received the blood in a basin of pure gold. He again entered the Holy of Holies to sprinkle the blood between the two poles of the ark, as he did with the blood of the bullock, once upward and seven times downward, not as though he had intended to sprinkle upward or downward, but as though he were wielding a whip.

This is the way he counted: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

He came out and put the blood on the second golden stand which was in the Temple hall. He hurriedly took the blood of the bullock from the stand whereon he had put it, dipped his finger in the blood for each sprinkling, and sprinkled the blood on the partition outside, toward the ark, once upward and seven times downward, not as though he had intended to sprinkle upward or downward, but as though he were wielding a whip.

This is the way he counted: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

He hastily put away the blood of the bullock and took the blood of the goat, doing with it as he did with the bullock's blood; he sprinkled on the partition outside, opposite the ark, once upward and seven times downward, not as though he had intended to sprinkle upward or downward, but as though he were wielding a whip.

This is the way he counted: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

He emptied the blood of the bullock into the basin which contained the blood of the goat and poured the contents of the full vessel into the empty one, so that the blood of the two offerings be thoroughly mixed. Then he went before the golden altar, placing himself between it and the Menorah, and began to sprinkle

מדם התעַרְבַת. על ארבע קרנותיו יתן בסדרו, מתחיל
מקרון מזרחית-צפונית ומסגים בקרון דרומית-מזרחית,
וחזקה הנגדלים והאפר במזבח הזהב היָדָה והיָדָה עד
שְׁמִנְיָה זָהָב, ומזה מדם התעַרְבַת על טהרו של מזבח שבע
פעמים. פסע ויצא לצד דרום חוץ לאולם, ושפך את
השירים על יסוד מערבי של מזבח החיצון. צעד ובא לו
אצל השעיר המשתלח לעזאזל להחטאות עָלָיו אשמת
קהלו, וסמך שתי ידיו עָלָיו והתנדה.

Reader and Congregation:

ובך הִיָּה אוֹמֵר: אָנָּה הָשֵׁם, חָטָאוּ, עָוֹ, פָּשְׁעוּ לִפְנֶיךָ עַמֶּךָ
בֵּית יִשְׂרָאֵל. אָנָּה בָּשֵׁם, בִּפְר־נָא לַחֲטָאִים וְלַעֲוֹנוֹת
וְלַבְשָׁעִים, שְׁחַטָּאוּ וְשָׁעוּ, וְשִׁפְשָׁעוּ לִפְנֶיךָ עַמֶּךָ בֵּית יִשְׂרָאֵל,
בְּחַיִּיב בְּחֹרֶת מִשָּׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר
עֲלֵיכֶם לְטָהֳרָתְכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יי-
יְיָ.

Congregation and Reader:

וְהַפְחִינִים וְהָעֵם הָעוֹמְדִים בְּעֶזְרָה, בְּשָׁהִיו שׁוֹמְעִים אֶת
הָשֵׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפָּרֶשׁ יוֹצֵא מִפִּי כְּהֵן נָדוּל בִּקְרָשָׁה
וּבְטָהֳרָה, הָיוּ בּוֹרְעִים וּמִשְׁתַּחֲוִּים וְנוֹפְלִים עַל פְּנֵיהֶם,
וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Reader:

וְאֵף הִיָּה מִתְפַּנֵּן בְּגִיד הַמְּבָרְכִים לְגִמּוֹר אֶת הָשֵׁם,
וְאוֹמֵר לָהֶם: תִּטְהָרוּ. וְאַתָּה בְּשׁוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ
לְעַרְת יִשְׂרָאֵל.

from the mixed blood. He sprinkled on the four altar-horns in succession, beginning with the north-east horn and ending with the south-east. He cleared the coal and the ashes on the golden altar to either side so as to make the gold visible, and sprinkled from the mixed blood on the clean space of the altar seven times. He stepped forth toward the south, outside of the hall, and poured the remainder of the blood on the western base of the outer altar. Then he proceeded to the scapegoat, laid both hands on its head and confessed over it the sins of his people.

Reader and Congregation:

This is what he said: "O Lord, thy people, the house of Israel, have transgressed and sinned against thee. O Lord, forgive the sins, iniquities and transgressions, which thy people, the house of Israel, have committed in thy sight, as it is written in the Torah of thy servant Moses: On this day shall atonement be made for you, to purify you from all your sins before the Lord."

Congregation and Reader:

When the priests and the people, who were standing in the Temple court, heard God's glorious and revered name clearly expressed by the high priest with holiness and purity, they fell on their knees, prostrated themselves and worshiped; they fell upon their faces and responded: Blessed be the name of his glorious majesty forever and ever.

Reader:

He prolonged the intoning of the divine name until the worshipers completed the response, whereupon he finished the verse by saying to them: "You shall be clean." And thou, in thy goodness, didst stir thy mercy and forgive the community of Yeshurun.

הַמִּשְׁתַּלַּח לַעֲזָאוֹל "The goat that was sent into the wilderness . . . seemed to carry off all sins . . . There is no doubt that sins cannot be carried like a burden, and taken off the shoulder of one being to be laid on that of another being. But these ceremonies are of a symbolic character, and serve to impress men with a certain idea, and to induce them to repent; as if to say, we have freed ourselves of our previous deeds, have cast them behind our backs, and removed them from us as far as possible" (Maimonides, *Guide* 3:46).

קרא לאחד מן הכהנים המזמן מאתמול להוליכו, ומסרו לו להוליכו אל ארץ נזרה למדבר שמים. וכשהגיע לצוק, חולק לשון של זהרית שבקרניו, חציו קושר בפסלע ונחציו בין קרניו, וידחפו בשתי ידיו לאחוריו. והוא הנה מתנצל ויורד, ולא הנה מגיע לחצי החר עד שנעשה אברים אברים. ואומר: כף ומחו עונות עמך בית ישראל.

רץ ובא לו אצל הפר ואצל השעיר הנשרפים, וקרעו והוציא אמוריהם, ונתנם במגס להקטירם על גבי המזבח. קרעו במקלעות, ומשליחן ביד אחרים להוציאן לבית השרפה. שב ובא לעזרת נשים, אחר שהגיע השעיר למדבר, לקרות בתורת כהנים פרשת אחרי מות ואף בעשור, וגזל ספר התורה ומניחו בחיקו ואומר: יותר ממה שקריתי לפניכם כתוב כאן. ובעשור שבחמש הפקודים קורא על פה. ומברך לאחריהם שמונה ברכות: על התורה, ועל העבודה, ועל ההודאה, ועל מחילת העון, ועל המקדש, ועל ישראל, ועל הכהנים, ועל שאר התפלה.

תכן צעדיו ובא לבית הטבילה, וקדש ידיו ורגליו ופשט בגדי לבן ויגדל, עלה ונסתפג. הביאו לו בגדי זהב ולבש וקדש ידיו ורגליו, ועשה שעיר הנעשה בחוץ, שהוא ממוסף היום. ואחר כך מקריב את אילו ואת איל העם, ומנחתם ונסביהם כמשפטם; ומקטיר האמורים של פר ושעיר הנשרפים, ואחר כך מקריב תמיד של בין הערבים בהלכתו.

Having called one of the priests who had been appointed the day before to lead away the scapegoat, he delivered it to him to lead it away to the desolate wilderness. When the messenger reached the point of the rock, he divided the strap of crimson wool that was between its horns and tied one half to the rock and the other half between its horns; he pushed the scapegoat from behind and it went rolling down; before it reached half the way down the hill it was dismembered and shattered; and the messenger said: May thus the sins of thy people, the house of Israel, be wiped out.

The high priest hastened to the bullock and the goat which were to be burned, rent them asunder, took out their inward parts and put them on a tray to offer them upon the altar. Their flesh he suspended on hooks and carrying-poles and sent it out to the place where it was to be burned. When the scapegoat had reached the wilderness, he reëntered the women's court where he read in the book of Leviticus two portions concerning the Day of Atonement. Then he rolled up the scroll of the Torah and put it in his bosom and said: More is written here than I have read before you. Another portion in the book of Numbers he recited by heart. Thereupon he pronounced eight benedictions: for the Torah, for the Temple service, for the thanksgiving, for the forgiveness of sin, for the Temple, for the Israelites, for the priests, and for the rest a general prayer.

He then proceeded to the house of immersion where he washed his hands and feet, took off the linen garments, went down and bathed, and came up and dried himself. They then brought to him the golden vestments which he put on. He washed his hands and feet again, and then prepared the goat that was to be dressed on the outside, which was for the additional offering of the day. Thereupon he offered his own ram and the ram for the people, along with their meal-offering and libations, as prescribed. He then burned the inward parts of the bullock and the goat that were to be burned. Finally, he sacrificed the afternoon daily offering as prescribed.

אחר פלותו מעשות כל אלה, עוד בא לו לבית הטבילה; מהר וקדש ידיו ורגליו ופשט בגדי זהב ונרד וטבל, עלה ונסתפג. הביאו לו בגדי לבן; לבש וקדש ידיו ורגליו, נכנס לבית קדש הקדשים להוציא את הכף ואת המזחה שהכניס בשחרית. ועוד בא לו לבית הטבילה וקדש ידיו ורגליו ופשט בגדי לבן ונרד וטבל, עלה ונסתפג. הביאו לו בגדי זהב; לבש וקדש ידיו ורגליו, נכנס להיכל להקטיר את הקטרת של בין הערבים ולהדליק את הנרות בבשאר ימים; ויצא והקריב מנחת התמיד ומזבח מנחת חבתין, ומנסף חנוך בכל כלי שיר בהלכתו, וקדש ידיו ורגליו ופשט בגדי זהב. הביאו לו בגדי עצמו ולבש; ומלצין אותו עד ביתו. ויום טוב הזה עושה בצאתו בשאום מן הקדש.

אשרי העם ששכבה לו, אשרי העם שיי אלהיו. ובכן, כמו ששמענו תפלת בהן גדול בהיכל, כמו כן מפינו תשמע ותושיע.

והי רצון מלפניו, יי אלהינו, שתהא השנה הזאת הבאה עלינו ועל כל עמך בית ישראל, בכל מקום שהם, שנת אורה, שנת ברכה, שנת נילה, שנת דיצה, שנת הוד, שנת ועד טוב, שנת זמרה, שנת חדרה, שנת טובה, שנת ישועה,

והי רצון מלפניו, יי אלהינו, שתהא השנה הזאת הבאה עלינו ועל כל עמך בית ישראל, בכל מקום שהם, שנת אורה, שנת ברכה, שנת נילה, שנת דיצה, שנת הוד, שנת ועד טוב, שנת זמרה, שנת חדרה, שנת טובה, שנת ישועה,

is a paraphrase of Mishnah Yoma 7:3 which reads: "He then sanctified (washed) his hands and his feet, stripped off his clothes, went down and immersed himself . . . he put on the white garments, sanctified his hands and his feet, and went in . . . Then they brought him his own raiment and he put it on. And they went with him to his house. And he made a feast for his friends for that he came forth safely from the holy place."

Having completed all this, he again went to the house of immersion and hastily washed his hands and feet and took off the golden vestments. He went down and immersed himself and came up and dried himself. They brought to him the linen garments which he put on. Thereupon he washed his hands and feet, and entered the Holy of Holies to take out from there the spoon and the censer which he had put there in the morning. He again came to the house of immersion, washed his hands and feet and took off the linen garments; he again went down and immersed himself, and then came up and dried himself. They brought to him the golden vestments which he put on and again washed his hands and feet. He entered the Temple hall to offer the afternoon incense, to light the lamps as on any other day, and then he came out and offered the daily meal-offering and the remainder of the baked meal-offering, and poured the wine to the sound of varied musical instruments, as prescribed. He again washed his hands and feet and removed the golden vestments. They brought to him his own clothes which he put on, and they accompanied him to his house. He declared a holiday and made a feast for his friends to celebrate his leaving the sanctuary without any mishap.

Happy is the people who is so situated; happy the people whose God is the Lord.¹ As thou didst hear the prayer of the high priest in the Temple, mayest thou accept the prayer that comes from our lips and save us.

May it be thy will, Lord our God and God of our fathers, that the forthcoming year shall be for us and for all thy people, the house of Israel, wherever they happen to live, a year of light, a year of blessedness, a year of joy, a year of happiness, a year of glory, a year of good reunion, a year of song, a year of mirth, a year

יהי רצון, the alphabetical prayer of the high priest, is based upon the Palestinian Talmud (Yoma 5:3). With reference to the inhabitants of a place named Sharon in Palestine we are told that they had to renovate their homes twice in each seven-year period because the bricks there were not substantial enough to withstand the effects of the weather. Hence the high priest's special prayer on behalf of **אנשי שרון**, lest they be buried in the ruins of their homes.

¹*Psalm* 144:15.

שְׁנַת בִּלְבָלָה, שְׁנַת לַמּוֹד, שְׁנַת מְנוּחָה, שְׁנַת נַחְמָה, שְׁנַת שְׁשׁוֹן,
 שְׁנַת עֲלָצוֹן, שְׁנַת פְּרוּת, שְׁנַת צְהֵלָה, שְׁנַת קוֹמָמִיּוֹת, שְׁנַת
 קְבוּץ נְלָיוֹת, שְׁנַת קְבוֹל תְּפִלּוֹת, שְׁנַת רְצוֹן, שְׁנַת שְׁלוֹם, שְׁנַת
 טְלוּלָה גְשׁוּמָה, שְׁנַת שִׁבְעָה. שָׁנָה שְׁתּוּלִיכְנוּ בָּהּ קוֹמָמִיּוֹת
 לְאַרְצֵנוּ, שָׁנָה שְׁתַּדְבֵּר בָּהּ עַמִּים תַּחֲתֵינוּ, שָׁנָה שְׁתַּכְתְּכֵנוּ בָּהּ
 לְחַיִּים טוֹבִים, שָׁנָה שְׁלֹא יִצְטָרְכוּ עִמָּךְ בֵּית יִשְׂרָאֵל לְפָרָנֶסָה
 זֶה לָזֶה וְלֹא לָעַם אַחֵר, שָׁנָה שְׁתַּעֲצוֹר הַמַּגָּפָה וְהַמִּשְׁחִית
 מֵעַלְיָנוּ וּמֵעַל כָּל עַמָּךְ בֵּית יִשְׂרָאֵל, שָׁנָה שְׁלֹא תִפֹּל אִשָּׁה
 פְּרִי בִטְנָה.

וּבְכֵן, וַעֲתָה יְיָ אֱלֹהֵינוּ, עַל רַחֲמֶיךָ אֲנִי בְטוֹחִים, וְעַל
 חַסְדֶּיךָ אֲנִי נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אֲנִי מְקוּיִם, כִּי אַתָּה אֵל
 רַחוּם וְחַנוּן, אֲרַךְ אַפִּים וְרַב חֶסֶד, וּמְרַבֵּה לְחֵיטִיב, וּמַנְהִיג
 אֶת הָעוֹלָם כְּלוֹ בְּמִדַּת הַחֶסֶד וּבְמִדַּת הַרַחֲמִים, כַּכְּתוּב
 בַּתּוֹרַת מֹשֶׁה עֲבָדְךָ: וַיֹּאמֶר, אֲנִי אֶעֱבִיר בְּךָ טוֹבִי עַל פְּגִיעֶךָ,
 וְקִרְאתִי בְּשֵׁם יְיָ לְפָנֶיךָ, וְחִנֵּיתִי אֶת אֲשֶׁר אֲחֹן, וְרַחֲמִתִּי אֶת
 אֲשֶׁר אֲרַחֵם.

וּבְכֵן מֵה נִחְדָּר הָיָה כֵּהֵן גְּדוֹל, בְּצִאתוֹ בְּשָׁלוֹם מִן הַקֶּדֶשׁ.

Congregation:

מֵרָאָה כֵּהֵן.

מֵרָאָה כֵּהֵן.

מֵרָאָה כֵּהֵן.

Reader:

כֵּהֵל הַנִּמְתַּח בְּרִי מַעֲלָה

בְּבִרְקִים הַיּוֹצֵאִים מִזֵּי חַיִּוֹת

בְּגִדְלֵי גְדִילִים בְּאַרְבַּע קְצוֹת

טלולה ושומה, that is, should the weather this year be hot, let it abound
 with dew and rain. According to a statement in the Talmud (Baba Bathra

of goodness, a year of salvation, a year of sustenance, a year of study, a year of rest, a year of comfort, a year of delight, a year of gladness, a year of deliverance, a year of joyous independence, a year of ingathering the exiles, a year of accepting our prayers, a year of grace, a year of peace, a year of dew and rain, a year of prosperity, a year in which thou wilt make us walk upright to our land, a year in which thou wilt subdue our foes, a year in which thou wilt inscribe us for a happy life, a year in which thy people, the house of Israel, will not have to depend on others for subsistence, a year in which thou wilt ward off all mishaps from us and all thy people, the house of Israel, a year in which no woman shall suffer miscarriage.

Now therefore, Lord our God, we trust in thy mercy, we rely on thy lovingkindness, we hope for thy forgiveness; for thou art the merciful and gracious God, slow to anger and abounding in kindness, causing infinite goodness and guiding the entire world with love and compassion, as it is written in the Torah of Moses thy servant: "I will make all my goodness pass before you, and will proclaim the name *Lord* before you; I will be gracious to whom I will be gracious, I will show mercy on whom I will show mercy."¹

How glorious was the high priest
When he safely left the holy place!

Responsively

Like the clearest canopy of heaven
Was the dazzling countenance of the priest.
Like lightnings flashing from benign angels
Was the smiling countenance of the priest.
Like the purest blue of the four fringes
Was the gracious countenance of the priest.

147a), if the first day of Rosh Hashanah is warm, most of the year will be warm; if cool, most of the year will be cool. The high priest's prayer for rain was modified on Yom Kippur according to the signs indicating the weather.

כאהל הנפתח, an alphabetical acrostic, describes the high priest's beautiful appearance.

¹ *Exodus* 33:19

מִרְאָה כְּהֵן.	בְּדָמוֹת הַקֹּשֶׁת בְּתוֹךְ הָעֵנָן
מִרְאָה כְּהֵן.	בַּחֹדֶר אֲשֶׁר הָלַכְשׁ צוּר לַיִצְוֵרִים
מִרְאָה כְּהֵן.	בְּיֶרֶד הַנְּתוּן בְּתוֹךְ נֶגֶת חֲמֹד
מִרְאָה כְּהֵן.	בְּיֶזֶר הַנְּתוּן עַל מִצַּח מֶלֶךְ
מִרְאָה כְּהֵן.	בְּחֶסֶד הַנָּתֵן עַל פְּנֵי חֶתָן
מִרְאָה כְּהֵן.	בְּטֹהַר הַנְּתוּן בְּצִנִּיף טָהוֹר
מִרְאָה כְּהֵן.	בְּיוֹשֵׁב בְּסִתָּר לְחִלּוֹת פְּנֵי מֶלֶךְ
מִרְאָה כְּהֵן.	בְּכוֹכֵב הַנִּגֵּה בְּגִבּוֹל מִזְרַח
מִרְאָה כְּהֵן.	בְּלְבוֹשׁ מְעִיר וּבְשָׂרִיוֹן צִדְקָה
מִרְאָה כְּהֵן.	בְּמִלְאָה הַנֶּצֶב עַל רֹאשׁ דֶּרֶךְ
מִרְאָה כְּהֵן.	בְּיָד הַמַּצִּיץ מִבֵּין הַחֲלוֹנוֹת
מִרְאָה כְּהֵן.	בְּשָׂרֵי צָבָאוֹת בְּרֹאשׁ עִם קֹדֶשׁ
מִרְאָה כְּהֵן.	בְּעֵז אֲשֶׁר הָלַכְשׁ טָהוֹר לְמִטָּה
מִרְאָה כְּהֵן.	בְּפַעֲמוֹנֵי זָהָב בְּשׁוּלֵי הַמַּעִיר
מִרְאָה כְּהֵן.	בְּצִוְרַת הַבַּיִת וּפְרָכֶת הָעֵדוּת

Maimonides explains that the beautiful appearance of the priests in general was to inspire the people with awe and reverence for the sanctuary: In order to raise the estimation of the Temple, those who ministered therein received great honor; hence the priests and Levites were distinguished from the rest of the people. Priests that had a blemish were excluded from the service. They were dressed in beautiful garments, "holy garments for glory and for beauty" (Exodus 28:2), for the Temple was to be held in great reverence by all. Since many animals were daily slaughtered in the holy place, the priests were commanded to burn incense there twice every day, in the morning and in the evening, in order to give the place and the garments of those who officiated there a pleasant scent, which tended to support the dignity of the Temple. When a person enters the sanctuary, certain emotions are produced in him, and obstinate hearts are softened and humbled. These plans and indirect means were devised by the Law, to soften the humble man's heart at entering the holy place, in order that he might entrust himself to the sure guidance of God's commandments (*Guide* 3:45).

Like the wondrous rainhow in the bright cloud
Was the cheerful countenance of the priest.

Like the splendor God gave the first creatures
Was the pleasing countenance of the priest.

Like the rose in a beautiful garden
Was the placid countenance of the priest.

Like the wreath set upon a king's forehead
Was the joyous countenance of the priest.

Like the grace reflected in the groom's face
Was the amiable countenance of the priest.

Like purity pervading the priest's mitre
Was the benign countenance of the priest.

Like Moses concealed, pleading before God,
Was the graceful countenance of the priest.

Like the morning star shining in the east
Was the beaming countenance of the priest.

Like the robe and the breastplate of justice
Was the gorgeous countenance of the priest.

Like the angel who stood at the headroad
Was the rapturous countenance of the priest.

Like the light that glitters through the windows
Was the divine countenance of the priest.

Like commanders of the holy people
Was the renowned countenance of the priest.

Like the strength God gives to the repentant
Was the sacred countenance of the priest.

Like the golden balls in the skirts of the robe
Was the peaceful countenance of the priest.

Like the temple and the curtain of the ark
Was the solemn countenance of the priest.

בְּקִלְקִלָּה מְכַסֶּה תְּכַלֶּת וְאֶרְגָּמָן
 מֵרָאה כְּהוֹ. מֵרָאה כְּהוֹ.
 בְּרוֹאֶה זְרִיחַת שֶׁמֶשׁ עַל הָאָרֶץ
 מֵרָאה כְּהוֹ. בְּשׁוֹשְׁנֵת גֵּן בֵּין הַחוֹתִים
 מֵרָאה כְּהוֹ. בַּתְּבִנִית בְּסִיל עֵשׂ וְכִימָה מִתִּימָן
 מֵרָאה כְּהוֹ. כָּל אֵלֶּה בְּהִיּוֹת הִתִּיכֵל עַל יְסוּדוֹתָיו, וּמִקִּדְשׁ הַקִּדְשׁ עַל
 מְכוּנוֹתָיו, וְכֵהֵן גְּדוֹל עוֹמֵד וּמִשְׁרֵת, דּוֹרוֹ רָאוּ וְשָׁמְחוּ.
 אֲשֶׁרֵי עֵינֵי רְאֵתָה כָּל אֵלֶּה,
 הֲלֹא לְמִשְׁמַע אֲזֵן דָּאֲבָה נִפְשָׁנוּ.
 אֲשֶׁרֵי עֵינֵי רְאֵתָה אֶהְלֵנוּ, בְּשִׁמְחַת קִהְלָנוּ,
 הֲלֹא לְמִשְׁמַע אֲזֵן דָּאֲבָה נִפְשָׁנוּ.
 אֲשֶׁרֵי עֵינֵי רְאֵתָה גִילָנוּ, דִּי צֵת קִהְלָנוּ,
 הֲלֹא לְמִשְׁמַע אֲזֵן דָּאֲבָה נִפְשָׁנוּ.
 אֲשֶׁרֵי עֵינֵי רְאֵתָה הַמְשׁוֹרְרִים, וְכָל מִינֵי שִׁירִים,
 הֲלֹא לְמִשְׁמַע אֲזֵן דָּאֲבָה נִפְשָׁנוּ.
 אֲשֶׁרֵי עֵינֵי רְאֵתָה טִירוֹת בְּגִלְיָה, יוֹנְקֵי כֹהֲנִים עֲשָׂרִים וְאַרְבָּעָה
 אֲלֵי, הֲלֹא לְמִשְׁמַע אֲזֵן דָּאֲבָה נִפְשָׁנוּ.
 אֲשֶׁרֵי עֵינֵי רְאֵתָה בָּבוֹד מְנוֹרוֹת, לְאַחַת עֲשָׂרָה מְכוּנוֹת,
 הֲלֹא לְמִשְׁמַע אֲזֵן דָּאֲבָה נִפְשָׁנוּ.
 אֲשֶׁרֵי עֵינֵי רְאֵתָה מְזֻבָּח מִקְטֹר קְטֹרֶת, נֶזֶר עָלָיו בַּעֲטֹרֶת,
 הֲלֹא לְמִשְׁמַע אֲזֵן דָּאֲבָה נִפְשָׁנוּ.

עשה עש כסיל וכימה וחורי תימן is a verse in Job 9:9, where God's infinite might is described ("He has made the heavenly constellations: the Bear, the

Like the congregation in blue and purple
Was the devout countenance of the priest.

Like the sun radiating on the earth
Was the fervent countenance of the priest.

Like the garden lily amidst the thorns
Was the gleaming countenance of the priest.

Like the cluster of stars seen from the south
Was the brilliant countenance of the priest.

All this took place when the sanctuary was firmly established.
The high priest ministered, his generation watched and rejoiced.

Happy the eye that saw all this; our soul grieves at the mere mention of it.

Happy the eye that saw our temple amidst the joy of our people;
our soul grieves at the mere mention of it.

Happy the eye that saw our delight and the gladness of our people;
our soul grieves at the mere mention of it.

Happy the eye that saw the singers of varied hymns; our soul grieves at the mere mention of it.

Happy the eye that saw the right habitation of the Eternal One;
our soul grieves at the mere mention of it.

Happy the eye that saw the magnificent palaces and the twenty-four thousand young priests;
our soul grieves at the mere mention of it.

Happy the eye that saw the glory of lamps upon eleven frameworks;
our soul grieves at the mere mention of it.

Happy the eye that saw the altar of the incense-offering; our soul grieves at the mere mention of it.

Happy the eye that saw the clustering crown upon it; our soul grieves at the mere mention of it.

Orion, the Pleiades, and the chambers of the southern horizon"). Ibn Ezra says that *חורי חמן* are the stars on the southern limit of the great sphere of the Zodiac. Job 38:31-32, alluding to the wonderful order apparent in the entire celestial sphere and due to commands that have been laid down by the Creator, mentions the same constellations except *חורי חמן*.

אֲשֶׁרִי עֵינִי רָאֵתָה זָבוּל הַמִּתְכָּן, חִי בּוֹ שָׁבוֹן,

הֲלֹא לְמִשְׁמַע אֲזִין דָּאֲבָה נִפְשָׁנוּ.

אֲשֶׁרִי עֵינִי רָאֵתָה שְׁמַתַּת בֵּית הַשּׁוֹאֲבָה,

עִם שׁוֹאֲבַת רוּחַ הַקֹּדֶשׁ רוּחַ נְדִיבָה,

הֲלֹא לְמִשְׁמַע אֲזִין דָּאֲבָה נִפְשָׁנוּ.

אֲשֶׁרִי עֵינִי רָאֵתָה פְּרִישַׁת כֹּהֵן בְּרָשָׁם, צוּעַק אָנָּה הַשֵּׁם,

הֲלֹא לְמִשְׁמַע אֲזִין דָּאֲבָה נִפְשָׁנוּ.

אֲשֶׁרִי עֵינִי רָאֵתָה קֶתֶל קְדוּשִׁים,

רוֹגְזִים בְּבֵית קִדְשֵׁי הַקֹּדֶשִׁים,

הֲלֹא לְמִשְׁמַע אֲזִין דָּאֲבָה נִפְשָׁנוּ.

אֲשֶׁרִי עֵינִי רָאֵתָה שְׁנֵי הַמִּלֻּכָּן, מוֹשְׁעִיר הַקֶּרֶבֶן,

הֲלֹא לְמִשְׁמַע אֲזִין דָּאֲבָה נִפְשָׁנוּ.

אֲשֶׁרִי עֵינִי רָאֵתָה תְּמִידִים קָרְבִּים, בִּשְׁעַר בַּת רַבִּים,

הֲלֹא לְמִשְׁמַע אֲזִין דָּאֲבָה נִפְשָׁנוּ.

אָבֵל עֲזוּנוֹת אֲבוֹתֵינוּ הַחֲרִיבוּ נֹהַ, וַחֲטָאֵתֵינוּ הָאֲרִיכוּ קִצּוֹ.

אָבֵל זְכוֹרֹן דְּבָרִים תְּהֵא סְלִיחָתָנוּ, וְעֲנוּי נִפְשָׁנוּ תְּהֵא כִפְרָתָנוּ.

עַל כֵּן בְּרַחֲמֶיךָ הַרְבִּים נִתַּתְּ לָנוּ אֶת יוֹם הַכִּפּוּרִים הַזֶּה, וְאֶת

יוֹם מַחִילַת הָעוֹן הַזֶּה, לְסְלִיחַת עוֹן וּלְכִפּוּרַת פֶּשַׁע. יוֹם אֲסוּר

בַּאֲכִילָה, יוֹם אֲסוּר בַּשְּׂתִיָּה, יוֹם אֲסוּר בְּרַחֲצָה, יוֹם אֲסוּר

בְּסִיכָה, יוֹם אֲסוּר בְּתַשְׁמִישׁ הַמָּטָה, יוֹם אֲסוּר בְּנַעֲיִלַת

הַסַּנְדָּל, יוֹם שְׁמִיטַת אֲהֻבָּה וְרַעוּת, יוֹם עֲזִיבַת קִנְיָה וְתַחֲרוּת,

יוֹם שְׁתַּמְחַל לְכָל עֲזוּנוֹתֵינוּ. וּבָעֵת וּבָעוֹנָה הַזֹּאת גָּלוּי וְיָדוּעַ

לִפְנֶיךָ וּלְפָנַי כִּסֵּא כְבוֹדְךָ, שְׁאִין לָנוּ לֹא מִנְהַל בְּיָמִים

הָרִאשׁוֹנִים, לֹא כֵהֵן גָּדוֹל לְהַקְרִיב קֶרֶבֶן, וְלֹא מִזְבֵּחַ לְהַעֲלוֹת

עָלָיו כָּלִיל.

Happy the eye that saw the right habitation of the Eternal One; our soul grieves at the mere mention of it.

Happy the eye that saw the joyous Water-Feast and the inspired people; our soul grieves at the mere mention of it.

Happy the eye that saw the high priest eloquently pleading before the Lord; our soul grieves at the mere mention of it.

Happy the eye that saw a holy congregation worshipping in the holiest temple; our soul grieves at the mere mention of it.

Happy the eye that saw the scarlet thread of the sacrifice turned white; our soul grieves at the mere mention of it.

Happy the eye that saw the daily offerings at the sanctuary; our soul grieves at the mere mention of it.

Indeed, the iniquities of our fathers destroyed our sacred home, and our own sins retarded its restoration. Yet, may the mention of these things bring us forgiveness; may our self-affliction attain our pardon. In thy great merey, therefore, thou didst grant us this Day of Atonement, this day of pardon and forgiveness, when eating and drinking are forbidden, and bodily comforts such as bathing are prohibited; a day for the cultivating of love and friendship, a day for the cessation of envy and strife, a day when thou dost pardon our iniquities. It is well-known to thee and thy glorious throne that, at this time, we have none to guide us as in the days of old; we have neither high priest nor altar for the offering of sacrifices.

עין אשרי belongs to a series of compositions, all of which begin with **עין אשרי** and express deep sorrow over the loss of the Temple. They were written by medieval authors including Rabbi Solomon ibn Gabirol, Rabbi Yehudah Halevi, Rabbi Moses ibn Ezra and Rabbi Abraham ibn Ezra. They seem to have been inspired by statements such as this: "Rabban Simcon ben Gamaliel said: There were no happier festivals for Israel than the fifteenth of Av and Yom Kippur, when the maidens of Jerusalem used to come out in borrowed white dresses so as not to shame those who possessed them not . . . and would dance in the vineyards, singing: 'Young man, raise your eyes and see what you are choosing; do not set your eyes on beauty, but set your eyes on family . . .'" (Ta'anith 4:8).

אבל עתה is based on the Mishnah (Yoma 8:1) which enumerates the things forbidden on Yom Kippur such as eating, drinking, bathing, anointing, wearing shoes, and cohabitation.

ומרב עונינו

אין לנו לא אשים ולא אשם, לא בדים ולא בלולות,
לא גורל ולא נחלי אש, לא דביר ולא דקה, לא היכל ולא
הזה, לא ודוי ולא פר חטאת, לא זבח ולא זריקה, לא
חטאת ולא חלבים, לא טבילה ולא טהרה, לא ירושלים
ולא יער הלבנון, לא כיור ולא בנו, לא לבונה ולא לחם
הפנים, לא מזבח ולא מנחה, לא נחת ולא נסכים, לא סלת
ולא סמים, לא ערך ולא עולה, לא פרכת ולא כפרת, לא
צינן ולא ציץ הזהב, לא קטרת ולא קרבן, לא רוקח ולא
ריח נחת, לא שי ולא שלמים, לא תודה ולא תמידים.

כי בעונותינו ובעונות אבותינו חסרנו כל אלה. ומעת
חסרנו כל אלה

תכפו עלינו צרות, תלאות עברו ראשנו; שחרנו ישועה
ואין, שלום והנה קפדה. רבו הקמים עלינו, רמו וגם נשאו
ראש; קצנו בעל עליזים, קשה עלינו סבלם. צבי ארץ
חנפה עלינו, צמחה ולא לברכה; פנינו להרבה והנה מעט,
פח נפש בא באסמינו. עשקו זיתים שמנם, עשותם ולא
מלאו ספק; סמדר אם ירבה כרם, סבאו לא ישפיע יקב.
נאדרו אבי שדה, נלקחו מטעמי אכל; ממבלאות צאן
עדרים דללו, מנו וממין ומהריון. לזנב ולא לראש הושחנו,
לעבוט ולא העבט לנו; פחנו לריק ובהלה, כלה מבלי
שקר. יד כל עמל בכשרון, ירדה ואין מי יחזיק; טלטלנו
מים ועד ים, טרפם לא מצאו ספק (לא ספק לנו).

אין לנו לא אשים, a double alphabetical acrostic, expresses profound sorrow over the loss of the rich and colorful service at the Temple.

חֲשֵׁכָה לַעֲיִן מִשְׁתַּכְּרָה, חֲשֵׁב שְׁכָרוֹ לְמַפְּחִי; זַעְמוֹ מִלִּוְהַ
וְלִוְהַ, זֶה בָּזָה שְׁלַחוֹ מַעֲתָהּ. וְנִלְאוּ יְדֵי מִמְצִיאֵי יָד, וְעָשִׂיר
לֹא חֲזֹנוֹ רָשִׁי; הֵן אֶרֶץ נִמְכְּרָה בְּיַד רָעִים, תִּמְזֹן בָּהּ לֹא
מִצָּאוֹ רְנוּחַ. דְּבִיר בֵּית אֱלֹהֵינוּ שָׁמָּה, דְּרַכֵּינוּ מֵאֲנֹו לְהַצְלִיחַ;
גִּיל נֹוה שַׁבָּת, גִּילָה לְלִבֵּנוּ מִה נָּעַל. בָּאִין אַרְוִיחַת אָב תַּמִּיד,
בָּבוּ בָטֹן בָּנִים תַּחֲסֹר; אֲדוֹן בֵּית בְּאוֹרֶחַ בְּמִלּוֹן, אֵיפֹה
נִמְצָא מְנוּחַ.

וּמִשְׁתַּכְּרַב בֵּית מִקְדָּשֵׁנוּ

תַּנּוּחַ צְרוּחַ לֹא נוֹכַל, שְׁכָר בְּכָל יוֹם וְאֶנְחָה; רַבְּחָה בָנוּ
חִלְחָלָה, קָרוֹן יִרְדָּה עַד עֶפֶר. צָרִי עֵינֵי מִצָּאוֹ יָד, פּוֹעֵלִי
שְׁקָר חֵיל עָשׂוּ; עוֹשֵׂי צִדְקָה לֹא נִרְאוּ, שׁוֹנְאֵי בָצַע לֹא עָמְדוּ.
נִדְמִינוּ בְּכָלִי רִיק, מִבֵּל נִשְׁאַרְנוּ עֲרֻמִּים; לֹא נָבִיא וְלֹא חֲזוֹן
בָּנוּ, בְּעוֹרִים נִנְשָׁש וְנִלְחָה. יוֹם יוֹם נֹאמַר מִה בְּסוֹפְנוּ, טוֹב מוֹת
מִחַיִּים אֲמָרְנוּ; חֲיִינוּ תִלּוּיִם מִנְּגֵד, זָרִים לְרֹאשׁ וְאֶנְחָנוּ לְזָנָב.
וּמִה נִעֲשָׂה וְנִחְטָאִינוּ עָשׂוּ, הֵן אָנוּ כְּלֹא חֲיִינוּ; דְּלִים נִבְזִים
וּשְׁפָלִים, גְּעוּלִים מְאוּסִים וּבְזוּיִם. בָּנֵי נֶכֶד מְשֻׁלוֹ בָנוּ, אֲמָרְנוּ
נִנְגְרְנוּ אֲבָדְנוּ; אֲדוֹן הַקֵּל עָלְנוּ, וְשִׁלַּח יֵשַׁע לְגִנְאֵלְנוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אֵל תַּעֲשׂ עִמָּנוּ כָּלָה, וְאֶחָז יִדְּךָ בְּמִשְׁפָּט. בָּבוֹא תוֹכַחַה
לְגִנְיָךָ, שְׁמָנוּ מִסִּפְרָךָ אֵל תִּמְחַ. גִּשְׁתָּה לְחַתּוֹם מוֹסֵר, רַחֲמֶיךָ

תַּחַסְרִי (תַּחֲסֹר), a reversed double alphabetical acrostic, has three words to the line but no rhyme. This and the rest of the following lamentations are of unknown authorship.

אֵל תַּעֲשׂ, a reversed alphabetical acrostic, is followed by the prayer תַּחַסְרִי composed according to the *atbash* method of alternating the straight alpha-

יִקְרָאמוּ רִנָּה. וְלֹא מַעֲשִׂים בְּשׁוּרָה, קָרֵב צֶדֶק מֵאֵלֶיהָ.
 הִזְרֵנוּ מִה שְׁנִצֵּעַק לִפְנֵיהָ, צִוָּה יְשׁוּעָתָנוּ בְּמִפְנֵיעַ. וְהָשִׁיב
 שְׂבוּת אֶחָלִי תָם, פִּתְחֵנוּ רָאָה בִּי שְׁמָמוּ. זְכוּר שְׁחָתָ לֹא תִשָּׁבַח
 עֲדוּת מִפִּי זָרְעוּ. חוֹתָם תַּעֲוֹדָה תִּתִּיר, סוּדָה שִׁים בְּלִמּוּדָה.
 טָבוֹר אֲנִי הַסֶּהֱרָ, נָא אֵל יַחֲסֹר הַמְּזֹנֵנִי. יָדַע אֶת אֲשֶׁר יִדְעוּהָ.
 מִזֶּרַע עִם לֹא יִדְעוּהָ. בִּי תָשִׁיב לְבַצְרוֹן, לְבוּדִים אֲסִירֵי הַתִּקְוָה.

וְהֵן אֲנִי עֹתָה

פְּתוּעִים וְאִין לְבַקֵּשׁ, בְּשָׁבוּים וְאִין לְשׁוּבָב; בְּרַעֲבִים וְאִין
 לְהֶאֱכִיל, בְּקִנּוּים וְאִין לְקִנּוּת; בְּצִמְאִים וְאִין לְהִשְׁקוּת,
 בְּפִתְאִים וְאִין לְלִמּוּד; בְּעִיפִים וְאִין לְהָשִׁיב, בְּשִׁנּוּאִים וְאִין
 לְאַהוּב; בְּנִהְדָּפִים וְאִין לְקָרֵב, בְּמִנְדִּים וְאִין לְהִתִּיר;
 בְּלִקְוִחִים וְאִין אֲדוֹנִים, בְּכַפּוּפִים וְאִין לְזִקּוּהָ; בִּיתוּמִים
 וְאִין לְהֵם אָב, בְּטִמְאִים וְאִין לְטָהָר; בְּחִסְרִים וְאִין לְמִלְאָתָה,
 בְּזִנּוּחִים וְאִין לְזִכּוּר; בְּחֻמִּים וְאִין לְהֵם מְנוּחָה, בְּדָלִים וְאִין
 לְחֻנָּם; בְּגֵרִים וְאִין לְקַבֵּל, בְּזוּזִים וְאִין לְכַבֵּד; בְּאֲבָלִים
 וְאִין לְנַחֵם, בְּאֻנוּסִים וְאִין מְנוּס.

אֵלֵהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ

אִם תַּעֲיִנו לֹא תַחֲעֲנוּ, אִם שְׁנֵנוּ לֹא תִשְׁלֵנוּ. אִם רָחֵקֵנוּ
 קָרֵב נָא, אִם קָרְבָנוּ לֹא תִרְחָק. אִם צָעֲקֵנוּ לֹא תַעֲלִים, אִם
 פִּשְׁעֵנוּ לֹא תַפְרֵעַ. אִם עֲיִינוּ לֹא תַטּוֹר, אִם סִרְנוּ לֹא תִסּוּר.
 אִם נִקְמְנוּ לֹא תִלָּחֵם, אִם מְרִינוּ לֹא תִמְרֵנוּ. אִם לְצָנוּ לֹא
 תִלְחֹץ, אִם בְּחִשְׁנוּ לֹא תִבְלֶה. אִם יִרְדְּנוּ לֹא תִטְבִּיעַ, אִם
 טְעִינוּ לֹא תִטְאֲמָנוּ. אִם חִבְלָנוּ לֹא תַחֲבֹל, אִם זָרְנוּ לֹא

betical acrostic with the reverse, where the first letter of the alphabet is succeeded by the last, the second by the second last (א, ב, ג, ו, and so on to

תזכור. אם נבקחנו לא תוכית, אם הרשענו לא תהדוף.
אם דפקנו לא תדחה, אם געלנו לא תגעל. אם באנו לא
תמאס, אם אשמונו לא תאבד.

ומרב עונינו

תאות לב לא השגנו, שקט קיינו ויבא לנו; רום קרן והנה
שפלה, קרבה ישועה אפרנו ונתרחקה. צפינו לטובה וברחה
ממנו, פח נפש בא באשמינו; עצבון במשלח ידנו, שמחה
ערבה מארץ. נאחרו יבולי שדה, מעט מהרבה נביא;
לחמה לריון ולא לשבע, בחה לא תוסיף תת. ידי עמליה
מוטטת, טרפס לא ימצאו בה; חלב משמניה לזרים, זמורות
עדניה לנכרים. ונמברה ארץ ביד רעים, חון בצע לא מצאו
בה; דימנו גם ממצוא יד, נלה שבר היצורים. בעונינו בית
מקדש אל חרב, אסף חסד מכל אנוש.

אלהינו ואלהי אבותינו

תאמר למחות אשמינו, תבא לתדש ימינו; תגלה שנת
שלומנו, תדגיל לגדל את שמנו. תהדוף מהדום מתקוממינו,
תופיע ממרום לרוממינו; תזכור בתמידה לרחמינו, תחיש
מנחם לנחמינו. תטהר שמצת גוינו, תידע כי אתה הוא
אלהינו; תכפר עון ודוננו, תלוי ראש תתן להחיינו. תמחול
עקשות מרינו, תנאום להעצים פרינו; תספית שפיכת שיחנו,
תענה עתה פצחנו. תפנה לקומם מזבחנו, תצדיק נב שפתינו;
תקרב קץ משיחנו, תרצה רים נחותנו. תשובב מקצוות
נדחנינו, תתמכנו וקאזור תדביקנו.

the end where the letters כ and ל meet. The next eight selections are likewise arranged in alphabetical acrostics, straight or reverse.

אלהינו ואלהי אבותינו

אורה תזריח לחשכה, ברחמים גדולים תשוב אליה. גלה לה יום נקם בלב, דברך תשלח ותתפאנו. האר פניך אלינו, ואל תשפחנו לנצח. זכות הררי קדם זכור, חטאת נעורים אל תזכור. טמאה מעלינו תסיר, ידידות נפשך אל תשפח. כלולות אהבתנו תזכור, לבתנו אהריך במדבר. משכנו ונרוץ אהריך, נחני ונהביאנו אל חדריה. סעדנו וסמכנו ונחיה, עת כי תשמיענו קולך. פצנו משאון גלים, צולה תחריב באפק. קומה בחרונה על גאים, קומה ענה ורומם שפלים. שבור זרוע רשע, תמלוך לבדך בקוראי שמה. תודיע לעין כל אפים, כי אין אלה מבלעדך. כי תביאנו להר קדשך, ותשמחנו בבית מקדשך.

אלהינו ואלהי אבותינו

אפל אלמנה תאיר, בהו בוכיה תבהיק; גיל גלמודה תגיש, דלף דמעתה תדמום. הר השמים תהדר, ותשוב ואליו תופיע; זהר זבולך תזריח, חדר חפתך תחדש. טנה טמאתה תטהר, יפי יקרת תיסדה; בדרך כבודה תכוננה, לאורה לאמים תלנה. מלך מכבודך תמלאה, נצח נצחים תנוססה; שבע שמחות תשביענה, ענן עשן תעטרנה. פנת פתחה תפאר, צדק צנועים תצמיח; קמי קהליה תקיא, רגש רגלים תריץ. שבטים שכתת תשובב, תקרא תשרוק ותתקע; כי תביאם להר קדשך, ותשמחם בבית תפלתך.

"cause thy light to shine upon her who is in darkness") is reminiscent of the expression "my God makes my darkness shine" (Psalm 18:29).

"the time to free my people has come." הררי קדם ("the ancient mountains") is metaphorically applied to the patriarchs.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תתן אחדות לעמך, תשיב מקדש לתוכנו; תרומם הר
מדות הרים, תקומם קדון גדיעה. תצהיר מִחֲשָׁבֵי אוֹרֵי, תפאר
יושבת בָּדָד; תעֲטֶה בָּהּ מְלוּכָה לְבָדָדָה, תסיר חרפה מעיר.
תנער גִּידִים מְבוֹלָה, תמציא צָדָקָה לַעֲדָתָהּ; תלֵבב אֶת
רַעֲיָתָהּ, תברות לה בְּדִית חֲדָשָׁה. תנקד נִפְשָׁה בְּעֵינֶיהָ,
תטהרנה בְּמִים טְהוֹרִים; תחנה בעיר חֲנָה דָּוָד, תזקוף קומת
תַּמְנָה. תודיע לְכָל אֲהַבְתָּנוּ, תחלה בְּקָרֵב מִחֲנוּתֵינוּ; תדרוש
נֶאֱלָה לְגִלְוָתָנוּ, תגלה קֶץ לְקִנְיָנוּ. תבא מִהֲדָה לְרִתְמָנוּ,
תאמירנו לָהּ וְנִאֲמִידָה לָנוּ.

וּמִרַב עֲוֹנֵינוּ

תעינו מאחֲדִידָה, שָׁנְנוּ מִמִּצּוֹתֶיהָ; רַחֲמֵנוּ מִבֵּית חֵינּוּ,
קִלְקַלְנוּ אֲדָחוֹת עוֹלָם. צַעֲרֵנוּ לֹא יִשְׁדָּנוּ, פִּשְׁעֵנוּ לֹשֶׁם
קִדְשָׁהּ; עֲזָבוּנוּ תוֹדָתָהּ, סָרְנוּ מֵאֲמֵרֵי פִיהָ. נֶאֱצַנּוּהָ בְּמַעֲשֶׂה
יָדֵינוּ, מָרִינוּ וּמָרְדָּנוּ בָּהּ; לֹא הִקְשָׁבְנוּ לְדַבְּרֵי נְבִיאֶיהָ,
בְּעֶסְגָּנוּהָ וְלֹא בִקְשָׁנוּהָ. יִדְאָתָהּ מִלֵּב שָׁכַחְנוּ, טָהַרְתָּהּ בְּמַעֲשֶׂה
יָדֵינוּ טָמְאָנוּ; חָטְאָנוּ לָהּ יְיָ אֱלֹהֵינוּ, זַעֲמָנוּהָ בְּרַב עֲוֹנֵינוּ.
וְאִמָּצְנוּ אֶת לִבְבָנוּ, הִקְשִׁינוּ אֶת עֲרֻפָּנוּ; דָּבַדָּה אַחֲזֹר
הִשְׁלַכְנוּ, גִּדְלָתָהּ לֹא הִנָּדְנוּ; בֵּיתָהּ נִהַרְס בְּעֲוֹנֵינוּ, אוֹרֶיהָ
נִתַּץ בְּחִטְאֵינוּ.

מה נִדְבַד וּמָה נִצְטָדַק, וּמָה נִעְנָה לְמִמָּנוּ מַעֲנָה. נִמְלָנוּ
טוֹבוֹת וְשִׁלְמָנוּ רָעוֹת, וּמָה יִשְׁלָנוּ עוֹר צָדָקָה וְלִיעוֹק עוֹר
אֵל פְּנֵי הַמִּלָּה.

תתן אחדות לעמך, a reversed alphabetical acrostic known as *Tashrak*, begins with the last letter of the alphabet and ends with the first, counting only the second letter in each three-word line.

זָכַר רַחֲמֵיךָ יְיָ וְחַסְדֵּיךָ, בִּי מַעֲוֹלִים הִקְמַת. אֵל תִּזְכֹּר-לָנוּ
 עֲוֹנוֹת רִאשׁוֹנִים, מִהֵרָא יִקְדְּמוּנוּ רַחֲמֵיךָ בִּי דְלֹוֵנוּ מְאֹד. זָכַרְנוּ
 יְיָ בְּרִצּוֹן עַמֶּךָ, פָּקַדְנוּ בִּישׁוּעָתְךָ. זָכַר עֲדִיתָךְ קִנִּיתָ קָדְשׁ,
 נִאֲלַת שָׁבַט נִחֲלַתְךָ, הֵר צִיּוֹן זֶה שְׁכֻנָּתְךָ בּוֹ. זָכַר יְיָ חֶפֶת
 יְרוּשָׁלַיִם, אֲהַבַת צִיּוֹן אֵל תִּשְׁכַּח לְנִצָּחַ. זָכַר יְיָ לִבְנֵי אָדָם
 אֶת יוֹם יְרוּשָׁלַיִם, הָאֲמָרִים עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ. אַתָּה
 תְּקוּם תִּרְחַם צִיּוֹן, בִּי עַתָּה לְחֻנָּה, בִּי בָּא מוֹעֵד. זָכַר לְאַבְרָהָם
 לִיצְחָק וְלִישְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ, וְתִדְבֹּר
 אֲלֵהֶם: אֲרָבָה אֶת זֶרְעֶכֶם בְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת
 אֲשֶׁר אָמַרְתִּי אֲתֵן לְזֶרְעֶכֶם, וְנִחֲלוּ לְעוֹלָם. זָכַר לְעֲבָדֶיךָ
 לְאַבְרָהָם לִיצְחָק וְלִיעֲקֹב, אֵל תִּפְּן אֶל קוֹשֵׁי הָעָם הַזֶּה וְאֵל
 רָשָׁעוֹ וְאֵל חַטָּאתוֹ.

Reader and Congregation:

אֵל נָא תִשַּׁח עֲלֵינוּ חַטָּאת, אֲשֶׁר נִוְאלָנוּ וְאֲשֶׁר חָטֵאנוּ.

חַטָּאנוּ צוֹרְנוּ, סִלַּח לָנוּ יוֹצֵרְנוּ.

Congregation:

אֵלֶּה אֲזִכְרָה וְנִפְשִׁי עָלֵי אֲשַׁפְּכָה, בִּי בָלְעוּנוּ זָרִים בְּעֵגָה
 בְּלִי הַפּוֹכָה, בִּי בִימֵי הַשָּׁר לֹא עָלְתָה אֲרוּכָה, לַעֲשָׂרָה
 הַרוּגֵי מְלוּכָה.

אלה, an alphabetical acrostic with four lines to each stanza, bears the name-acrostic *חוק יהודה* at the end (יְהוּדָה וְעַקִּי קִשּׁוּב). Despite various other *piyyutim* bearing the same signature, the author has not been definitely identified. There are four versions of a midrash, dating from the geonic period, which describes the martyrdom suffered by ten saintly teachers in the reign of Hadrian for having defied an imperial edict and founded schools for the study of the Torah. Contrary to the talmudic view, the ten martyrdoms are here represented as having taken place on one and the same day. This has been done perhaps with the intention of heightening the effect on the reader.

According to Midrash *Eleh Ezkerah*, the ten sages of Israel were given

O Lord, remember thy mercy and thy kindness; they are eternal.
Mind not our former iniquities; may thy compassion hasten
to our aid, for we are brought very low.

O Lord, remember us and show favor to thy people; think of us
and bring thy deliverance.

Remember the community thou didst win long ago, the people
thou didst rescue to be thy very own, and Mount Zion where
thou hast dwelt.

O Lord, remember the love of Jerusalem; never forget the love
of Zion.

O Lord, remember the day of Jerusalem's fall against the
Edomites, who shouted: "Destroy it, destroy it, to its very
foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now.

Remember Abraham, Isaac and Jacob, thy servants, to whom
thou didst solemnly promise, saying to them: "I will make
your descendants as countless as the stars in heaven; all this
land of which I have spoken I will give to your descendants,
that they shall possess it forever."

Remember thy servants Abraham, Isaac and Jacob; heed not the
obstinaey of this people, nor their wickedness, nor their sin.

Reader and Congregation:

O do not punish us for the folly
And for the sin that we have committed.
We have sinned against thee, our God;
Forgive us, O our Creator.

THE TEN MARTYRS

These martyrs I well remember, and my soul is melting with
seeret sorrow. Evil men have devoured us and eagerly consumed
us. In the days of the tyrant there was no reprieve for the ten
who were put to death by the Roman government.

over to be slaughtered as a punishment for the sin committed by the ten sons
of Jacob who sold their brother Joseph into slavery. There is a statement
in the Book of Jubilees that the sale of Joseph occurred on Yom Kippur.

אלה אוכרה ואשפכה עלי נפשי is a biblical verse (Psalm 42:5).

כעוזה בלי הפוכה ("like a cake unturned") is a phrase borrowed from Hosea
7:8, meaning: as a cake not turned in baking would be burned and consumed,

בְּלִמְדוֹ סֵפֶר מִפִּי מְשִׁילֵי עֲרֻמָּת, וְהַכִּין וְדִקְדַּק בְּדָת
רְשׁוּמָת, וּפָתַח בּוֹאֲלָה הַמִּשְׁפָּטִים וְחָשַׁב מְזֻמָּת, וְגָנַב אִישׁ
וּמָכְרוֹ וְנִמְצָא כִידּוֹ מוֹת יוֹמָת.

גָּבַה לֵב בְּגִדוֹלִים, וְצָוָה לְמַלְאוֹת פִּלְטָרוֹ נְעָלִים, וְקָרָא
לַעֲשָׂרָה חֲכָמִים גְּדוֹלִים, מִכִּינֵי דָת וּשְׁעֵמֻקָּה בְּפִלְפּוּלִים.
דִּינּוּ מִשְׁפָּט זֶה לְאֲשֶׁרוֹ, וְאֵל הַעֲוִנוֹתָיו בִּכְבוֹד לְאִמְרוֹ, כִּי אִם
הוֹצִיאָוּהוּ לְאִמְתּוֹ וּלְאֹדְרוֹ, כִּי יִמְצָא אִישׁ גֵּנֵב נֶפֶשׁ מֵאֲחִיו
מִכִּנֵּי יִשְׂרָאֵל וְהִתְעַמְרֻבוּ וּמָכְרוּ.

הֵם כָּעֲנוּ לוֹ וּמַת הַגֵּנֵב הָהוּא, נָם אֵינָה אַבּוֹתֵיכֶם אֲשֶׁר
אֲחִיָּהֶם מָכְרוּהוּ, לְאַרְבַּת יִשְׁמַעֲאֵלִים סָחָרוּהוּ, וּבָעֵד נְעָלִים
נִתְּנוּהוּ.

וְאַתֶּם קִבְּלוּ דִין שָׁמַיִם עֲלֵיכֶם, כִּי מִיָּמֵי אַבּוֹתֵיכֶם לֹא
נִמְצָא בָכֶם, וְאִם הָיוּ בַחַיִּים הִקֵּיתִי דָנָם לַפְּנִיכֶם, וְאַתֶּם תִּשְׁאוּ
עֵוֹן אַבּוֹתֵיכֶם.

זְמַן הִנֵּה לָנוּ שְׁלִשָּׁה יָמִים, עַד שֶׁנִּדְעַע אִם נִגְזַר הַדָּבָר
מִמְרוֹמִים, אִם אָנוּ חַיִּבִּים וְאַשְׁמִים, נִסְבּוֹל בַּגְּזֵרָת מֶלֶא
רַחֲמִים.

חָלוּ וְזָעוּ וְנָעוּ בְּלִמּוֹ, עַל רַכִּי יִשְׁמַעֲאֵל כַּהֵן גְּדוֹל נִתְּנוּ
עֵינֵינוּ, לְהַזְכִּיר אֶת הַשֵּׁם לַעֲלוֹת לְאֹדוֹנֵינוּ, לְדַעַת אִם יִצְאָה
הַגְּזֵרָה מֵאֵת אֱלֹהֵינוּ.

טָהַר רַכִּי יִשְׁמַעֲאֵל עֲצֻמוֹ וְהַזְכִּיר אֶת הַשֵּׁם בְּסִלּוּדִים,
וְעָלָה לְמָרוֹם וְשָׂאֵל מֵאֵת הָאִישׁ לְבוֹשׁ הַבָּדִים, וְנָם לוֹ קִבְּלוּ
עֲלֵיכֶם צְדִיקִים וְיָדִידִים, כִּי שָׁמַעְתִּי מֵאֲחֹרֵי הַפְּרָגוֹד כִּי
בָזָאת אַתֶּם נִלְכָּדִים.

so were they devoured and consumed. The next verse (Hosea 7:9) reads
חָלוּ וְזָעוּ וְנָעוּ ("strangers devour his strength"). This clearly indicates that

Having learned from the sages how to interpret the written law, the tyrant maliciously turned to the scriptural passage which reads: "Whoever kidnaps a man and sells him, or if he is found in his possession, must be put to death."¹ He commanded to fill his palace with shoes, and arrogantly summoned ten great sages who were completely versed in the law. He said to them: "Judge this matter objectively, pervert it not with falsehood but pass on it truthfully: If a man is caught kidnapping one of his brothers of the children of Israel, treating him as a slave and selling him?" They answered: "That thief shall die."² Then he exclaimed: "Where are your fathers who sold their brother to a caravan of Ishmaelites and bartered him for shoes?! You must submit to the judgment of Heaven, for since the days of your fathers there has been none like you. If they were alive, I would convict them in your presence; but now it is you who must atone for the iniquity of your fathers."

"Give us three days [they said] that we may ascertain whether this has been ordained from heaven. If indeed we are to blame, we will submit to the decree of the Merciful One." Trembling and shuddering, they directed their attention to Rabbi Ishmael, the high priest, and asked him to pronounce God's name and ascend to learn whether the punishment was by divine decree.

Rabbi Ishmael purified himself and reverently pronounced the name; he rose and inquired of one robed in linen, who said: "Submit, beloved saints, for I have heard from behind the curtain that this would be your fate." Rabbi Ishmael descended and told

the correct reading here is *זרים* and not *זרים*. The expression *זרים יבלעוהו* occurs in Hosea 8:7.

משולי ערמת the Sanhedrin who were likened to *ערמת חטים* (Song of Songs 7:3. *דת רשומת* the written law.

מחרוהו ובעדו נעלים נמנוהו they bartered Joseph to the Ishmaelites and gave him away for shoes. The midrashic idea that shoes were part of the price which the sons of Jacob received for Joseph is based on Amos 2:6 (... מכרם מצדק ... בעבור נעלים צדיק, "their selling ... the righteous ... for a pair of shoes"). According to Targum Yerushalmi on Genesis 37:28, the price received for Joseph was spent on the purchase of sandals (*חבט מנהון סנדלין*).

האיש לבוש (Job 6:10) *אסלדה בחילה* hymns of praise, derived from *מלודים* (*הבריד* "the man robed in linen") is a phrase taken from Ezekiel 9:3, 11; 10:2, 6; Daniel 12:7.

¹Exodus 21:16. ²Deuteronomy 24:7.

יָרַד וְהִגִּיד לַחֲבֵרָיו מֵאֵמֶר אֵל, וְצִנָּה הַבְּלִיעַל לְהַרְגָם
בְּכֶחַ וּלְאֵל, וְשָׁנִים מֵהֶם הוֹצִיאוּ תַחֲלָה שֶׁהֵם גְּדוּלֵי יִשְׂרָאֵל,
רַבִּי יִשְׁמַעֲאֵל כִּהֵן גְּדוּל נִרְבֵּן שְׁמֻעוֹן בֶּן גַּבְלִיאֵל נָשִׂיא יִשְׂרָאֵל.
כָּרוֹת רָאִשׁוֹ תַחֲלָה הִרְבָּה לִבְעוֹן, וְגַם הִרְגֵּי תַחֲלָה וְאֵל
אַרְבָּע בְּמִיתַת מִשְׁרַת לָדָר בְּמֻעוֹן, וּלְהַפִּיל גּוֹרְלוֹת צִנָּה
צָפְעוֹן, וְנָפַל הַגּוֹרֵל עַל רֶבֶן שְׁמֻעוֹן.

לְשִׁפּוֹךְ דָּמּוֹ מִהָר כְּשׂוֹר פָּר, וּבְשִׁנְחֻתָּךְ רָאִשׁוֹ נָטְלוֹ וְצָרַח
עָלָיו בְּקוֹל מֵר כְּשׁוֹפֵר, אִי הִלְשׁוֹן הַמְּמַהֲרֶת לְהוֹרוֹת בְּאִמְרֵי
שָׁפָר, בַּעֲוֹנוֹת אִידָּע עֲתָה לֹחֲקֶת אֶת הָעֶפֶר.

מִה מֵאֹד בָּכָה עָלָיו בַּחֲרָדָה, בַּת בְּלִיעַל לְקוֹל בְּכִיתוֹ
שֶׁל רַבִּי יִשְׁמַעֲאֵל עֲמֻדָה, הָאֵר יָפִיו בְּלָבָה הַמְּנִידָה, וְשִׁאֲלָה
מֵאֵת אֲבִיהָ חִיתוֹ לְהַעֲמִידָה.

נֹאץ בְּלִיעַל דָּבָר זֶה לַעֲשׂוֹתוֹ, לְהַפְשִׁיט עוֹרוֹ מֵעַל פָּנָיו
וְשִׁאֲלָה מֵאֵתוֹ, וְלֹא עָכַב דָּבָר זֶה לַעֲשׂוֹתוֹ, וּבְשִׁהֲגִיעַ לְמָקוֹם
תְּפִלִּין צָרַח בְּקוֹל מֵר לְיוֹצֵר נִשְׁמָתוֹ.

שָׂרְפִי מַעֲלָה צָעֲקוּ בְּמִרְהָ, זוֹ תוֹרָה וְזֶה שְׂבָרָה עֲטָה
בְּשִׁלְמָה אוֹרָה, אוֹיֵב מִנְּאִץ שְׁמֶךְ הַגְּדוֹל וְהַנּוֹרָא, וּמִחֲרָף
וּמִנְּדָף עַל דְּבָרֵי תוֹרָה.

עֲנִתָה בַת קוֹל מְשֻׁמִּים, אִם אֲשַׁמְעֶה קוֹל אַחֵר אֲהַפּוֹךְ אֶת
הָעוֹלָם לְמִים, לְתַהוֹ נִבְהוֹ אֲשִׁית הַדּוֹמָיִם, גִּזְרָה הִיא מִלְּפָנֶי,
קַבְלֶיהָ מִשְׁעֲשְׂעֵי דַת יוֹמִים.

פְּקִידִים גִּהְרָגוּ מֵאַחֲרֵי שְׁבַת בְּתֵי כְּנִסְיוֹת, מְלֵאֵי מִצּוֹת
כְּרֵמּוֹן וּכְזִיזִיּוֹת, וְהוֹצִיאוּ אֶת רַבִּי עֲקִיבָא דּוֹרֵשׁ בְּתַרֵּי אוֹתִיּוֹת,
וְסָרְקוּ בְּשָׂרוֹ בְּמִסְרָקוֹת פִּיבִיּוֹת.

crownlets placed over certain letters in the writing of a *Sefer Torah*. Rabbi Akiba found some symbolic expression in each of these ornamentations (Menaḥoth 29b).

his colleagues the word of God. Thereupon the evil man commanded to slay them with force.

Rabbi Ishmael the high priest and Rabban Simeon ben Gamaliel the president of Israel were the first to be taken to the place of execution, where each desired to precede the other in being slain and thus be spared the sight of the martyrdom of his colleague.

Thereupon the tyrant ordered them to cast lots, and the lot fell on Rabban Simeon, whose head was stricken off with a sword. Rabbi Ishmael lifted it up and cried bitterly: "Oh, that such a tongue, skilled in the precepts of the Torah, must lick dust!"

Hearing Rabbi Ishmael lamenting, the tyrant's daughter turned her lecherous gaze upon his beauty and petitioned her father to spare the rabbi's life, but he refused. Rabbi Ishmael was flayed, suffering with great fortitude; he wept only when his executioners reached the place of the tefillin.

The angels of heaven called in anguish: "Is this the Torah, and this its reward? Behold, the foe blasphemes thy great and revered name, and scorns thy Torah!" Whereupon a voice replied from heaven: "If I hear another sound uttered I will turn the world to water; I will devastate both heaven and earth. This is my decree; accept it, all of you who love the Torah that preceded creation by two thousand years."

Thus were slain men of spotless conduct and profound learning, who were Israel's cornerstones jeweled with divine precepts. The third victim, Rabbi Akiba, who had assured the continuity of Torah study, was led forth to die a martyr's death. They lacerated his body with combs of iron. Full of devotion, Rabbi Akiba recited his prayers with a peaceful smile on his face while undergoing the extreme torture. When the executioner asked him whether he was a sorcerer that he could overcome the pain he was suffering, Rabbi Akiba replied: "I am no sorcerer, but I rejoice at the opportunity now given me to love my God with all my life." He died while he whispered the last words of the *Shema*: "God is One."

דְּת יָמִים the Torah which, according to a midrashic statement, came into being two thousand years before the creation of the world. **יָמִים** ("two days") is here used in the sense of two thousand years on the basis of Psalm 90:4 ("a thousand years in thy sight are like a day that passes").

צָוָה לְהוֹצִיא רַבִּי חֲנַנְיָא בֶּן תְּרַדְיוֹן מִבֵּית אוֹלָמוֹ, וּבְחִבְלֵי זְמוּרוֹת שָׂרְפוּ גִלְמוֹ, וּסְפוּגִין שֶׁל צִמּוֹר שָׁמוּ עַל לְבוֹ לְעֵבֶב עֲצָמוֹ, וּבְשִׁנְסִתְלָקוֹ מִיַּד נִשְׁרַף וְסִפֵּר תּוֹדָה עֲמוֹ.

קוֹנְנוֹ עִם לֹא אֱלֹמוֹ, כִּי עַל דָּבָר מוֹיֶשֶׁט נִשְׁפָּף דָּמּוֹ, לְקַדֵּשׁ שֵׁם שָׁמַיִם מְסֵרוֹ עֲצָמוֹ, בְּהַרְיַת רַבִּי הוֹצִיָּבִית הַמְּתַרְנָנוּ.

רַעְדָה תֵּאֱחָזוּ כָּל שׂוֹמְעֵי שְׁמוֹעַ, וְהוֹל כָּל עֵין דְּמוֹעַ, וְנִהַפֵּף לֵאבֹל כָּל שְׁעִשׂוֹעַ, עַל הַרְיַת רַבִּי אֶלְעָזָר בֶּן שְׁמוּעַ.

שְׁתַּחֲוִי צוּרֵרִי וּמַעֲנִי, וּמִלְּאוּ כְרַסִּי מַעֲדָנִי, וְהַשְׁקִינִי מִי רוֹשׁ וְלַעֲנִי, בְּהַרְיַת רַבִּי חֲנַנְיָא בֶּן חֲבִינְאִי.

תִּקְפוּ עָלֵינוּ צָרוֹת מִצּוֹת לְהַפֵּר, וּמֵאֲנוּ לְקַחַת הוֹן וְכֶפֶר, כִּי אִם נִפְשׁוֹת הַהוֹנוֹת אִמְרֵי שִׁפָּר, בָּמוֹ רַבִּי יִשְׁבֵּב חֲסוּפָר.

יִתְחַנְנוּ בְּנֵי עֲדִינָה הַשׁוֹמְמָה, הִרְעוּ לָנוּ מִכָּל מַלְכֵי אֲדָמָה, וְהִרְגוּ מָנוּ כַּמָּה וְכַמָּה, בְּהַרְיַת רַבִּי יְהוֹדָה בֶּן דָּמָה.

דִּבְרַת בֵּית יַעֲקֹב אִשׁ וּבֵית יוֹסֵף לְהַבְהִי, הֵן עָתִיד קֵשׁ אוֹרֶם בָּבֶה, חֵי זַעֲקֵי קָשׁוֹב וְקָרֵב בַּעֲזֵר יוֹם הַבֹּא, כִּי הָמָּה

הַסְּבִימוּ לְהַרְגוֹ עֲשָׂרָה צַדִּיקִים עִם רַבִּי יְהוֹדָה בֶּן כָּבֵא.

זֹאת קִרְאָתָנוּ וְסִפְרָנוּ בְּשִׁנּוֹן, וְשִׁכְבָּנוּ לֵב שְׁפוּל וְאֲנוּן, מִמָּרוֹם הַסִּבֵּת תַּחֲנוּן, יִי אֵל רַחוּם וְתַנּוּן.

Reader:

חֲנוּן הַבִּיטָה מִמָּרוֹמִים, תִּשְׁפָּכֶת דָּם הַצַּדִּיקִים וְתִמְצִית דָּמִים, תִּרְאֶה בְּפִרְגוֹדֶךָ וְהַעֲבֵר בְּתַמִּים, אֵל מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים.

תִּטְאֲנוּ צוּרָנוּ, סֶלַח לָנוּ יוֹצְרָנוּ.

חֲנוּן (שמע ואת עדניה) is mentioned in Isaiah 47:8 as the foe of Israel (שמע ואת עדניה, "hear this, you luxurious creature"). יחננו denotes terror, like יחנני in Job 31:34 ("the most contemptible among families terrified me").

Rabbi Hananya ben Teradyon was the fourth victim. He was wrapped in the Torah from which he had been teaching and placed on a pyre of green brushwood, and his chest was drenched with water to prolong the agony. His disciples, watching the flames dancing over their beloved teacher, asked: "Master, what do you see?" He replied: "I see parchment burning, while the letters of the Torah soar upward." His disciples then advised him to open his mouth that the fire might enter and the sooner put an end to his sufferings; but he refused to do so, saying: "It is best that he who has given life should also take it away; no one may hasten his own death." The executioner removed the wet sponge, fanned the flame, thus accelerating the end, and then plunged himself into the fire.

Mourn, O my people, not yet bereft; their blood was shed for a worthless whim; they surrendered their lives to sanctify the name of God. Rabbi Hutzpith the Interpreter was the fifth martyr. Trembling seized all who heard, tears flowed from all eyes, and all delight was turned to mourning for the murder of a sage like Rabbi Elazar ben Shamua. How our oppressors have fed on us! How they made us drink poison when they murdered Rabbi Hanina ben Hakinai!

They tortured us that we might break the commandments; they refused to take ransom, but insisted on the lives of those who studied the Torah, such as Rabbi Yeshevav the Scribe.

The Edomite creatures have desolated us; they were harder on us than all the kings of the world and slaughtered many of us, including Rabbi Judah ben Dama.

Thou hast said: "The house of Jacob shall be fire, and Joseph's house a flame, with Esau's house like straw"; but now the straw has quenched the fire! Eternal One, hear my cry, cause the swift removal of our foes who agreed to slaughter ten godly men including Rabbi Judah ben Bava.

This has befallen us; we narrate it with a heart full of grief. Thou who art in heaven, heed our supplication; thou, O Lord, art a merciful and gracious God. Gracious One, look down from heaven; see the blood of the saintly martyrs, and remove all stains of guilt. O God, thou art the King who dost sit on the throne of mercy.

Reader:

We have sinned against thee, our God;
Forgive us, O our Creator.

זָכַר-לָנוּ בְּרִית אֲבוֹת בְּאֶשֶׁר אָמַרְתָּ: וְזָכַרְתִּי אֶת בְּרִיתִי
 יַעֲקֹב, וְאֵף אֶת בְּרִיתִי יִצְחָק וְאֵף אֶת בְּרִיתִי אַבְרָהָם אֲזָכֹר,
 וְהָאָרֶץ אֲזָכֹר. זָכַר-לָנוּ בְּרִית רִאשׁוֹנִים בְּאֶשֶׁר אָמַרְתָּ:
 וְזָכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ
 מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיוֹת לָהֶם לְאֱלֹהִים, אֲנִי יי. עָשָׂה עִמָּנוּ
 כְּמָה שֶׁהִבְטַחְתָּנוּ: וְאֵף גַּם זֹאת, בְּהִיוֹתָם בְּאֶרֶץ אֲבִיהֶם לֹא
 מֵאֲסֹתִים וְלֹא גְעֻלֹתִים לְכָל־הֶם, לְהַפֵּר בְּרִיתִי אִתָּם, כִּי אֲנִי
 יי אֱלֹהֵיהֶם. רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ, כְּמָה שֶׁפְּתוּב: כִּי אֵל
 רַחוּם יי אֱלֹהֶיךָ, לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ, וְלֹא יִשְׁבַּח אֶת בְּרִית
 אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם. מוֹל אֶת לְבָבְךָ לְאַהֲבָה וּלְיִרְאָה
 אֶת שְׁמֶךָ, בְּפֶתוּב בְּתוֹרָתְךָ: וּמֹל יי אֱלֹהֶיךָ אֶת לְבָבְךָ, וְאֵת
 לִבְבִּי זִרְעֶךָ, לְאַהֲבָה אֶת יי אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ
 לְמַעַן חַיֶּיךָ. הֲשֵׁב שְׁבוּתֵנוּ וּרְחֻמָּנוּ, כְּמָה שֶׁפְּתוּב: וְשֵׁב יי אֱלֹהֶיךָ
 אֶת שְׁבוּתֶךָ וּרְחֻמְךָ, וְשֵׁב וְקִבְּצָה מִכָּל הָעַמִּים אֲשֶׁר הִפְצִיֶּךָ
 יי אֱלֹהֶיךָ שְׁמָה. קִבֵּץ נִדְחֵנוּ, כְּמָה שֶׁפְּתוּב: אִם יִהְיֶה נִדְחֶךָ
 בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יי אֱלֹהֶיךָ, וּמִשָּׁם יִקְחֶךָ. הַמְצֵא
 לָנוּ בְּבִקְשָׁתֵנוּ, כְּמָה שֶׁפְּתוּב: וּבִבְשָׁתָם מִשָּׁם אֶת יי אֱלֹהֶיךָ,
 וּמִצֵּאתָ כִּי תִדְרָשְׁנוּ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ.

מִחָה פִּשְׁעֵינוּ לְמַעַנְךָ, בְּאֶשֶׁר אָמַרְתָּ: אֲנֹכִי אֲנֹכִי הוּא מִחָה
 פִּשְׁעֶיךָ לְמַעַנִּי, וְחַטָּאתֶיךָ לֹא אֲזָכֹר. מִחָה פִּשְׁעֵינוּ כְּעֵב
 וּכְעָנוּ, בְּאֶשֶׁר אָמַרְתָּ: מִחִיתִי כְּעֵב פִּשְׁעֶיךָ, וּכְעָנוּ חַטָּאתֶיךָ,
 שׁוּבָה אֵלַי כִּי גִאֲלִיתִיךָ. הִלֵּבֵן חַטָּאֵינוּ בַּשִּׁלְגַּ וּבַצֶּמֶר, כְּמָה

יעקב, the youngest of the patriarchs, is mentioned first to indicate that his merits are great enough to redeem Israel; if they should, however, prove inadequate, then the merits of Isaac will be added; should the merits of both patriarchs still be insufficient, those of Abraham will certainly meet the requirement (Rashi: כדאי אינו כדאי, ואם אינו כדאי, כדאי הוא יעקב הקטן לכך; ואם אינו כדאי, כדאי הוא אברהם עמו שהוא כדאי). (הרי יצחק עמו; ואם אינו כדאי, הרי אברהם עמו שהוא כדאי).

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all the nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."¹

¹*Leviticus* 26:42, 44, 45; *Deuteronomy* 4:31; 30:6, 3, 4; 4:29; *Isaiah* 43:25; 44:22.

שָׁכְתוּב: לְכוּ נָא וְנִזְכָּחָה, יֹאמֶר יי; אִם יִהְיוּ חֲטָאֵיכֶם בְּשָׁנִים,
בְּשָׁלֹג יִלְבִּינוּ; אִם יֵאָדְמוּ בַתּוֹלַעַ, בְּצֶמֶר יִהְיוּ. זְרוּק עָלֵינוּ
מַיִם טְהוֹרִים וְטַהֲרֵנוּ, כְּמָה שָׁכְתוּב: וְזָרַקְתִּי עֲלֵיכֶם מַיִם
טְהוֹרִים וְטַהֲרָתֶם; מִכָּל טִמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֲרֶה
אֹתְכֶם. כִּפּוּר חֲטָאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרֵנוּ, כְּמָה שָׁכְתוּב: כִּי
בַּיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לַטָּהָר אֹתְכֶם, מִכָּל הַטִּמְאוֹתֵיכֶם לִפְנֵי
יי תִּטְהָרוּ. תִּבְיֹאֲנוּ אֶל הַר קָדְשׁ, וְשִׁמְחֵנוּ בְּבֵית תַּפְלִתְךָ,
כְּמָה שָׁכְתוּב: וְהִבְיֹאוּתִים אֶל הַר קָדְשִׁי, וְשִׁמְחוּתִים בְּבֵית
תַּפְלִתִּי, עוֹלוֹתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי
בֵּית תַּפְלָה יִקְרָא לְכָל הָעַמִּים.

Reader and Congregation:

שָׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תַּפְלִתְנוּ.

חֲשִׁיבֵנוּ יי אֱלֹהִי וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקָדָם.

אֲמַרְנוּ הַאֲזִינָה יי, בִּינָה הִיגָנוּ. יִהְיוּ לְרָצוֹן אֲמַרֵי פִינוּ
וְהִגִּיוֹן לִפְנֵי לִפְנֵיךָ, יי צוּרֵנוּ וְגֹאֲלֵנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלִּפְנֵיךָ, וְרוּחַ קָדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְמָנָה, בְּכָלֹת בָּחֵנוּ אֵל תַּעֲזֹבֵנוּ.

אֵל תַּעֲזֹבֵנוּ, יי אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת
לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַתָּה יי עֲזָרְתָנוּ וְנִחְמָתָנוּ.

כִּי לָךְ יי הוֹחֵלֵנוּ, אַתָּה תַּעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשֵׁנוּ, וְאֵל
תַּכְלִימֵנוּ וְאֵל תִּפְרֵ בְּרִיתְךָ אִתָּנוּ. קִרְבֵּנוּ לְתוֹרַתְךָ, לְמִקְרָנוּ

let us reason together; listen to reason, hear what I am ready to do for you. Isaiah frequently employs the terms know, consider, reason, thereby emphasizing the intellectual side of the moral sense.

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Atone our sins on this day and purify us, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."¹

Reader and Congregation:

Lord our God, hear our cry, spare us;

Have mercy and accept our prayer.

Turn us to thee, O Lord,

Renew our days as of old.

Give heed to our words, O Lord,

Consider thou our meditation.

May our words and our meditation

Please thee, O Lord, our Protector.

Cast us not away from thy presence,

And take not thy holy spirit from us.

Do not cast us off in our old age;

When our strength fails, forsake us not.

Forsake us not, Lord our God,

And keep not far away from us.

Show us a sign of favor despite our foes;

Thou, O Lord, hast helped and comforted us.

For thee, O Lord, we are waiting;

Thou wilt answer us, Lord our God.

Our God and God of our fathers, do not disregard us in disgrace;
do not break thy covenant with us. Bring us near to thy Torah;

¹*Isaiah 1:18; Ezekiel 36:25; Leviticus 16:30; Isaiah 56:7.*

מִצֹּתֶיךָ, הוֹרֵנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֹךְ, וּמוֹל
אֶת לִבֵּנוּ לְאַהֲבָתְךָ, וְנָשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם. וְלִמְעַן
שְׁמֹךְ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנוֹנוּ, בְּפָתוּב בְּדַבְרֵי קִדְשְׁךָ:
לִמְעַן שְׁמֹךְ יי, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב הוּא.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

כִּי אָנוּ עֲמֻקָּה, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בְּנִיָּה, וְאַתָּה אָבִינוּ.
אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קִהְלֶךָ, וְאַתָּה חֵלְקֵנוּ.
אָנוּ נִחְלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ; אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.
אָנוּ בְּרֵמָה, וְאַתָּה נוֹטְרָנוּ; אָנוּ פְּעֻלָּתְךָ, וְאַתָּה יוֹצְרֵנוּ.
אָנוּ בְּעִתָּךְ, וְאַתָּה דוֹרְנוּ; אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עֲמֻקָּה, וְאַתָּה מַלְכֵנוּ; אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.

Reader:

אָנוּ עֲזֵי פָנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֵרָף וְאַתָּה אֶרֶךְ
אַפִּים. אָנוּ מְלֹאֵי עוֹן, וְאַתָּה מְלֹא רַחֲמִים; אָנוּ יִמִּינוּ בְּצַר
עוֹבֵר, וְאַתָּה הוּא וְשִׁנּוּתֶיךָ לֹא יִתָּמוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל
תִּתְעַלֵּם מִתְחַנֶּתֵנוּ; שְׁאִין אָנוּ עֲזֵי פָנִים וְקָשִׁי עֵרָף לֵאמֹר
לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאוֹנוּ;
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חַטָּאוֹנוּ.

Congregation and Reader:

אֲשַׁמְנֶה, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דְּפִי; הִעֵינוּ, וְהִרְשַׁעְנוּ, זִדְנוּ,
חֲמִסְנוּ, טִפְלָנוּ שָׁקֵר; יַעֲצֵנוּ רָע, בִּזְבָּנוּ, לָצֵנוּ, מִרְדְּנוּ, נֶאֱצָנוּ,

teach us thy commandments. Show us thy ways; devote our heart to revere thy name. Open our mind to loving thee, that we may return to thee sincerely and wholeheartedly. For the sake of thy great name pardon our iniquities, as it is written in thy Holy Scriptures: "O Lord, for the sake of thy name pardon my iniquity, for it is great."¹

Our God and God of our fathers,
 Forgive us, pardon us, clear us.

We are thy people, and thou art our God;
 We are thy children, and thou art our Father.
 We are thy servants, and thou art our Lord;
 We are thy community, and thou art our Heritage.
 We are thy possession, and thou art our Destiny;
 We are thy flock, and thou art our Shepherd.
 We are thy vineyard, and thou art our Keeper;
 We are thy work, and thou art our Creator.
 We are thy faithful, and thou art our Beloved;
 We are thy chosen, and thou art our Friend.
 We are thy subjects, and thou art our King;
 We are thy worshipers, and thou art our exalting One.

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to asy to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
 We have acted brazenly, viciously and fraudulently;

¹*Psalm 25:11.*

סָרְרָנוּ, עָרִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קָשִׁינוּ, עָרָר; רָשָׁעֵנוּ, שַׁחֲתָנוּ, תַּעֲבָנוּ, תָּעִינוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעֵנוּ. הִרְשָׁעֵנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשָׁעֵנוּ. וְהֵן בְּלָבָנוּ לַעֲזוֹב דְּרָךְ רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוֹב עַל יַד נְבִיאָךָ: יַעֲזֹב רָשָׁע דְּרָכּוֹ, וְאִישׁ אָנוֹן מִחֲשַׁבְתּוֹ, וְיָשֵׁב אֶל יְיָ וִירַחֲמֵהוּ, וְאֶל אֱלֹהֵינוּ כִּי נִרְבֶּה לְסִלּוֹחַ.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, סִלַּח וּמַחֵל לַעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְׁכֵּת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מַחֵה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יָצָרְנוּ לְהַשְׁתַּעֲבֹד-לָךְ, וְהַכְנַע עָרְפָּנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פִּקְּדֶיךָ; וּמַל אֶת לִבָּבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתוֹב בְּתוֹרָתְךָ: וּמַל יְיָ אֱלֹהֶיךָ אֶת לִבָּבְךָ, וְאֶת לִבֵּב זִרְעֶךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבָּבְךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

הַזְדַּוְנוֹת וְהַשְׁנָאוֹת אֶתָּה מִכִּיר, הֶרְצוֹן וְהָאֲנָס, הַגְּלוּיִם וְהַנְּסֻתָּרִים; לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדֵּנוּ, מָה צָרְקָנוּ, מָה יִשְׁעֵנוּ, מָה בַּחֲנוּ, מָה גְבוּרָתֵנוּ. מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים בָּאֵין לְפָנֶיךָ, וְאִנְשֵׁי הַשֵּׁם כֹּלֹא הָיוּ, וְחַכְמִים בְּכָלִי מִדָּע, וְגִבּוֹנִים בְּכָלִי הַשֹּׁפֵל, כִּי רַב מַעֲשֵׂיהֶם תִּחַו, וַיְמִי חַיֵּיהֶם הִקְבֵּל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אָנוּ, כִּי הַכֹּל הִקְבֵּל. מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹבֵן שַׁחֲקִים, הֲלֹא כָּל הַנְּסֻתָּרוֹת וְהַגְּלוּלוֹת אֶתָּה יוֹדֵעַ.

We have acted wilfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophet: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹

Our God and God of our fathers, forgive and pardon our iniquities (on this day of Sabbath and) on this Day of Atonement. Blot out and remove our transgressions and sins from thy sight. Bend our will to submit to thee; subdue our stubbornness, that we may turn back to thee; renew our conscience, that we may observe thy precepts. Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart, and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."²

Thou art aware of conscious and unconscious sins, whether committed willingly or forcibly, openly or secretly; they are thoroughly known to thee. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath; man is not far above beast, for all is vanity.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

¹Isaiah 55:7. ²Deuteronomy 30:6.

Reader:

שָׁמַךְ מַעוֹלָם עוֹבֵר עַל פֶּשַׁע, שְׁוַעְתָּנוּ תִּאֲזִין בְּעַמְדָנוּ
לְפָנֶיךָ בְּתַפִּלָּה. תַּעֲבוֹר עַל פֶּשַׁע לָעַם שָׂבִי פֶשַׁע, תִּמְחָה
פִּשְׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

אִתָּה יוֹדֵעַ רָצִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָל חַי. אִתָּה
חוֹפֵשׁ כָּל חֲדָרֵי בָטָן, וּבּוֹחֵן בְּלִיּוֹת נָלַב. אִין דָּבָר נֶעְלָם
מִמֶּךָ, וְאִין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּכַפֵּר-לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל פִּשְׁעֵינוּ.

עַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּאַגָּס וּבְרָצוֹן,
וְעַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּאַמוּץ הַלֵּב.

עַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּבִלִי רַעַת,
וְעַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּבִטּוֹי שְׂפָתָיִם.

עַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָר,
וְעַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיּוֹת.

עַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּרִבּוֹר פֶּה,
וְעַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּרַעַת וּבְמִרְמָה.

עַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּחִרְהוֹר הַלֵּב,
וְעַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ.

עַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּוִדּוֹי פֶּה,
וְעַל חֲטָא שִׁחְטָאנוּ לְפָנֶיךָ בְּנִעִידַת זְנוּת.

Reader:

O thou, who art ever forgiving transgression, heed our cry when we stand in prayer before thee. Pardon the transgression of the people who are turning from transgression; blot out our wrongs from before thy sight.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

על חטא, designated ודוי הגדול ("the long form of confession") in contrast to the shorter form אשמונו, is a twofold alphabetical acrostic. In Maimonides' *Mishneh Torah*, על חטא appears in a single alphabetical acrostic. The whole range of human failings and backslidings is unrolled in this "catalogue of sins." It has been suggested that the phrase בכפת שחר, found in no other source, is in place of an original reading בכפר ושחר ("by ransom and bribe"), since the word כפר is synonymous with שחר (compare I Samuel 12:3; Amos 5:12).

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻק יָד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַבְשׁוֹת פֶּה,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאֵת שְׁפָתַיִם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיגְדֵי הָרַע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיזְדָּעִים וּבְלֹא יוֹדָעִים.
 וְעַל בָּלָם, אֵלֹהֵי סִלְיָחוֹת, סֶלַח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתֶּה.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁקָד וּבְמִרְבִּית,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינָיו,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתֵינוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מַצַּח.
 וְעַל בָּלָם, אֵלֹהֵי סִלְיָחוֹת, סֶלַח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְיָאוֹת.

For the sin we committed in thy sight willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner
of speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוּת עֵינַי.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהָרַע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִבְלִיּוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוְא,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַשׁוּמַת־דָּבָר,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַמְהוֹן לִבָּב.
 וְעַל בָּלֵם, אֵלּוּת סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, בִּפְרִי־לָנוּ.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם חֲטָאִת.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיֹזֶרֶד.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם אָשֶׁם וְדֹאֵי וְאָשֶׁם תָּלוּי.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם מִבַּת מִרְדּוֹת.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם מִלְּקוֹת אֲרֻבָּעִים.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם מִיתָה בִּידֵי שְׁמַיִם.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם כִּרְת וְעִרְרִי.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם אֲרֻבַּע מִיתוֹת בֵּית דִּין,
 סְקִילָה שְׂרִפָּה, הֶרֶג וְחִנּוּק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא
 תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהּ קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהּ קוּם עֲשֵׂה, אֵת
 הַגְּלוּיִם לָנוּ וְאֵת שְׁאֵינָם גְּלוּיִם לָנוּ. אֵת הַגְּלוּיִם לָנוּ בְּבֶר
 אֲמָרָנוּם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֵת שְׁאֵינָם גְּלוּיִם לָנוּ,
 לְפָנֶיךָ הֵם גְּלוּיִם וִירֻעִים, בְּדָבָר שְׁנֵאֵמַר: הַנִּסְתָּרִת לִי

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely,
And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust.
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.

For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.

For the sins requiring corporal punishment,
And for the sins requiring forty lashes.

For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs

עולה ויורד, so called because the value of the required offering varied according to the means of the person presenting it. The expense was so small that poverty would not be a bar to any man's pardon; see Leviticus 5:11.

אשם תלוי, a conditional guilt-offering, brought by one in doubt whether he committed a transgression; on realizing later that he did transgress he would bring a sin-offering. **אשם ודאי** was brought for the undoubted commission of certain offenses, such as misappropriation of private or sacred property, after the full restoration of the stolen article or its equivalent; see Leviticus 5:21-25.

אֱלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי
הַתּוֹרָה הַזֹּאת.

וְדָוִד עַבְדְּךָ אָמַר לִפְנֶיךָ: שְׁנֵאוֹת מִי יָבִין, מִנִּסְתָּרוֹת נִקְנִי.
נִקְנִי יי אֱלֹהֵינוּ מִכָּל פִּשְׁעֵינוּ, וְנִתְּנֵנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק
עָלֵינוּ מַיִם טְהוֹרִים וְנִתְּנֵנוּ, כַּפְּתוּב עַל יַד נְבִיאֶךָ: וְזָרְקָתִי
עָלֵיכֶם מַיִם טְהוֹרִים וְנִתְּרָתֶם; מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל
גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

אֵל תִּירָא יַעֲקֹב; שׁוּבוּ שׁוֹכְבִּים, שׁוּבָה יִשְׂרָאֵל, הִנֵּה לֹא
יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, כַּפְּתוּב עַל יַד נְבִיאֶךָ: שׁוּבָה
יִשְׂרָאֵל עַד יי אֱלֹהֶיךָ, כִּי כִשְׁלֹת בַּעֲוֹנֶךָ. וְנֹאמַר: קָחוּ עִמָּכֶם
דְּבָרִים, וְשׁוּבוּ אֵל יי, אִמְרוּ אֵלָיו כָּל הַשָּׂא עוֹן, וְקַח טוֹב,
וְנִשְׁלָמָה פָּרִים שְׁפָתֵינוּ.

וְאַתָּה רַחוּם מְקַבֵּל שָׁבִים, וְעַל הַתְּשׁוּבָה מֵרֹאשׁ הַבְּטָחָתְנוּ,
וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחֲלֹת לָךְ.

וּמֵאַהֲבָתְךָ יי אֱלֹהֵינוּ שְׁאַהֲבָתְךָ אֶת יִשְׂרָאֵל עַמֶּךָ, וּמִחַמְלָתְךָ
מִלִּבֵּנוּ שְׁחַמְלָתְךָ עַל בְּנֵי בְרִיתְךָ, נִתַּת לָנוּ יי אֱלֹהֵינוּ אֶת יוֹם
(הַשַּׁבָּת הַזֶּה) לְקַדְּשָׁה וּלְמַנוּחָה, וְאֶת יוֹם) הַכִּפּוּרִים הַזֶּה
לְמַחֲלֹת חַטָּא, וְלִסְלִיחַת עוֹן וּלְכַפֶּרֶת פִּשְׁעוֹ.

יוֹם אַתָּא לְכַפֵּר פִּשְׁעֵי יִשְׂרָאֵל, הַיּוֹם בִּיאָתוֹ אַחַת בַּשָּׁנָה,
כַּפְּתוּב בְּתוֹרָתְךָ: וְהִיְתָה זֹאת לָכֶם לְחֻקַּת עוֹלָם, לְכַפֵּר
עַל בְּנֵי יִשְׂרָאֵל מִכָּל חַטָּאתָם אַחַת בַּשָּׁנָה.

יוֹם זֶה נִתֵּן תְּעוּדָה לָעַם זֶה, הַיּוֹם חַל בּוֹ צִיר סֶלַח נָא
לְעוֹן הָעָם הַזֶּה, כַּפְּתוּב בְּתוֹרָתְךָ: סֶלַח נָא לְעוֹן הָעָם הַזֶּה
בְּגִדְלִי חֲסִידֶךָ, וּבְאֲשֶׁר נִשְׁאַתָּה לָעַם הַזֶּה מִמַּצָּרִים וְעַד הַנֵּה.
וְשֵׁם נֹאמַר: וְנֹאמַר יי סֶלַחְתִּי כְּדָבָרְךָ.

to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."¹

David thy servant said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless."² Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."³

Fear not, O Jacob; return, you backsliders; return, O Israel! The Guardian of Israel neither slumbers nor sleeps, as it is written by thy prophet: "Come back to the Lord your God, O Israel, for your guilt has made you fall. Take words and return to the Lord; say to him: Forgive all iniquity, and accept what is good; instead of bullocks, we will offer the prayer of our lips."⁴

Thou, Merciful One, dost receive those who repent; thou didst promise us in days of old concerning repentance, and because we repent we hopefully look to thee.

It was because thou, Lord our God, didst love thy people Israel—because thou, our King, didst show mercy to thy people of the covenant—that thou, Lord our God, didst grant us this (Sabbath for holiness and rest and this) Day of Atonement for pardon of sin, forgiveness of iniquity and atonement of transgression.

This day comes only once a year to make atonement for the transgressions of Israel, as it is written in thy Torah: "This shall be an everlasting statute for you, to make atonement for all the sins of Israel once a year."⁵

This day the Law was given to Israel and the Prophet pled "Pardon the sin of this people," as it is written in thy Torah: "Pardon the sin of this people, according to thy abundant kindness, even as thou hast forgiven this people ever since they left Egypt. And the Lord said, "I pardon them as you have asked."⁶

יְשׁוּעָה is metaphorically applied to Israel, according to an allegorical interpretation of **אֲנִי יְשׁוּעָה** (Song of Songs 5:2).

¹Deuteronomy 29:28. ²Psalm 19:13; Ezekiel 36:25. ³Hosea 14:2-3. ⁴Leviticus 16:34. ⁵Numbers 14:19-20.

בַּעֲבוּר כְּבוֹד שְׁמֶךָ הַמָּצֵא לָנוּ;
מוֹחֵל וְסוֹלֵחַ, סֶלַח נָא לְמַעַן שְׁמֶךָ.

יוֹם מַחִילָה בַּשָּׁרָף לְצִיר בְּרָשָׁם, הַיּוֹם נְתִיבָבֶתָ עִמּוֹ
וְקִרְאתָ בָּשָׁם, בְּכַתוּב בְּתוֹרָתְךָ: וַיִּרְדּוּ יְיָ בַּעֲנֹן, וַיִּתְנַצֵּב עִמּוֹ
שָׁם, וַיִּקְרָא בָּשָׁם יְיָ.

בַּעֲבוּר כְּבוֹד שְׁמֶךָ הַמָּצֵא לָנוּ;
רַחוּם וְחַנוּן, רַחֵם נָא לְמַעַן שְׁמֶךָ.

יוֹם שְׁמֹמֹת הַיִּבְלָה הַבִּיטָה, הַיּוֹם תַּחַן אֲנִי הִטָּה לָנוּ
לְהַבִּיטָה, בְּכַתוּב בְּדִבְרֵי קִדְשֶׁךָ: הִטָּה אֱלֹהֵי אֲזוּנֶךָ וּשְׁמֶעַ,
פָּקַח עֵינֶיךָ וּרְאֵה שׁוֹמְמֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ;
כִּי לֹא עַל צְדָקוֹתֵינוּ אֶנְחָנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל
רַחֲמֶיךָ הַרְבִּים. אֲדֹנֵי שְׁמֶעָה, אֲדֹנֵי סֶלְחָה, אֲדֹנֵי הַקְשִׁיבָה,
וַעֲשֵׂה אֵל תֹּאחֶר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ
וְעַל עַמֶּךָ.

בַּעֲבוּר כְּבוֹד שְׁמֶךָ הַמָּצֵא לָנוּ;
שׁוֹמֵעַ תְּפִלָּה, שְׁמַע בְּקוֹל תְּפִלָּתֵנוּ לְמַעַן שְׁמֶךָ.
מִי אֵל בְּמוֹדָה.

Congregation:

Reader:

מִי אֵל בְּמוֹדָה.	בוֹרָא דָק וְחַלָּד	אֲדִיר וְנָאוֹר
מִי אֵל בְּמוֹדָה.	דּוֹבֵר צְדָקוֹת	נוֹלָה עֲמָקוֹת
מִי אֵל בְּמוֹדָה.	וְאִין זוֹלָתוֹ	הַדּוֹר בְּלִבּוֹשׁוֹ
מִי אֵל בְּמוֹדָה.	חוֹנֵן דִּלָּים	זוֹקֵף כְּפוּפִים
מִי אֵל בְּמוֹדָה.	יוֹשֵׁב שָׁמַיִם	טָהוֹר עֵינָיִם
מִי אֵל בְּמוֹדָה.	תּוֹמֵךְ תְּמִימִים	שׁוֹכֵן שְׁחָקִים
מִי אֵל בְּמוֹדָה.	וְעוֹבֵר עַל פֶּשַׁע	נוֹשֵׂא עוֹן

For the sake of thy glorious name, be with us;
 Gracious God, forgive us for the sake of thy name.

This day, which thou didst announce to Moses as a day of pardon, thou didst stand with him and proclaim thy name, as it is written in thy Torah: "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord."¹

For the sake of thy glorious name, be with us;
 Gracious God, have mercy on us for thy name's sake.

This day behold the ruins of thy Temple and heed our pleas, as it is written in thy Holy Scriptures: "Incline thy ear, O God, and hear; open thy eyes and see our ruins, and the city which bears thy name; for it is not because of our righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action; do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."²

For the sake of thy glorious name, be with us;
 Hear thou our prayer for the sake of thy name.

Responsively

O God, who is like thee?

Mighty Creator of heaven and earth,

O God, who is like thee?

Thou knowest all and speakest what is right;

O God, who is like thee?

Arrayed in splendor, there is none like thee!

O God, who is like thee?

Thou raisest the bent and helpest the poor;

O God, who is like thee?

Thou, pure of sight, dost dwell in the heavens.

O God, who is like thee?

Thou in the skies dost uphold the faithful,

O God, who is like thee?

Forgiving and passing by transgression.

O God, who is like thee?

¹Exodus 34:5-7. ²Daniel 9:18-19.

בפתוח על יד נביאך; מי אל פמוך, נשא עון ועובר על פשע לשארית נחלתו; לא החזיק לעד אפו, כי חפץ חסד הוא. ישוב ירחמנו, וכבולש עונותינו; ותשליך במצולות ים כל חטאתם. וכל חטאת עמך בית ישראל תשליך במקום אשר לא יזכרו ולא יפקדו ולא יעלו על לב לעולם. תתן אמת ליעקב, חסד לאברהם, אשר נשבעת לאבותינו מימי קדם.

אלהינו ואלהי אבותינו, מזהל לעונותינו ביום (השבת הזה וביום) הכפרים הזה. מזהה והעבד פשעינו וחטאתינו מנגד עיניך, פאמור: אנכי אנכי הוא מזהה פשעיך למעני, וחטאתיך לא אפיר. ונאמר: מזהתי כעב פשעיך, ובענן חטאתיך; שובה אלי כי גאלתיך. ונאמר: כי ביום הזה יכפר עליכם לטהר אתכם, מכל חטאתיכם לפני יי הטהור.

אלהינו ואלהי אבותינו (רצה נא במנוחתנו) קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושפח נפשנו בישועתך, (והנחילנו, יי אלהינו, באהבה ובכרון שבת קדשך, וננוהו בזה כל ישראל מקדשי שמה). וטהר לבנו לעבדך באמת, כי אתה סלחן לישראל ומחלן לשבטי ישראל בך דור ודור, ומבדעך אין לנו מלך מוחל וסולח אלא אתה. פרוד אתה, יי, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בך שנה ושנה, מלך על כל הארץ מקודש (השבת ו) ישראל ויום הכפרים.

רצה, יי אלהינו, בעמך ישראל ולתפלתם שעה; והשב

ישראל, according to *Ramban* on Deuteronomy 7:12, is a reversal of the idea of deception which Esau (Genesis 27:36) associated with the name Jacob וילכן יקראו יעקב ישראל כי הסך העקוב למישור.

It is written by thy prophet: "Who is a God like thee? Thou dost forgive and condone transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea." Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered nor recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary;

According to Rabbi Emden of the eighteenth century, only the expression *be pleased with our rest* (רצה במנוחתנו) refers here to the Sabbath and should be within parentheses; the phrase addressing God, אלהי ואלהי אבותינו, applies to the remainder of the passage as well and should not be inserted within parentheses.

את העבודה לדביר ביתך, ואשי ישראל ותפלתם מהרה
באתה תמלא ברצון, ותהי לרצון תמיד עבורת ישראל
עמך.

When *kohanim* chant the priestly blessing:

Congregation:

ותערב עליך עתירתנו בעולה ובקרבן; אָנָּה, רחום,
ברחמך הרבים השב שבינתך לציון עירך, וסדר העבודה
לירושלים. ותחזינה עינינו בשובך לציון ברחמים, ושם
נעבדך ביראה בימי עולם ובשנים קרמוניות.

Reader:

ברוך אתה, יי, שאותך לברך ביראה נעבור.

When *kohanim* do not chant the priestly blessing:

(ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה, יי,
המחזיר שבינתו לציון.)

Congregation:

מורים אנחנו לך, שאתה
הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו, מגן
אבותינו. אלהי כל בשר,
יוצרנו, יוצר בראשית,
ברבות והוראות לשמך
הגדול והקדוש על שהחיייתנו
וקיימתנו. בן תחינו ותקיימנו,
ותאסוף גלותינו לחצרות
קדשך לשמר חקיך ולעשות
רצונך, ולעבדך בכל
שלם, על שאנחנו מודים לך.
ברוך אל החודאות.

מורים אנחנו לך, שאתה
הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו, מגן
אבותינו. אלהי כל בשר,
יוצרנו, יוצר בראשית,
ברבות והוראות לשמך
הגדול והקדוש על שהחיייתנו
וקיימתנו. בן תחינו ותקיימנו,
ותאסוף גלותינו לחצרות
קדשך לשמר חקיך ולעשות
רצונך, ולעבדך בכל
שלם, על שאנחנו מודים לך.
ברוך אל החודאות.

speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

When kohanim chant the priestly blessing:

Congregation:

May our prayer please thee as burnt-offering and sacrifice. Merciful God, in thy abundant love restore thy divine presence to Zion, and the order of service to Jerusalem. May our eyes behold thy return in mercy to Zion. There we will serve thee with reverence, as in the days of old and as in former years.

Reader:

Blessed art thou, O Lord, whom alone we serve with reverence.

When kohanim do not chant the priestly blessing:

(May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.)

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

Congregation:

We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.

מוֹדִים דְּרַבֵּנּוּ is a composite of variants suggested by several rabbis of the Talmud (Sotah 40a).

וְעַל בָּרָם יִתְבָּרַךְ וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא שְׁמֹהּ, מִלְּכָנּוּ, תָּמִיד
לְעוֹלָם וָעֶד.

Congregation and Reader:

אָבִינוּ מִלְּכָנּוּ, זְכוֹר רַחֲמֶיךָ וּבְבוֹשׁ בַּעֲסָה, וּבִלְלָה דָּבָר
וַחֲרָב, וָרָעַב וְשָׁבִי, וּמוֹשְׁחִית וְעוֹן, וְשִׁמּוֹד וּמִנְפָּה, וּפְגַע רַע
וְכָל מַחֲלָה, וְכָל תַּקְלָה וְכָל קִטְטָה, וְכָל מִיַּי פִּרְעָנוּת, וְכָל
נִזְרָה רָעָה וְשִׁנְאֵת תָּנֵם, מַעֲלִינוּ וּמַעַל כָּל בְּנֵי בְרִיתְךָ.

Congregation and Reader:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיֶה וַיִּבְרָכוּ אֶת שְׁמֹךְ הַגָּדוֹל
בְּאַמְתָּ, לְעוֹלָם כִּי טוֹב. הָאֵל, יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה, הָאֵל
הַטוֹב. בְּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֹךְ, וְלֹךְ נָאָה לְחֹדוֹת.

When *kohanim* do not chant the priestly blessing:

(אֵלֵהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה,
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבָנָיו,
בְּהַנִּים עִם קְדוֹשְׁךָ, בְּאֲמוּרָה: וַיְבָרֶכֶּךָ יְיָ וַיִּשְׁמְרֶךָ. יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשֶׁא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לָךְ שָׁלוֹם.)

When *kohanim* chant the priestly blessing:

Congregation:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֵלֵהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, שְׁתַּהַּא
הַבְּרָכָה הַזֹּאת שְׁצִייתָ לְבָרְכָה אֶת עַמְּךָ יִשְׂרָאֵל, בִּבְרָכָה שְׁלֵמָה,
וְלֹא יִהְיֶה בָּהּ שׁוּם מְכַשׁוֹל וְעוֹן מֵעַתָּה וְעַד עוֹלָם.

known as *brachot*, was part of the daily service in the Temple. Every morning and evening, before the thank-offering, the priests raised their hands aloft and pronounced the priestly blessing from a special

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Congregation and Reader:

Our Father, our King, remember thy compassion and suppress thy anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred, for us and all thy people of the covenant.

Congregation and Reader:

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

When kohanim do not chant the priestly blessing:

(Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.")¹

When kohanim chant the priestly blessing:

Congregation:

May it be thy will, Lord our God and God of our fathers, that this blessing which thou hast commanded to pronounce upon thy people Israel may be a perfect blessing, forever free from stumbling and iniquity.

platform (דוכן); hence the term "duchencn." The introductory prayer (יהי רצון) and the concluding prayer recited by the *kohanim* are given in the Talmud (Sotah 39b).

¹*Numbers* 6:24-26.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרַכְנוּ בְּבִרְכָּה הַמְשֻׁלָּשֶׁת בְּתוֹרָה,
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו

כֹּהֲנִים

Congregation:

עִם קְרוֹשָׁה, בְּאֲמֹר.

Kohanim:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּקִדְּשָׁתוֹ שֶׁל אֶהֱרֹן וּצְנוּנוֹ לְבָרְךָ אֵת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Congregation:

Kohanim:

יְבָרְכֶךָ יְיָ מִצִּיּוֹן, עֲשֵׂה שְׂמִימִם וְאַרְץ.
יְהִי הַיּוֹם יְיָ אֱדוֹנֵינוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
וַיִּשְׁמְרֶךָ. שְׁמִרְנִי, אֵל, כִּי חֲסִיתִי בְּךָ.

רְבוּנוֹ שֶׁל עוֹלָם, אֲנִי שֶׁלְּךָ נַחֲלָמוֹתִי שֶׁלְּךָ; חֲלוֹם חֲלָמָתִי
וְאִינִי יוֹדֵעַ מַה הוּא. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי,
שִׁיְהִיו כָּל חֲלֹמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה, בֵּין שְׁחֲלָמָתִי
עַל עַצְמִי וּבֵין שְׁחֲלָמָתִי עַל אֲחֵרִים וּבֵין שְׁחֲלָמוֹ אֲחֵרִים עָלַי;
אִם טוֹבִים הֵם, חֲזַקִּם וְאַמְצָם, וַיִּתְקַנְמוּ בִּי וּבְהֵם בְּחֲלֹמוֹת
שֶׁל יוֹסֵף הַצַּדִּיק; וְאִם צָרִיכִים רְפוּאָה, רְפֹאֵם בְּחֻזְקָהּ מֶלֶךְ
יְהוּדָה מִחֲלָיו, וּבְמִרְיָם הַנְּבִיאָה מִצַּרְעָתָהּ, וּבְנַעֲמָן מִצַּרְעָתוֹ,
וּבְכָמִי מָרָה עַל יְדֵי מֹשֶׁה רַבֵּנוּ, וּבְכָמִי יְרִיחוֹ עַל יְדֵי אֱלִישָׁע.
וּבְשֵׁם שְׁהַפְכָתָ אֵת קִלְלַת בַּלְעָם הַרְשָׁע מִקְלָלָהּ לְבִרְכָּהּ, כֵּן
תַּהַפֵּךְ כָּל חֲלֹמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה, וְתִשְׁמְרֵנִי
וְתִתְקַנְנִי וְתִרְצֵנִי. אָמֵן.

Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons

THE KOHANIM—

Congregation:

THY HOLY PEOPLE.

Kohanim.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with the holiness of Aaron, and commanded us to bless thy people Israel with love.

*Kohanim:**Congregation:*

יְבָרֶכְךָ יי May the Lord, who made heaven and earth, bless you from Zion.

יי Lord our God, how glorious is thy name over all the world!

יִשְׁמְרֶךָ יי Protect me, O God, for I place my trust in thee.¹

Lord of the universe, I am thine and my dreams are thine. I have dreamt a dream and I do not know what it is. May it be thy will, Lord my God and God of my fathers, to confirm all good dreams concerning myself and all the people of Israel for happiness; may they be fulfilled like the dreams of Joseph. But if they require amending, heal them as thou didst heal Hezekiah king of Judah from his illness, Miriam the prophetess from her leprosy and Naaman from his leprosy. Sweeten them as the waters of Marah were sweetened by Moses, and the waters of Jericho by Elisha. Even as thou didst turn the curse of wicked Balaam into a blessing, mayest thou turn all my dreams into happiness for myself and for all Israel. Protect me; be gracious to me and favor me. Amen.

¹*Psalms* 134:3; 8:10; 16:1.

יָאֵר אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ; יָאֵר פָּנָיו אֶתָּנוּ סֵלָה.
 יְהוָה יי, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת.
 פָּנָיו אֱלֹהֵי יַחַנְנִי, כִּי יַחֲדִיד וְעָנִי אָנִי.
 אֱלֹהֵי, יי, נַפְשִׁי אֲשָׂא.
 הִנֵּה כְּעֵינִי עֹבְדִים אֵל יָד אֲדוֹנֵיהֶם, כְּעֵינִי שֹׁפְחָה אֵל
 יָד גְּבוּרָתָהּ, כֹּן עֵינֵינוּ אֵל יי אֱלֹהֵינוּ עַד שִׁיחַנְנוּ.
 רבונו של עולם...
 יֵשׂא בִּרְכָה מֵאֵת יי, וצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ. וּמִצָּא חַן
 וְשִׁבְלָה טוֹב כְּעֵינִי אֱלֹהִים וְאָדָם.
 יְהוָה יי, חַנּוּן, לֹךְ קוֹנֵנוּ, הִנֵּה זֶרַעַם לְבָקָרִים, אֲדָה יִשׁוּעָתָנוּ
 בְּעֵת צָרָה.
 פָּנָיו אֵל תִּסְתַּר פָּנָיִךְ מִמֶּנִּי בְיוֹם צָר לִי; הִטָּה אֱלֹהֵי אֲזִנֹּתַי,
 בְּיוֹם אֶקְרָא מִהֵרָ עֲנֵנִי.
 אֱלֹהֵי נִשְׁאֲתִי אֶת עֵינִי, הִישָׁבִי בִּשְׁמֹנִים.
 וַיִּשֶׁם וַיִּשְׁמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל, וְאָנִי אֶבְרָכֵם.
 לֹךְ, יי, הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנְּצַח וְהַהוֹדָה,
 כִּי כָל בִּשְׁמֹנִים וּבְאַרְצִי; לֹךְ, יי, הַמְּלֻכָּה וְהַמְתַּנְשָׂא
 לְכָל לְרֹאשׁ.

שָׁלוֹם. שָׁלוֹם שָׁלוֹם לְרַחוּק וְלִקְרוֹב, אָמֵר יי, וּרְפָאתֵינוּ.
 יְהִי רָצוֹן מִלִּפְנֵיךָ, יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתַּעֲשֶׂה לְכַמְעַן
 קִדְשֵׁת חֲסִידֶיךָ וְהַגְדֵּל רַחֲמֶיךָ הַפְּשׁוּטִים, וְלְכַמְעַן טְהַרֶת שְׁמֶךָ
 הַגְדֹּל הַגְּבוּר וְהַנּוֹרָא, בֶּן עֲשָׂרִים וּשְׁתַּיִם אוֹתִיּוֹת, הַיּוֹצֵא

יְהִי רָצוֹן is taken from שְׁעָרֵי צִיּוֹן, a collection of prayers and customs published by Rabbi Nathan Hanover in the seventeenth century. The four mystifying words (מִסְתָּמִּים, מִסְתָּמִּים, מִסְתָּמִּים, מִסְתָּמִּים), which are often inserted in this passage, allude to specific phrases and words that are contained therein, namely: מִסְתָּמִּים (כְּתוּבָה), מִסְתָּמִּים (נִסִּים), מִסְתָּמִּים (אֱמֶת), מִסְתָּמִּים (אֱמֶת). For מִסְתָּמִּים, see Ginzberg, *Legends*, V, 329. The word מִסְתָּמִּים seems to signify *God's miracles* (דְּרִי-שְׁדִי).

יְאֵר May God be gracious to us and bless us and countenance us.

יְי It is the Lord, the Lord, a God merciful and gracious,
יְי slow to anger, rich in kindness and faithfulness.

פָּנֶיךָ Turn to me and be gracious to me, for I am lonely and afflicted.

אֶלֶיךָ Towards thee I direct my desire.

וַיִּתְּנֵךָ As the eyes of servants look to the hand of their master,
and as a maid's eyes to the hand of her mistress, so our
eyes look to our God, till he take pity on us.¹

Lord of the universe . . .

יְשֹׁעַ He will receive a blessing from the Lord, and justice
from God his Deliverer. You shall find favor and good
will with God and man alike.

יְי O Lord, be gracious to us; we have waited for thee; be
יְי thou their strength every morning, our salvation in time
of distress.

פָּנֶיךָ Hide not thy face from me in my day of trouble; incline
thy ear to me; answer me speedily when I call.

אֶלֶיךָ To thee I raise my eyes, O thou who art enthroned in
heaven.²

וַיִּשֶׂם So shall they put my name upon the children of Israel,
and I will bless them.

לָךְ Thine, O Lord, is the greatness, the power, the glory,
the triumph, and the majesty; for all that is in heaven
and on earth is thine; thine, O Lord, is the kingdom,
and thou art supreme over all.

שְׁלֹמֶךָ "Peace, peace, to the far and the near," says the Lord,
"I will heal him."³

May it be thy will, Lord my God and God of my fathers, to act
for the sake of thy holy kindness and thy widespread abundant
mercy. For the sake of the purity of thy great, mighty and revered

¹Psalm 67:2; Exodus 34:6; Psalms 25:16; 25:1; 123:2. ²Psalm 24:5;
Proverbs 3:4; Isaiah 33:2; Psalms 102:3; 123:1. ³Numbers 6:27; I Chronicles
29:11; Isaiah 57:19.

מִן הַפְּסוּקִים שֶׁל בְּרַבְת כֹּהֲנִים הָאֲמוּרָה מִפִּי אֶהְרֹן וּבָנָיו
 עִם קְדוּשָׁה, שֶׁתִּהְיֶה קְרוֹב לִי בִקְרָאִי לָךְ. וַיְהִי דְבָרִי נִשְׁמָעִים
 לַעֲבוּדָתְךָ, וְנִתְשַׁמַּע תַּפְלִיתִי נִאֲקָתִי וְאִנְקָתִי תַמִּיד בְּשֵׁם
 שְׁשֻׁמְעַת אֲנֹכָת יַעֲקֹב תַמִּימָה, הַנִּקְרָא אִישׁ תָּם. וְתַתֵּן־לִי
 וְלְכָל נַפְשוֹת בֵּיתִי מְזוֹנוֹתֵינוּ וּפְרִנָּסָתֵנוּ בְּרוּחַ וְלֹא בְצִמְצוּם,
 בְּהִתֵּר וְלֹא בְּאִסוּר, בְּנִחָת וְלֹא בְצָעָר, מִתַּת יָדְךָ הַרְחֲבָה,
 בְּשֵׁם שְׁנִתָּת פֶּסֶת לָחֶם לְאֹבֶל וּבְגֵד לְלִבָּשׁ לַיַּעֲקֹב אָבִינוּ,
 הַנִּקְרָא אִישׁ תָּם. וְתַתֵּנִי לְאַהֲבָה, לָחֵן וּלְחֶסֶד וּלְרַחֲמִים
 בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאֵינוּ בְשֵׁם שְׁנִתָּת אֶת יוֹסֵף צַדִּיקָה, בְּשַׁעַה
 שֶׁהִלְבִּישׁוּ אָבִיו בְּתֻנֶּת פָּסִים, לָחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ
 וּבְעֵינֵי כָל רוֹאֵיו. וְתַעֲשֶׂה עִמִּי נִפְלְאוֹת וְנִסִּים וּלְטוֹבָה אוֹת
 וְתַצְלִיחֵנִי בְּדַרְכֶּיךָ, וְתֵן בְּלִבִּי בִינָה לְהִבִּין, לְהַשְׁבִּיר וּלְקַוֵּם
 אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ וְסוּדוּתֶיךָ, וְתַצְלִיחֵנִי מִשְׁנֵיאוֹת.
 וְתַטְהֵר רַעֲיוֹנֵי וְלִבִּי לַעֲבוּדָתְךָ וּלְיִרְאַתְךָ, וְתַאֲרִיךְ יָמֵי

FOR PARENTS

FOR FAMILY

(יָמֵי אִשְׁתִּי וּבָנֵי וּבָנוֹתִי) (יָמֵי אָבִי וְאִמִּי)

בְּטוֹב וּבְנִעִימוֹת, בְּרַב עֹז וְשָׁלוֹם, אָמֵן.

אֲדִיר בְּמָרוֹם, שׁוֹכֵן בְּגִבּוֹרָה, אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם; יְהִי
 רָצוֹן שְׁתֵּשִׁים עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה
 לְמִשְׁמֶרֶת שָׁלוֹם.

Kohanim:

רְבוּנוּ שֶׁל עוֹלָם, עֲשֵׂינוּ מַה שְּׁנִזְדָּרְתָּ עָלֵינוּ; אַף אַתָּה עֲשֵׂה
 עִמָּנוּ כְּמוֹ שֶׁהִבְטַחְתָּנוּ. הַשְׁקִיפָה מִמַּעַן קְדוּשָׁה, מִן הַשָּׁמַיִם,
 וּבְרַךְ אֶת עַמְּךָ אֶת יִשְׂרָאֵל, וְאֶת הָאָדָמָה אֲשֶׁר נִתְּתָה לָנוּ,
 כְּאֲשֶׁר נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ, אֶרֶץ זָבַת חֶלֶב וּדְבָשׁ.

name that is contained in the priestly blessing spoken by Aaron and his sons the priests, thy holy people, be thou near to me when I call upon thee. May my words be heard that I may worship thee; ever hear my prayer as thou didst hear the prayer of Jacob whose faith in thee was perfect.

Grant me and all my family a generous, honest and congenial living derived from thy own generous hand, as thou didst grant food and clothing to our father Jacob who was a man of perfect faith. Favor us with thy lovingkindness and mercy, and the goodwill of all the people we meet, as thou didst favor thy righteous Joseph when his father invested him with a colorful tunic. Grant me thy wondrous deeds, a bounteous token, and prosper my ways. Inspire me to understand and discern and fulfill all thy Torah and its implications. Save me from errors and purify my thinking that I may serve thee. Prolong my life and the life of all my family amidst abundant happiness, strength and peace. Amen.

Supreme and mighty art thou on high; thou art peace and thy name is Peace. May it be thy will to grant life and blessedness and enduring peace to us and to all thy people, the house of Israel.

Kohanim:

Lord of the universe, we have performed what thou hast decreed for us; do thou, too, fulfill what thou hast promised us. "Look down from heaven, thy holy habitation, and bless thy people Israel and the land thou hast given us—as thou didst promise to our fathers—a land abounding in milk and honey."¹

הַיִּצָּא מִן הַסְּמִיקִים that is, God's name consisting of twenty-two letters (as many as in the Hebrew alphabet) is implied in the priestly blessing, according to kabbalistic works. The Talmud (Kiddushin 71a) speaks of two names, consisting of twelve and forty-two letters, respectively. Whereupon Maimonides writes: "Every intelligent person knows that one word of forty-two letters is impossible; but it was a phrase of several words that had such a meaning as to convey a correct notion of the essence of God" (*Guide* 1:62). The Kabbalah describes this name in fourteen words, each of which represents the initials of three divine attributes, as for example, **יְהוָה, קָרַע, שָׁטָן** meaning: אל ברוך גדול, יוצר תקיף צדיק, קדוש רם עליון, שר טוב נגיד.

¹*Deuteronomy* 26:15.

Reader:

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמָּךְ. בְּרַכְּנוּ, אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וְצַדִּיקָה וּבִרְכָּה, וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם, וְטוֹב יִהְיֶה
בְּעֵינֶיךָ לְבִרְכָּנוּ וּלְבָרֶךְ אֶת כָּל עַמָּךְ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל
שָׁעָה בְּשָׁלוֹמָךְ.

בְּסִפּוֹר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנַחֲמוֹת, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

וְנֵאמַר: כִּי בִי יִרְבוּ יְמֶיךָ, וְיִוָּסְפוּ לָךְ שָׁנוֹת חַיִּים. לְחַיִּים
טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים. כְּתֹבֵנוּ בְּסִפּוֹר הַחַיִּים, בְּכַתּוּב:
וְאַתָּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

The ark is opened.

Responsively

חַיִּים הָאֲמִצָּנוּ	אָמֵן.
חַיִּים תִּבְרַכְנוּ	אָמֵן.
חַיִּים תִּגְדֹּלְנוּ	אָמֵן.
חַיִּים תִּדְרָשְׁנוּ לְטוֹבָה	אָמֵן.
חַיִּים תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים	אָמֵן.
חַיִּים תִּקְבֹּל בְּרַחֲמִים וּבְדַצוֹן אֶת תְּפִלָּתֵנוּ	אָמֵן.
חַיִּים תִּשְׁמַע שְׁוַעֲתֵנוּ	אָמֵן.
חַיִּים תִּתְמַכְּנוּ בִּימִין צִדְקָךְ	אָמֵן.

The ark is closed.

הַיּוֹם הַזֶּה is the remainder of a complete alphabetical acrostic which must have consisted of at least twenty-two lines.

Reader:

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Congregation and Reader:

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

It has been said: "Through me shall your days be multiplied, and the years of your life shall be increased."¹ Inscribe us for a happy life, O living God; inscribe us in the book of life, as it is written: "You who cling to the Lord your God are all alive today."²

*The ark is opened.**Responsively*

Strengthen us today.	<i>Amen.</i>
Bless us today.	<i>Amen.</i>
Exalt us today.	<i>Amen.</i>
Seek our happiness today.	<i>Amen.</i>
Inscribe us for a happy life today.	<i>Amen.</i>
Accept our prayer graciously today.	<i>Amen.</i>
Hear our cry today.	<i>Amen.</i>
Sustain us with thy vigorous aid today.	<i>Amen.</i>

The ark is closed.

¹Proverbs 9:11. ²Deuteronomy 4:4.

בַּחַיִּים הַזֶּה תִּבְיָאֲנוּ שְׁשִׁים וּשְׁמֹנִים בְּבִנְיָן שְׁלֹם, בְּכָתוּב
עַל יַד נְבִיאָדָּה: וְהִבְיָאוּתִים אֶל הַר קָדְשִׁי, וּשְׁמֹנִים בְּבִית
הַתְּפִלָּה, עוֹלָתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי בֵּית
הַתְּפִלָּה יִקְרָא לְכָל הָעַמִּים. וְנֹאמַר: וַיִּצְוֵנוּ יְיָ לַעֲשׂוֹת אֶת כָּל
הַחֲקִים הָאֵלֶּה, לִירְאָה אֶת יְיָ אֱלֹהֵינוּ, לְטוֹב לָנוּ כָּל הַיָּמִים,
לְחַיּוּתֵנוּ בַּחַיִּים הַזֶּה. וְנֹאמַר: וַיְצַדֵּק תְּהִיָּה לָנוּ, כִּי נִשְׁמַר
לַעֲשׂוֹת אֶת כָּל הַמִּצְוָה הַזֹּאת לִפְנֵי יְיָ אֱלֹהֵינוּ, בְּאִשֶּׁר צִוֵּנוּ.
וַיְצַדֵּק וּבִרְבָּה וּרְחֻמִּים וַחַיִּים וְשָׁלוֹם יְהִיָּה לָנוּ וּלְכָל יִשְׂרָאֵל
עַד הָעוֹלָם. בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Reader:

וַיַּעֲבֹד וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרֻעֻתָּהּ;
וַיַּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָה וַיִּקְרַב מְשִׁיחָהּ, בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵנְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרֵךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
וַיִּתְבָּרֵךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִידָא הוּא, לְעֵלְא לְעֵלְא
מִכָּל בְּרֻכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

תְּתַקְבַּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אַבּוּהוֹן
דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וַחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

As of this day cause us to rejoice in a restored Jerusalem, as it is written by thy prophet: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings shall be accepted on my altar; my temple shall be called a house of prayer for all nations."¹ And it has been said: "The Lord commanded us to observe all these laws, to revere the Lord our God for our own lasting good, that he might keep us alive, as at this day. It will be the saving of us if we faithfully keep this commandment in the sight of the Lord our God, as he has commanded us."² May we and all Israel forever enjoy blessedness and mercy, life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

In the widely popular *קיצור שלחן ערוך* by Rabbi Solomon Ganzfried (1804-1886) the following direction is given concerning the variations לעלא לעלא and מבל, which should be used during the period between Rosh Hashanah and Yom Kippur: ככל הקדישים שאומרים מראש השנה עד יום הבפורים כופלין תיבת לעילא דהיינו שאומרים לעילא לעילא ולא בוא'ו ולעילא. ובין שבקדיש צריכין להיות שמנה ועשרים תיבות, ובכל השנה אומרים לעילא מן כל כרכתא, עתה אומרים לעילא מבל כרכתא (קבט, א).

¹Isaiah 56:7. ²Deuteronomy 6: 24-25.

SAGE REFLECTIONS

Since man's life is spent in the midst of fraud and falsehood, there are some people who say that he should reject this world and seek solitude in the mountains until he dies. But if all men were to follow such a course of action the world would become a wilderness, and human intellect would degenerate into brute instinct. Self-restraint is indeed commendable if it is properly practised, but a too solitary individual is likely to become so shy of other human beings that he nourishes a hatred for them and considers them evil.

The quest for wealth entails great mental exertion, and brings with it many hardships. Sleep may become difficult. Quarrels, contentions and animosities spring up, reminding one of fierce lions attacking their prey. The man who is completely devoted to amassing money pays no attention to the cries of the orphans and widows, to the poor and the oppressed. He breaks his promises and takes false oaths because of his greed.

We find many people with strong constitutions who are short-lived, while others who are comparatively weak live to a ripe old age. When a man is old, all his desires cease; his youthful sparkle, his fresh color and looks fade, and he becomes thoroughly useless, like a cloud from which the rain has fallen. A pious man loves the life of this world because it serves as a stepladder to the next.¹

Do not make yourself an object of terror in your home. Fear is the cause of many evils. Drive anger out of your heart; it is only fools who cherish wrath. Do not betray another's secret even when you are in bad terms with him. Keep away from a person of unsavory reputation. Do not be like a fly that dwells on sore spots. Cover up the failings of your neighbor and never reveal them. Do not stay among those who speak ill of their fellow men.²

There are three types of friends: one type is like food without which you cannot exist; another is like medicine, which you need

¹*Eminath we'Deoth* by Rav Saadyah Gaon (882-942), the pioneer of Judeo-Arabic culture in the Middle Ages.

²*Orhoth H'ayyim*, attributed to Rabbi Eliezer ben Isaac the Great of eleventh century Germany.

only occasionally; a third is like a disease which you can dispense with altogether.

Lust is preferred by foolish men because of the immediateness of its delight. They do not consider the suffering and the wretchedness that follow in its wake.

He who desires the impossible will have his wish denied, and he whose wish is denied is miserable. The very limit of courage is shown in the strength and endurance with which you bear the things you abhor. Be more prompt to do the things you have not promised than to promise what you will not do.¹

How can anyone say that the universe came into existence without a wise, purposeful and mighty Designer? If ink were poured out accidentally on a blank sheet of paper, legible writing could hardly result. If someone were to bring us a fair copy of script that could only have been written with a pen and were to tell us that the ink had been spilled on paper and these carefully written characters had come of themselves, we would charge him to his face with falsehood.

One should reflect upon the uses of the limbs and organs and the various ways in which each functions. The heart is the reservoir of natural heat and the well-spring of life; the brain is the seat of all spiritual faculties, the center of sensation, and the root from which the nerves branch out. And so it is with the rest of the bodily organs. They all have their specific functions.

Life and death are brothers that dwell together; they cling to each other and cannot be separated. They are joined by the two extremes of a frail bridge over which all created beings travel. Life is the entrance; death is the exit. Life builds, death demolishes; life sows, death reaps; life plants, and death uproots. Do not say: "I shall make provision tomorrow," for you do not know what the next day may bring forth. Hasten to do your task every day, for death may at any time send forth its arrow-like lightning. Seek the Lord your Maker with all your might and strength; seek uprightness, seek meekness.²

¹*Mivhar ha-Peninim and Improvement of the Moral Qualities by Rabbi Solomon ibn Gabirol, who lived in Spain during the eleventh century.*

²*Hovoth ha-Levavoth by Rabbi Bahya ibn Pakuda of eleventh century Spain.*

CHOOSE LIFE

Just as a physician must have a perfect knowledge of the human body and be acquainted with the means by which a patient may be cured, so a person who tries to cure the soul must have a thorough knowledge of it in order to improve its moral qualities. He should know how to prevent disease and how to maintain health.

The soul, like the body, is subject to health and illness. It is healthy when it constantly strives to do what is good; it is ill when it craves to do wrong. Now, just as those who are physically ill imagine that the sweet is bitter and the bitter sweet, so those who are ill in spirit imagine that evil is good and the good, evil.

When people realize they are sick, they consult a physician who tells them what they must do, and prescribes medicines which are often unpleasant and bitter. So too, those who have become spiritually ill should consult the sages—ethical physicians—who will advise them not to indulge in evils which seem good only to those who are corrupt. Eventually they will be healed, and their moral qualities will be restored to normal.

But if a morally sick man is unaware of his illness, or does not seek a remedy after becoming aware of it, his end will be like that of a person who disregards a physical ailment and continues to indulge himself—he will meet with an untimely death because of self-neglect.

Goodness keeps to a middle path which lies between two, equally bad, extremes: the *too much* and the *too little*. Liberality is the middle course between miserliness and extravagance; courage, between recklessness and cowardice; humility, between arrogance and self-abasement. The whole intention of the noble man is to be good to others through personal service, money or advice, but without bringing suffering or disgrace on himself by it. His is the middle road of conduct.

The mean-minded person does not want others to succeed in anything, even though their success may not bring him any hardship, loss, or injury. His behavior is the one extreme. The ex-

ceedingly generous man, on the other hand, is one who performs deeds of kindness willingly in spite of bringing on himself great injury or disgrace, hardship or considerable loss. His behavior is the other extreme.

The Torah leads us to the path of moderation. If we examine the commandments, we will find that they are designed for the discipline and guidance of the soul. The commandments which prohibit revenge and the bearing of a grudge, for example, are intended to soften the fury of a person's anger. If a man carefully keeps to the middle course of action, he will reach the highest degree of perfection possible to a human being.

The man who insists on indulging in savory food, even though it may lead to serious illness, should be classed with the lower animals. A man acts like a man only when he eats that which is wholesome, and does not satisfy his desires without first considering their good or ill effects. His real duty is to do whatever he can to maintain a perfect condition of the body, so that he may be in position to acquire the ethical and mental virtues.

To live according to this standard is to arrive at a very high degree of perfection, which only a few have succeeded in attaining. The man who directs all the faculties of his soul toward the greatest ideal of comprehending God should be ranked with the prophets.

It is impossible for a man to be innately good or bad, just as it is impossible for him to be born skilled in a particular art. One should not believe the absurd statements of astrologers, who falsely assert that the constellation occurring at a child's birth determines the child's future character, good or bad. This would be tantamount to saying that the individual is compelled by fate to follow a certain line of conduct. The truth is that man has full command over all his actions. Hence, God tells him: "I have set before you this day life and death, good and evil . . . choose life!" Since man is free to act either morally or immorally, it is necessary to teach, command and exhort him, to punish or reward him. He does what is right or wrong by his own determination, without the control of fate.¹

¹*Maimonides' Mishnah Commentary, Eight Chapters.*

THIRTEEN PRINCIPLES OF FAITH

1. I firmly believe that the Creator, blessed be his name, is the Creator and Ruler of all created beings, and that he alone has made, does make, and ever will make all things.

2. I firmly believe that the Creator, blessed be his name, is One; that there is no oneness in any form like his; and that he alone was, is, and ever will be our God.

3. I firmly believe that the Creator, blessed be his name, is not corporeal; that no bodily accidents apply to him; and that there exists nothing whatever that resembles him.

4. I firmly believe that the Creator, blessed be his name, was the first and will be the last.

5. I firmly believe that the Creator, blessed be his name, is the only one to whom it is proper to address our prayers, and that we must not pray to anyone else.

6. I firmly believe that all the words of the Prophets are true.

7. I firmly believe that the prophecy of Moses our teacher, may he rest in peace, was true; and that he was the chief of the prophets, both of those who preceded and of those that followed him.

8. I firmly believe that the whole Torah which we now possess is the same which was given to Moses our teacher, may he rest in peace.

9. I firmly believe that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be his name.

10. I firmly believe that the Creator, blessed be his name, knows all the actions and thoughts of human beings, as it is said: "It is he who fashions the hearts of them all, he who notes all their deeds."¹

The thirteen principles sum up the Jewish philosophy of Moses Maimonides, namely: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true.

¹*Psalms* 33:15.

11. I firmly believe that the Creator, blessed be his name, rewards those who keep his commands, and punishes those who transgress his commands.

12. I firmly believe in the coming of Messiah; and although he may tarry, I daily wait for his coming.

13. I firmly believe that there will be a revival of the dead at a time which will please the Creator, blessed and exalted be his name forever and ever.

EIGHT DEGREES OF CHARITY

There are eight degrees of charity, one higher than the other.

The highest degree is to aid a man in want by offering him a gift or a loan, by entering into partnership with him, or by providing work for him, so that he may become self-supporting.

The next highest degree is where the one who gives and the one who receives are not aware of each other.

The third, inferior degree is where the giver knows the recipient, but the recipient does not know the giver.

The fourth, still lower degree is where the recipient knows the giver, but the giver does not know the recipient.

The fifth degree is where the giver puts the alms into the hands of the poor without being asked.

The sixth degree is where he puts the money into the hands of the poor after being asked.

The seventh degree is where he gives less than he should, but does so cheerfully.

The eighth degree is where he gives resentfully.¹

7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

¹*Maimonides, Mishneh Torah, Mallnoth Aniyyim 10:8-14.*

קריאת התורה

The ark is opened:

Reader and Congregation:

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֲבִירָיִךְ, וַיִּנָּסוּ
מִשְׁנֵאֵיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָּיִם.
בְּרִידָה שְׁנֵתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

וזהר, וקהל

בְּרִידָה שְׁמֹה דְמָרָא עֲלֵמָא, בְּרִידָה בְּתִרְדָּה וְאַתְרָדָה. יְהֵא
רְעוּתָדָה עִם עַמָּה יִשְׂרָאֵל לְעַלְמָא, וּפְרִקְוֹן יְמִינָהּ אַחֲזִי לְעַמָּה
בְּבֵית מִקְדָּשָׁה; וְלֹאֲמַטְוִיא לָנָא מְטִיב נְהוּרָדָה, וְלִקְבֵּל צְלוּתָנָא
בְּרַחֲמִין. יְהֵא רַעְוִא קְדָמָה, דְּתוֹרִידָה לֹן חִיין בְּטִיבוּתָהּ;
וְלִהְיוּ אָנָּה פְקִידָא בְּגוֹ צְדִיקָנָא, לְמַרְחָם עָלֵי וּלְמַנְטֵר יְהִי
וְיֵת כָּל דִּי לִי וְדִי לְעַמָּה יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְכָלָא וּמְפַרְגֵּס
לְכָלָא, אַנְתָּה הוּא שְׁלִיט עַל כָּלָא. אַנְתָּה הוּא דְשְׁלִיט עַל מַלְכָּנָא,
וּמַלְכוּתָא דִּילָךְ הִיא. אָנָּה עֲבָדָא דְקִדְשָׁא בְּרִידָה הוּא, דְסִגְנָדָא
קָמָה וּמִשְׁקָמָא דִּיקָר אוֹרִיָּתָה בְּכָל עֵדָן וְעֵדָן. לֹא עַל אַנְשֵׁי
דְחֻצָּנָא, וְלֹא עַל בְּרַ אֱלֹהִין סְמִכָּנָא, אֱלֹא בְּאַלְהָא דְשְׁמִיָּא,
דְּהוּא אֱלֹהָא קָשׁוּט, וְאוֹרִיָּתָה קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט, וּמִסְגָּא
לְמַעַבְדִּי טָבָן וְקָשׁוּט. בֵּיה אָנָּה רַחֲמִין, וְלִשְׁמֹה קוֹדִישָׁא יִקְרָא
אָנָּה אָמֵר תְּשֻׁבָּתוֹ. יְהֵא רַעְוִא קְדָמָה, דְּתַפְתִּיחַ לְבָאִי
בְּאוֹרִיָּתָהּ, Reader וְתַשְׁלֵם מִשְׁאֲלִין דְּלְבָאִי וְלְבָא דְכָל עַמָּה
יִשְׂרָאֵל, לְטָב וּלְחִיין וְלִשְׁלָם.

The Reader takes the Torah and says:

יְגִדְלוּ לִי אֶתִּי, וְנִרְמָמָה שְׁמוֹ יִתְדִדוּ.

is ushered in by reading from the Torah a warning against illicit relations. It has been suggested that the section on prohibited marriages is

TORAH READING

*The ark is opened.**Reader and Congregation:*

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."¹ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.²

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.

read on Yom Kippur because, according to Mishnah Ta'anith 4:8, on the Day of Atonement young men used to select their brides who danced in the vineyards and sang: "Young man, raise your eyes and see what you are choosing; do not set your eyes on beauty, but set your eyes on family . . ." (אוצר התפלות, page 1158).

¹ Numbers 10:35. ² Isaiah 2:3.

Congregation:

לֵךְ יְיָ תִגְדֹּלָה וְתִגְבוֹרָה וְתִתְפַּאֲרֶת וְתִתְנַצֵּחַ וְתִהְיֶה, בִּי בִלְ
 בִשְׁמִי וּבְאֶרְצִי. לֵךְ, יְיָ, הַמְּלִכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.
 רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֵי לְהַדָּם רִגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
 יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֵי לְהַר קְדִשׁוֹ, בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

Reader:

אֵב הַרְחֵמֵנוּ, הוּא יְרַחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית
 אֵיתָנִים, וְיַצִּיל נַפְשֹׁתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וְיַנְעִיר בְּיָצָר הָרָע
 מִן הַנְּשׂוּאִים, וְיַחֲזֵן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וְיַמְלֵא מִשְׁאֲלוֹתֵינוּ
 בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְתִגְדֹּלָה וְתִתְפַּאֲרֶה מְלִכּוֹתָיו עָלֵינוּ בְּזִמְנֵי קָדוֹב, וְיַחֲזֵן פְּלִיטָתָנוּ
 וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד, לְרַחֲמִים וּלְרַצוֹן,
 וְנֹאמַר אָמֵן. הַבֵּל הָבוּ גִדְּל לְאֱלֹהֵינוּ וְהָנוּ כְּבוֹד לַתּוֹרָה; הִבְהִין,
 קָרָב; יַעֲמֹד (פְּלוּנִי בֶן פְּלוּנִי) הִבְהִין. בָּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation responds:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
 הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read; then he recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת
 אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in goodly measure fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

ויקרא י"ח

וידבר יהוה אל-משה לאמר: דבר אל-בני ישראל ואמרת אליהם אני יהוה אלהיכם: כמעשה ארץ-מצרים אשר ישבתם-בה לא תעשו וכמעשה ארץ-כנען אשר אני מביא אתכם שמה לא תעשו ובחקותיהם לא תלכו: את-מעשפט תעשו ואת-חקתי תשמרו ללכת בהם אני יהוה אלהיכם: ושמרתם את-חקתי ואת-מספטי אשר יעשה אתם האדם ותי בהם אני יהוה: איש איש אל-כל-שאר בשרו לא תקרבו לגלות ערוה אני יהוה: ערות אביו וערות אמו לא תגלה אמן הוא לא תגלה ערותה: ערות אשת-אביו לא תגלה ערות אביו הוא: ערות אחותו בת-אביו או בת-אמו מולדת בית או מולדת חוץ לא תגלה ערותו: ערות בת-בן או בת-בת לא תגלה ערותו כי ערותו הנה: ערות בת-אשת אביו מולדת אביו אחותו הוא לא תגלה ערותה: ערות אחות-אביו לא תגלה שאר אביו הוא: ערות אחות-אמו לא תגלה כי-שאר אמו הוא: ערות אחי-אביו לא תגלה אל-אשתו לא תקרב ידתו הוא: ערות בלתי לא תגלה אשת בן הוא לא תגלה ערותה: ערות אשת-אחיו לא תגלה ערות אחיו הוא: ערות אשה ובתה לא תגלה את-בת-בנה ואת-בת-בתה לא תקח לגלות ערותה שארה הנה ומה הוא: ואשה אל-אחותה לא תקח לצרר

Leviticus 18

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them:

I am the Lord your God. You shall not imitate the practices of the land of Egypt, where you dwelt, nor the practices of the land of Canaan, where I am bringing you; do not follow their laws. You shall observe my laws, and carefully follow my statutes; I am the Lord your God. You shall keep my statutes and my ordinances, which if a man obeys, he shall live; I am the Lord.

None of you shall approach any close relative to cohabit with her; I am the Lord. You shall not cohabit with your father's wife, your mother; she is your mother, you shall not uncover her nakedness. You shall not cohabit with your father's wife; [though not your mother], she is your father's wife.

You shall not cohabit with your sister, or your father's daughter or your mother's daughter, whether born at home or elsewhere. You shall not cohabit with your son's daughter or with your daughter's daughter, for they are your own flesh.

You shall not cohabit with your father's wife's daughter, begotten of your father; she is your sister, you must not uncover her nakedness. You shall not cohabit with your father's sister; she is your father's close relative. You shall not cohabit with your mother's sister; she is your mother's close relative. You shall not cohabit with the wife of your father's brother; you shall not be intimate with her, she is your aunt.

You shall not cohabit with your daughter-in-law; she is your son's wife, you must not uncover her nakedness. You shall not cohabit with the wife of your brother; she is the wife of your own brother. You shall not cohabit with a woman and also with her daughter, nor shall you marry her son's daughter or her daughter's daughter; they are blood-relations, it would be lewdness. While your wife is still living, you must not marry her sister as her rival.

from the Torah during the Minḥah service on Yom Kippur. The repetition of the declaration, *I am the Lord*, gives an emphatic sanction to the warnings against heathen abominations. The Egyptians are known to have allowed and encouraged the unions condemned in this chapter.

לגלות ערותה עליה בחייה: ואל-אשה בנדת טמאתה
לא תקרב לגלות ערותה: ואל-אשת עמיתך לא-תתן
שכבתך לזרע, לטמאה-בה: ומורעך לא-תתן
להעביר למלך ולא תחלל את-שם אלהיך אני יהוה:
ואת-זכר לא תשכב משכבי אשה הועבה הוא: ובכל-
בהמה לא-תתן שכבתך לטמאה-בה ואשה לא-תעמר
לפני בהמה לרבעה תבל הוא: אל-תטמאו בכל-אלה
כי בכל-אלה נטמאו הגוים אשר-אני משלח מפניכם:
ותטמא הארץ ואפקד עונה עליה ותקא הארץ את-
ישביה: ושמרתם אתם את-הקתי ואת-משפטי ולא
תעשו מכל התועבת האלה האזרת והגר הגר בתוכם:
כי את-כל-התועבת האל עשו אנשי-הארץ אשר לפניכם
ותטמא הארץ: ולא-תקיא הארץ אתכם בטמאכם
אתה כאשר קאה את-הגוי אשר לפניכם: כי כל-אשר
יעשה מכל התועבת האלה ונכרתו הנפשות העשות
מקרב עמם: ושמרתם את-משמרתی לבלתי עשות
מחקות התועבת אשר נעשו לפניכם ולא תטמאו בהם
אני יהוה אלהיכם:

When the Torah is raised, the Congregation recites:

זאת התורה אשר שם משה לפני בני ישראל, על פי יי
ביר משה.

עץ חיים היא למחזיקים בה, ותמכיה מאשר. ודרכיה
דרכי נעם, וכל נתיבותיה שְׁלוֹם. ארץ ימים בימינה;
בשמאלה עֶשֶׂר וְכַבֹּד. יי חפץ למען צדקו, יגדיל תורה.
ונאדיר.

You shall not approach a woman to cohabit with her while she is in her monthly uncleanness. And you shall not have carnal relations with your neighbor's wife, defiling yourself with her. You shall not let any of your children be offered up to Molech. You must not profane the name of your God; I am the Lord. You shall not commit any act of sodomy; it is an abomination. You shall not have carnal relations with an animal, defiling yourself with it; nor shall a woman set herself before an animal to have carnal relations with it; this is perversion.

Do not defile yourselves by any of these things; the nations I am expelling before you have defiled themselves by all these things. When the land was thus defiled, I punished it for its iniquity, and the land cast out its inhabitants. Keep, then, my statutes and my laws, and do not engage in any of these loathsome acts—neither the native nor the alien who lives among you. The people of the land who preceded you engaged in such loathsome acts, and the land became defiled. Let not the land cast you out when you defile it, as it cast out the nation that was before you. Everyone who does any of these abominations shall be cut off from among his people. Heed my charge, then, never to engage in any of the abominable customs which were practised before you; never defile yourselves by them; I am the Lord your God.

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.²

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.³

מלך was the fire-god of the Ammonites. Children were consecrated to this deity by passing through the fire and were burned alive.

¹*Guide of the Perplexed* 3:49. ²*Deuteronomy* 4:44; *Numbers* 9:23. ³*Proverbs* 3:18, 17, 16, *Isaiah* 42:21.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּגִבִּיאוֹם
טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת בְּרוּךְ אַתָּה יְיָ
הַבוֹחֵר בַּתוֹרָה וּבְמִשְׁחָה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְגִבִּיאיֶי הָאֻמָּת
וְצֹדֵק.

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמִתַּי לֵאמֹר: קוּם, לֵךְ
אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וְקֹרֵא עָלֶיהָ כִּי־עָלְתָה רָעָתָם
לִפְנֵי: וַיָּקָם יוֹנָה לְבָרֵחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד
יָפוֹ וַיִּמָּצֵא אֹנִיָּה | בָּאָה תַרְשִׁישׁ וַיִּתֵּן שָׂכָרָה וַיֵּרֶד בָּהָּ
לָבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה: וַיְהִי הַטִּיל רֹחַד
גְּדוֹלָה אֶל־דָּתָם וַיְהִי סַעֲר־גְּדוֹל בַּיָּם וַהֲאֹנִיָּה חֲשָׁבָה
לְהִשָּׁבֵר: וַיִּירָאוּ הַמִּלְחִים וַיִּזְעֻקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ
אֶת־דִּבְלִים אֲשֶׁר בָּאֹנִיָּה אֶל־דָּתָם לְהִקָּל מַעַלְיהֶם וַיִּזְנוּ
יָדָאֵל־יָרֵכְתִּי הַסְּפִינָה וַיִּשָּׁבֵב וַיִּרְדָּם: וַיִּקְרַב אֵלָיו
רַב הַחֹבֶל וַיֹּאמֶר לוֹ מַה־לָּךְ נִרְדָּם קוּם קִרָּא אֶל־
אֱלֹהֶיךָ אוֹלֵי יַתְעֲשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאכֵד: וַיֹּאמְרוּ
אִישׁ אֶל־רֵעֵהוּ לָבוֹ וּנְפִילָה גּוֹרָלוֹת וְנִדְעָה בְּשִׁלְמִי
הָרָעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרָלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה:
וַיֹּאמְרוּ אֵלָיו הַגִּיד־הֵנָּה לָנוּ כַּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת
לָנוּ מַה־מְלָאכְתְּךָ וּמֵאֵיזֶן תָּבוֹא מָה אֶרְצֶךָ וְאִי־מִן עִם
אַתָּה: וַיֹּאמֶר אֲלֵיהֶם עֲבְרִי אֲנֹכִי וְאֶת־יְהוָה אֱלֹהֵי
הַשָּׁמַיִם אֲנִי יֹרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּבֶשֶׁת:
וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־נָּתַתָּ
עֲשִׂיתָ כִּי־דָעוּ הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא בָרַח כִּי
הִגִּיד לָהֶם: וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הֵימָּה

The Maftir now chants the Haftarah:

Blessed art thou, Lord our God, King of the universe, who hast chosen good prophets, and hast been pleased with their words which were truthfully spoken. Blessed art thou, O Lord, who hast chosen the Torah and thy servant Moses, thy people Israel and the true and righteous prophets.

The Book of Jonah

The Lord spoke to Jonah, the son of Amittai, saying: "Arise, go to the great city of Nineveh and proclaim against it; their wickedness has come up before me." But Jonah started to run away from the Lord's presence to Tarshish. He came down to Jaffa and found a ship bound for Tarshish; he paid the fare and went aboard to go with them to Tarshish, away from the presence of the Lord. The Lord then hurled a furious wind upon the sea; there was a heavy storm at sea, and the ship was about to be broken up. The sailors were frightened, each cried to his own god, and they threw overboard the cargo that was in the ship in order to lighten it; but Jonah had gone down below deck and was lying fast asleep. The captain came and said to him: "Why are you sleeping? Get up and call upon your God! Perhaps God will think of us, so that we may not perish."

They said to one another: "Come, let us cast lots to find out on whose account this evil has come upon us." They cast lots, and the lot fell on Jonah. Then they said to him: "Tell us now, you who are the cause of our present distress, what is your occupation? Where do you come from? What is your country? To what people do you belong?" He told them: "I am a Hebrew; I revere the Lord God of heaven who made the sea and the dry land." The men were terrified, and said to him: "What have you done!" They knew that he was running away from the Lord's presence, because he had told them. They asked him: "What shall we do with you,

The Book of Jonah is read in order to teach us that the compassion of God extends over all that he has created. Jonah's reluctance to go to a heathen city and denounce it was perhaps prompted by fear of exposing himself to

מַעֲלִינוּ בִּי הַיָּם הוֹלֵךְ וְסָעַר: וַיֹּאמֶר אֲלֵיהֶם שְׁאוּנִי
וְהַטִּילֵנִי אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם בִּי יוֹדֵעַ אֲנִי בִּי
בְשָׁלִי הַסָּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ הָאֲנָשִׁים
לְהָשִׁיב אֶל־הַיִּבְשָׁה וְלֹא יָכְלוּ בִּי הַיָּם הוֹלֵךְ וְסָעַר
עֲלֵיהֶם: וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵינוּ
נֹאכְדָה בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל־תִּתֵּן עֲלֵינוּ דָם נָקִיָּא בִּי
אַתָּה יְהוָה בָּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֻהוּ
אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מוֹעֵפוֹ: וַיִּירְאוּ הָאֲנָשִׁים וַיֵּרְאוּ
גְדוּלָּה אֶת־יְהוָה וַיִּזְכְּרוּ־לִבָּח לַיהוָה וַיִּדְּרוּ נְדָרִים:

וַיֵּמֶן יְהוָה בְּגָדוֹל לְבַלֵּעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמַעַי
הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־
יְהוָה אֱלֹהָיו מִמַּעַי הַדָּגָה: וַיֹּאמֶר קָרָאתִי מִצָּרָה לִּי
אֶל־יְהוָה וַיַּעֲנֵנִי מִבְּסֹן שָׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי:
וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבָּב יָמִים וַנִּהְרֵי יִסְבְּבֵנִי לְכָל־מִשְׁפָּרִיד
וַנִּלְךְ עָלַי עֲבָרוֹ: וְאֲנִי אִמְרָתִי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֶד
אוֹסִיף לְהַבִּיט אֶל־הַיִּבֵּל קְדָשְׁךָ: אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ
הַהוּם יִסְבְּבֵנִי סוּף חָבוּשׁ לְרֹאשִׁי: לְקַצְבִּי הָרִים יִרְדְּתִי
הָאָרֶץ בְּרַחֲיָה בְּעָדִי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה
אֱלֹהָי: בְּהַתְּעַטָּף עָלַי נֶפֶשִׁי אֶת־יְהוָה זָכַרְתִּי וַתִּבּוֹא
אֵלַי תַּפְלָתִי אֶל־הַיִּבֵּל קְדָשְׁךָ: מִשְׁמְרִים הַבְּלִי־שׁוּא
חֲסִדָּם יַעֲזוּבוּ: וְאֲנִי בִקּוֹל תוֹדָה אוֹבַחֲהֶלֶךְ אֲשֶׁר נִדְרָתִי
אֲשַׁלֵּמָה יִשְׁוַעְתָּה לַיהוָה: וַיֹּאמֶר יְהוָה לְדָג נִקְא אֶת־
יוֹנָה אֶל־הַיִּבְשָׁה:

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאָמְרוֹ: קוּם לֵךְ אֶל־

so that the sea may again be calm for us? The sea is indeed growing more and more stormy." He told them: "Take me and throw me overboard so that the sea may calm down for you, for I know that on my account this great tempest is upon you." Nevertheless, the men rowed hard to get back to land; they could not, however, for the sea was running higher and higher against them. They cried to the Lord: "O Lord, let us not perish for this man's life, let us not be guilty of shedding innocent blood; for thou, O Lord, hast done as it pleased thee." Then they lifted Jonah and threw him overboard, and the sea ceased from its raging. The men feared the Lord exceedingly; they offered a sacrifice to the Lord and made vows.

Now the Lord made a great fish to swallow Jonah, and Jonah was inside the fish for three days and three nights. Jonah prayed to the Lord from inside the fish, and said:

Out of my anguish I called to the Lord, and he answered me;
From inside the grave I cried, and thou didst hear my voice.
Thou hadst east me into the deep sea, the flood rolled round me;
All thy breakers and thy billows swept over me.
And I thought that I was east out of thy sight;
Yet I shall again look upon thy holy temple!
The waters surrounded me, endangering my life;
The deep rolled round me, seaweeds wrapped my head.
I sank to the very roots of the mountains,
The earth was closing her bars upon me forever;
But thou, Lord my God, didst restore my life from the grave.
When I fainted I remembered the Lord,
And my prayer reached thee in thy holy temple.
Those who heed vain idols leave their source of kindness,
But I will sacrifice to thee with loud thanksgiving;
What I have vowed I will pay. Deliverance is of the Lord!

Then the Lord commanded the fish, and it threw Jonah out upon the dry land.

The Lord spoke to Jonah for the second time, saying: "Arise, go to the great city of Nineveh and proclaim what I tell you."

great peril both from the king and the people of Nineveh. But he could not escape from God's presence. God did not cast off his disobedient servant, but

נִינְוָה הָעִיר הַגְּדוֹלָה וַקָּרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר־
אָנֹכִי דֹבֵר אֵלֶיהָ: וַיָּקֻם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדָבָר יְהוָה
וַנִּינְוָה הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים:
וַיַּחֲל יוֹנָה לָבוֹא בָעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר
עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהְפָּכֶת: וַיֹּאמְרוּ אֲנָשֵׁי נִינְוָה
בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וְעַד־קִטְמָנָם:
וַיַּעַן הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיָּקֻם מִבִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ
מֵעָלָיו וַיָּבֶם שֵׁק וַיָּשָׁב עַל־הָאָפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה
מִמָּעַם הַמֶּלֶךְ וַגְּדָלְיוֹ לֵאמֹר הָאֲדָם וְהַבְּהֵמָה הַבֹּקֶר
וְהָצֹאן אֲלִי־יִטְעֻמוּ מְאוֹמָה אֶל־יָרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ:
וַיִּתְּפֻסּוּ שָׂקִים הָאֲדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים
בַּחֲנוּקָה וַיִּשְׁבּוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן־הַחֶמֶס אֲשֶׁר
בְּכַפֵּיהֶם: מִי־יִדְעַע יָשׁוּב וְנָתַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ
וְלֹא נֶאֱבַד: וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־יָשָׁבוּ
מִדְּרָכָם הִרְעָה וַיִּנָּחֶם הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דִּבֶּר
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

וַיַּרְע אֶל־יוֹנָה רָעָה גְּדוֹלָה וַיִּחַר לוֹ: וַיִּתְּפַלֵּל אֶל־יְהוָה
וַיֹּאמֶר אֲנִי יְהוָה הַלּוֹא־אֲנִי דָבָרִי עַד־הַיּוֹתִי עַל־אֲדָמָתִי
עַל־כֵּן קִבַּמְתִּי לַבְּרִית תְּרַשִּׁיטָה כִּי יִדְעָתִי כִּי אַתָּה אֱלֹהִי
חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנָחֶם עַל־הִרְעָה:
וְעַתָּה יְהוָה קָח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיִּי:
וַיֹּאמֶר יְהוָה קְהִיטָב תִּרְחַ לָךְ: וַיֵּצֵא יוֹנָה מִן־הָעִיר
וַיָּשָׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סִפָּה וַיָּשָׁב תַּחֲתֶיהָ
בַּצֹּל עַד אֲשֶׁר יֵרָאֶה מֵהַיִּתָּה בָּעִיר: וַיִּמָּן יְהוָה־אֱלֹהִים
קִיקִיּוֹן וַיַּעַל מַעַל לְיוֹנָה לַהֲיוֹת צֹל עַל־רֹאשׁוֹ לְהַצִּיל

Jonah started for Nineveh, as the Lord commanded. Now Nineveh was a great city, three days' journey across. Jonah began to enter the city a day's journey, proclaiming: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God; they proclaimed a fast and put on sackcloth, great and small alike. When the news reached the king of Nineveh, he rose from his throne, took off his robe, dressed in sackcloth, and sat in ashes. He published this proclamation in Nineveh: "By order of the king and his nobles! Let neither man nor beast, neither cattle nor sheep, taste any food or drink water; they shall put on sackcloth and cry earnestly to God. All must turn from their evil ways and from their acts of violence. Who knows but that God may relent and turn from his fierce anger, that we perish not."

When God saw what they were doing and how they turned from their evil ways, he relented of the evil he said he would inflict upon them, and he did it not.

Jonah was painfully distressed and angry. He prayed to the Lord, and said: "O Lord, this is precisely what I predicted when I was still in my own land; I therefore hastened to run away to Tarshish, for I knew that thou art a gracious and merciful God, patient, abundant in kindness, and relenting of evil. Now, O Lord, take my life away! It is better for me to die than to live." Thereupon the Lord said: "Are you right in being angry?"

Jonah left the city and stayed on its east side, where he made a booth for himself and sat under it in the shade, waiting to see what would happen to the city. The Lord God made a gourd grow up over Jonah to shade his head, to alleviate his discomfort, and

gave him another chance and sent him again to Nineveh, with the result that the king and all the people repented and the city was spared. Displeased at the divine mercy, Jonah is taught by the symbol of the gourd that God's love embraces all mankind.

According to a midrashic statement, Jonah's refusal to go to Nineveh was because of his love for Israel. He felt that the repentance of the heathen in Nineveh would cause the anger of the Lord against Israel who failed to repent despite the admonitions of many prophets.

לו מִדַּעְתּוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקוֹן שֶׁמָּהָה גְּדוּלָּהּ: וַיִּמָּן
הָאֱלֹהִים תּוֹלַעַת בַּעֲלֹת הַשָּׂחַר לִמְחָרֵת וּפָדָה אֶת־הַקִּיקוֹן
וַיִּבָּשׁ: וַיְהִי' כּוֹרֵת הַשָּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים
חֲרִישִׁית וּפָדָה הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׁאַל אֶת־
נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיָּי: וַיֹּאמֶר אֱלֹהִים
אֶל־יוֹנָה הִהְיִטָּב חֲרָה־לָּךְ עַל־הַקִּיקוֹן וַיֹּאמֶר הֵיטָב
חֲרָה־לִּי עַד־מוֹת: וַיֹּאמֶר יְהוָה אֵתָּה חֲסַת עַל־הַקִּיקוֹן
אֲשֶׁר לֹא־עָמְלָתָ בּוֹ וְלֹא גִדַּלְתָּ שְׁבוּן־לִילָה הִנֵּה וְכִךְ
לִילָה אֶבֶד: וְאַנִּי לֹא אֲחוּס עַל־נִינְיָה הָעִיר הַגְּדוּלָּה
אֲשֶׁר יִשְׁבָּהּ הָרַבָּה מִשְׁתִּים־עֲשָׂרָה רַבּוֹ אָדָם אֲשֶׁר
לֹא־יָדַע בִּידְיָמֵינוּ לְשִׁמְאֹלוֹ וּבִהְמָה רַבָּה:

מיכה ו, יח-כ

מִדָּאֵל כְּמוֹד נִשְׂא עֵין וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית
נִחַלְתּוֹ לֹא־הִתְחַיֵּיק לְעַל אִפּוֹ כִּי־חִפֵּץ חֶסֶד הוּא: יָשׁוּב
יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל־חַטָּאתָם:
תִּתֵּן אִמָּת לִיעֹקֵב חֶסֶד לֹא־בִרְהֵם אֲשֶׁר־נִשְׁבַּעְתָּ
לֹא־בִתְּנוּ מִיָּמֵי קֶדֶם:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֻמָּן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַּבֵּר
וּמְקַנֵּם, שֶׁכֵּל דְּבָרָיו אֱמֶת וְצֶדֶק.

נֶאֱמָן אַתָּה הוּא, יי אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבַר אֶחָד
מִדְּבָרֶיךָ אֲחוֹר לֹא יָשׁוּב רִיקָם, כִּי אֵל מְלֶכֶד נֶאֱמָן וְנֶרְחָמָן
אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל הַנָּאֻמָּן בְּכָל דְּבָרָיו

Jonah was exceedingly pleased with it. But next morning, at dawn, God made a worm which attacked the gourd till it withered. At sunrise, God prepared a hot east wind; the sun beat on Jonah's head till he fainted, and he longed for death, saying: "It is better for me to die than to live." Thereupon God said to Jonah: "Are you right in being angry about the gourd?" He replied: "I am angry enough to die."

Then the Lord said: "You would spare the gourd, though you spent no work upon it, though you did not make it grow; it sprang up in a night and perished in a night. Should I not then spare the great city of Nineveh with more than a hundred and twenty thousand human beings, who do not know their right hand from their left, and much cattle?"

Micah 7:18-20

Who is a God like thee? Thou dost forgive and condone transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old.

Blessed art thou, Lord our God, King of the universe, Creator of all the worlds, righteous in all generations, faithful God, who sayest and performest, who speakest and fulfillest, for all thy words are true and just.

Faithful art thou, Lord our God, and faithful are thy words; no word of thine returns unfulfilled, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

The Mishnah (Ta'anith 2:1) relates that on fast days the elder of the congregation used to address the worshipers in words of admonition: "Brethren, it is not written of the men of Nineveh that God saw their sackcloth and their fasting, but that *God saw what they were doing and how they turned from their evil way*" (Jonah 3:10).

רחם על ציון, כי היא בית חיינו, ולעלוּבֹת נפש תושֵׁע
במהרה בימינו. בָּרוּךְ אַתָּה, יי, מְשַׁמֵּחַ צִיּוֹן בְּבִגְיָה.
שְׁמַחְנוּ, יי אֱלֹהֵינוּ, בְּאַלְהֵי הַנְּבִיא עֲבָדֶךָ, וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ. בְּמַהְרָה יָבֹא, וַיַּגֵּל לִבָּנוּ; עַל כִּסְאוֹ לֹא יָשֵׁב זָר,
וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ
לוֹ, שֶׁלֹּא יִכְבֶּה גֵּרוֹ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה, יי, מִנְּךָ דָּוִד.

The Reader takes the Torah and says:

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁבַּח שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהַלֵּה לְכָל
חֲסִידֶיךָ, לִבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

זהלים כד

לְדָוִד מִזְמוֹר. לִי הָאָרֶץ וּמִלּוֹאֶתָּה, תָּבֵל וַיִּשְׁבִּי בָּהּ. כִּי הוּא
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכַוְנֶנָּה. מִי יַעֲלֶה בְּהָר יי, וּמִי
יָקוּם בְּמָקוֹם קִדְשׁוֹ. נָקִי בַּפִּים וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְקָהּ. יֵשֵׁא בִּרְכָה מֵאֵת יי, וַיַּדְּקָה מֵאֲלֹהֵי
יִשְׂרָאֵל. זֶה דָּוִד וְדָרְשׁוּ, מִבְּקָשֵׁי פְנִיָּה, יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יי עֲזֹז וְנָבוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה
מֶלֶךְ הַכְּבוֹד, יי צָבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

While the Torah is being placed in the ark:

וּבִנְחָה יֹאמַר: שׁוּבָה, יי, רַבּוֹת אֵלַיִי יִשְׂרָאֵל. קוּמָה יי
לְמִנְחָתְךָ, אַתָּה וְאֶרֶן עֲזָךְ. בְּהִיָּה יִלְבָּשׁוּ צִדִּיק, וְחֲסִידֶיךָ

Have compassion on Zion, for it is the source of our life; save the humbled soul speedily in our days. Blessed art thou, O Lord, who makest Zion rejoice in her children.

Gladden us, Lord our God, with the appearance of thy servant Elijah the prophet, and with the rule of the house of David thy anointed. May he soon come and bring joy to our heart. Let no stranger occupy David's throne; let others no longer possess themselves of his glory, for thou didst promise him by thy holy name that his light would never go out. Blessed art thou, O Lord, Shield of David.

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!¹

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in

¹ *Psalm 148:13-14.*

יִרְנְנוּ. בַּעֲבוּר דָּוִד עֲבָדָה, אֵל תָּשֵׁב פָּנֶי מִשִּׁיחָה. כִּי לָקַח טוֹב
נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לַמְּחַיִּיקִים בָּהּ,
וְתַמְכֶּיהָ מְאֹשֶׁר. דְּרָכֶיהָ דְּרָכֵי נָעִם, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנו יְיָ אֱלֹהֵינוּ, וְנִשְׁוֶבָה; חֲדָשׁ יָמֵינוּ בְּקִדְשׁ.

Reader:

וְתַנְדֵּל וְיִתְקַדֵּשׁ שְׁמָהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיד מַלְכוּתָהּ, וְיַצְמַח פְּרָקְנָהּ וְיִקְרַב מִשִּׁיחָה, בְּמִיכּוֹן
וּבְיוֹמִיכּוֹן וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל, בְּעֵנְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.
וְיִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמָהּ דְּקִדְשָׁא, בְּרִידָא הוּא, לְעֵלְא לְעֵלְא
מִכָּל בְּרַכְתָּא וְשִׁירָתָא, הַשְׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

לקח is taken to mean traditional instruction, teachings transmitted from the past, since the verb לקח signifies the act of receiving. עץ חיים is reminiscent of the tree of life in the Garden of Eden. מאושר, that is, the Torah holds the key to the true wealth of life. דרכיה דרכי נעים, the Torah yields rich satisfaction and a pleasant life.

In speaking on the theme of Torah and wisdom, Maimonides writes: Let us suppose that a young boy is brought before a teacher. The purpose of instructing the boy obviously is to enable him to receive knowledge, which is the greatest good. But the boy is too tender in years and too weak in understanding to appreciate the good which is intended for him and the advantages which he will reap from his progress. Since the teacher is wiser than the boy, he will encourage his pupil to study by offering such things as appear desirable and worthwhile to the child. He will say: "Read, and you shall have nuts and figs and honey." The little one reads with zest not because he finds pleasure in the book or understands that he will be the better for reading it, but because he wants the sweets which have been promised him, and which mean more to him than all his studies.

When he becomes a little older, those first objects of his desire will appear to him insignificant; and if he is urged to further effort, he must be offered

righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

a greater reward. At last, when he is grown up, these rewards tempt him no longer. . . Then the young man studies, keeping in view the honor and glory which men may bestow on him. All of this is unworthy, but it is necessary, because the human spirit is narrow and, while acquiring wisdom, hopes for other, more material advantages.

In searching for truth, the goal is truth itself. Torah is truth. The aim in knowing the commandments is the practice of them. Hence the saying: "Do not be like servants who serve the master for the sake of receiving a reward, but rather be like those who serve their master without expecting a reward." This is called serving in the spirit of love.

Our sages say with the psalmist. "Blessed is the man who glorifies God and takes pleasure in his commandments and not in the reward he might expect." This thought is expressed even more clearly in an early Midrash: "Lest you say: I will learn the Torah so that I may become rich, that I may become a rabbi, that I may be rewarded in the world to come, it is written: *Love the Lord your God*. That is, all that you do should be done only out of your love for God."

However, since man is accustomed to act or not to act according to the good or the harm which may result, he loses nothing by shaping his conduct with a view to reward and punishment until, by habit and zeal, he arrives at an understanding of the truth and serves purely out of love (Maimonides' Mishnah Commentary on Sanhedrin).

The Amidah is recited in silent devotion while standing, facing east.

כִּי יֵשׁ יְיָ אֱקָרָא, הָבוּ גִדְל לְאַלְהֵינוּ.

אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
זָכְרֵנוּ לְחַיִּים, מִלֵּךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה, יְיָ, מִגֹּן אֲבֹרָהֶם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדָנִי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מוֹרִיד הַטֶּל.

מִכֻּלְכֹּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנִים אֲמוּנָתוֹ לְיִשְׂרָאֵל
עַד עַד. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָּךְ, מִלֵּךְ מִמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.
אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשִׁים בְּכֹל יוֹם יִהְיֶה לְךָ סֶלָה,
כִּי אַל מִלֵּךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

לְדוֹר וָדוֹר הַמְלִיכּוֹ לְאֵל, כִּי הוּא לְבָדּוֹ מְרוֹם וְקְדוֹשׁ.
וּבְכֹן יִתְקַדֵּשׁ שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל
יְרוּשָׁלָּיִם עִירְךָ, וְעַל צִיּוֹן מְשֻׁבֵּן בַּבּוֹדָה, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחָה, וְעַל מְכוּנָה וְהִיבָלָה.

A M I D A H

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

¹Deuteronomy 32:3. ²Psalms 51:17.

ובכן תן פחדך, יי אלהינו, על כל מעשיך, ואמרת על כל מה שבראת, ויראוך כל המעשים וישתחוו לפניך כל הברואים, ויעשו בלם אנדה אחת לעשות רצונך בלבב שלם, כמו שידענו, יי אלהינו, שהשליטן לפניך, עז בך ונבורה בימינך, ושמו נורא על כל מה שבראת.

ובכן תן כבוד, יי, לעמו, תהלה ליראתו ותקנה טובה לדורשיך, ופתחון פה למנחלים לך, שמחה לארצך וששון לעירך, וצמיחת קרן לדוד עבדך, ועריבת נר לבן-ישי משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן תבלה, כי תעביר ממשלת זרן מן הארץ.

ותמלך, אתה הוא יי אלהינו, מהרה לבדך, על כל מעשיך, בחר ציון משכן בבודך, ובירושלים עיר קדשך, בכתוב בדברי קדשך: ימלך יי לעולם, אלהיך ציון לדר נדר: תלדיה.

קדוש אתה ונורא שמוך, ואין אלה מבדעך, בכתוב: ויגבה יי צבאות במשפט, והאל תקדוש נקדש בצדקה. ברוך אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלפניו לעבודתך, ושמו תגדול ותקדוש עלינו קראת.

and the next two paragraphs are quoted by the renowned Hebrew poet Rabbi Yehudah Halevi of the twelfth century in his philosophical work *Kuzari* (2:44), where he says that evolution was designed to bring forth

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations. Praise the Lord!"¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

the highest essence of man, namely, prophets and saints. In his opinion, the gradation of man can be observed in this prayer which mentions first *כל מעשיך*, then *לעמך*, and finally *צדיקים* who represent the purest essence of humanity.

¹*Psalm 146:10. ²Isaiah 5:16.*

וּתְתֵן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֵת הַזֶּה לְקִדְשָׁה וּלְמִנוּחָה, וְאֶת יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וּלְסִלִּיחָה וּלְכַפָּרָה, וּלְמַחֲל־בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֹד וְיַזְכֵּר וְזָכְרוֹנוּ וּפְקֻדּוֹנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. זָכְרוּנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדּוֹ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חֹסֶד וְחֶנֶּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁבֵת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ, בְּאִמּוּר: אָנֹכִי אָנֹכִי הוּא מִחָה פְּשָׁעֶיךָ לְמַעַנִי, וְחַטָּאוֹתֶיךָ לֹא אֲזָכֹר. וְנֹאמַר: מַחֲיִיתִי כַעֲב פְּשָׁעֶיךָ, וְכַעֲנוּ חַטָּאוֹתֶיךָ; שׁוּבָה אֵלַי כִּי גֹאֲלִיָּה. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאוֹתֵיכֶם לְפָנַי יי תִּטְהַרוּ.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ (רְצֵה נָא בְּמִנוּחָתָנוּ) קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֲלָקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבָה וְשִׂמַּח נַפְשָׁנוּ בִּישׁוּעָתְךָ, (וְהִנְחִילָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן שְׁבֵת קֹדֶשְׁךָ, וְיִגְוִחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ.) וְטַהֵר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת, כִּי אַתָּה סֹלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה, יי, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וּלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost

According to Rabbi Emden of the eighteenth century, only the expression *be pleased with our rest* (רצוה במנוחתנו) refers here to the Sabbath and should be within parentheses; the phrase addressing God, אלהי ואלהי אבותינו, applies to the remainder of the passage as well and should not be inserted within parentheses.

וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֵּךְ עַל כָּל הָאָרֶץ
מִקֹּדֶשׁ (הַשְּׁבֵת וְ)יִשְׂרָאֵל יוֹם הַכִּפּוּרִים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעִמּוּךָ יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעָה; וְהַשֵּׁב
אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתִפְלָתָם מִהֶרָה
בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל
עִמּוּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְרָצוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,
הַמַּחֲזִיר שְׁבִינָתוֹ לְרָצוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּגִדְךָ, וְעַל
נְשָׁמוֹתֵינוּ הַמִּקְדּוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וְבָקָר וְצִהָרִים. הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ, כִּי
מֵעוֹלָם קָנִינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרֵךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ, מִלְּכֵנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ וַיְבָרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמֶּת לְעוֹלָם כִּי טוֹב. הָאֵל, יִשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה, הָאֵל
הַטּוֹב. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְלָךְ נָאִה לְהוֹדוֹת.

was daily recited by the priests in the Temple. However, the phrase "restore the worship to thy sanctuary" could not be used when the Temple was still in existence.

remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

עֲרַב וּבִקֵּר וְצִהֲרִים אֲשִׁיחָה וְדוֹר נִסְמַר חֵהְלֶחֶךְ וְעֵדָה לְךָ לְעוֹלָם, לְדוֹר is based on Psalms 79:13 and 55:18, namely:

The phrase מוֹרִים אֲנֹחַ לְךָ is taken from I Chronicles 29:13.

וּבִתּוֹב לַחַיִּים (like כְּמוֹךָ מִי, וּזְכָרוֹ לַחַיִּים and כִּסְפֵּר חַיִּים) was inserted in the *Amidah* during the period of the Geonim.

אֲשֶׁר שְׁמֶךָ טוֹב is the equivalent of הַטּוֹב שְׁמֶךָ. The definite article (הַ) is on rare occasions a substitute for the relative pronoun אֲשֶׁר, as in הֵהָלֹכוֹ אִתּוֹ (Joshua 10:24) which is in place of אֲשֶׁר הֵלְכוּ. According to a talmudic statement (*Menahoth* 53b), טוֹב is the name of God (שְׁמֵי שֶׁטוֹב ה' וְשֶׁטוֹב הַיָּד, שְׁמֵי שֶׁטוֹב הַיָּד). The phrase נֹאֵה לְהוֹדוֹת is the equivalent of the biblical expression נֹאֵה הַהֵלָה (Psalms 33:1; 147:1).

שִׁים שְׁלֹום, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמָּךְ. בִּרְכֵנוּ, אֲבוֹתֵינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר
פְּנִיָּךְ. כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וּצְדָקָה וּבִרְכָּה, וְרַחֲמִים, וְחַיִּים וְשְׁלֹום. וְטוֹב יִהְיֶה
בְּעֵינֶיךָ לְבִרְכֵנוּ וּלְבִרְךָ אֶת כָּל עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשִׁלְמוֹךְ.

בְּסֶפֶר חַיִּים, בִּרְכָּה וְשְׁלֹום וּפְרִינָסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וּנְחֻמוֹת, נִזְכֹּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלֹום. בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹום.

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרֵי גִּזְלָלִי.
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל
תִּתְעַלֵּם מִתְחַנֻּנֵּנוּ; שְׂאִין אָנוּ עַוְיָנוּ פְּנִים וְקָשִׁי עֲרָף לִזְמוֹר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ;
אֲבָל אֲנַחְנוּ וְאַבֹּתֵינוּ חֲטָאנוּ.

אֲשַׁמְנֶה, בְּגִדֵנוּ, גִּזְלָנוּ, דְּבַרְנוּ דְּפִי; הִעֵינוּ, וְהִרְשַׁעְנוּ, זְדוֹנוֹ,
חֲמֻסָּנוּ, טְפִלָּנוּ שְׁקָר; יַעֲצֵנוּ רָע, בִּזְבֻּנוּ, לָצֵנוּ, מְרִדְנוּ, נֶאֱצָנוּ,
סָרְדָנוּ, עֲרִינוּ, פִּשְׁעֵנוּ, צָרְדָנוּ, קִשְׁנוּ עֲרָף; רָשָׁעֵנוּ, שִׁחַתְנוּ,
תַּעֲבֻנוּ, תַּעֲרִינוּ, תַּעֲתָעֵנוּ.

סִרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוֶה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֲמַת עֲשִׂיתָ וְאַנַּחְנוּ הִרְשַׁעְנוּ.

שִׁים שְׁלֹום, the prayer for peace, does not refer to the Temple service and the priests; yet it has been connected with the priestly benediction which ends with the word שְׁלֹום.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted willfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

בספר חיים can be rendered: "In the book of life... may we be remembered; may we and all Israel thy people be inscribed before thee for a happy life..." The seeming redundancy of the passage would thus disappear. However, all worshippers are in the habit of joining the words **נוכר ונכתב**.

אבל אנחנו חטאנו is the reading in the Talmud (Yoma 87b) and in many Ashkenazic prayerbooks; see Baer, *Avodath Yisrael*, page 414. The reading **אבל אנחנו ואבותינו חטאנו** is based on Jeremiah 3:25; Nehemiah 1:16; Psalm 106:6, where we find the expression: "Like our fathers, we have sinned." In Nehemiah 9:2, we are told that the people of Israel "confessed their sins and the iniquities of their fathers."

מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רְצוֹן עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה
חוֹפֵשׁ כָּל חַדְרֵי בִטּוֹן, וּבּוֹחֵן כְּלִיּוֹת נָלֵב. אִין דָּבָר נֶעְלָם
מִמֶּךָ, וְאִין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּכַפֵּר-לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל פְּשָׁעֵינוּ.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִנָּס וּבְרָצוֹן,
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִלְי דַּעַת,
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִטּוֹי שְׁפָתַיִם.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָּר,
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיוֹת.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרֻמָּה.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהִרְחֹר וְהַלֵּב,
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהוֹנָאֵת קָרַע.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוִדּוֹי פֶּה,
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוִעִידַת זְנוּת.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבִשְׁגָגָה,
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּחֻזַּק יָד,
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

For the sin we committed willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאֵת שְׁפָתָיו.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיָצֵר הָרֶעַ,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדַעִים וּבְלֹא יוֹדַעִים.

וְעַל בָּלֶם, אֱלֹוֶה סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפֵּת שָׁחַד,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֻזָּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְדִּיק.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמוֹשָׁא וּבְמַתָּן,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁפָּה וּבְמִרְבִּית,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתִּית גָּרוֹן.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵינָיו,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינָיִם רְמוֹת,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.

וְעַל בָּלֶם, אֱלֹוֶה סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְאוֹת.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּיקַת רָעַ,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינָיו.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner
of speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִנָּלִים לְהִרְע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכִּילוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.
 וְעַל בָּלֶם, אֶלּוּה סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, בִּפְרִי־לָנוּ.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם חֲטָאֵת.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיִזְרֵד.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם אֲשֶׁם וּדְאִי וְאֲשֶׁם תִּלְוִי.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם מִבֶּת מִרְדּוֹת.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם מִלֻּקּוֹת אֶרְבָּעִים.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם מִיָּהּ בִּידֵי שְׁמִיָּם.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם פֶּרֶת וְעִירִירִי.
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיִבִּים עֲלֵיהֶם אֶרְבַּע מִיתוֹת בֵּית דִּין,
 סְקִילָה שְׁרָפָה, הֶחָג וְחֻגֵּק. עַל מִצְוַת עֲשֵׂה וְעַל מִצְוַת לֹא
 תַעֲשֵׂה, בֵּין שֵׁשׁ בָּהּ קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהּ קוּם עֲשֵׂה, אֶת
 הַנְּלוּיִם לָנוּ וְאֶת שְׁאֵינֵם נְלוּיִם לָנוּ. אֶת הַנְּלוּיִם לָנוּ כְּבָר
 אֲמַרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֶת שְׁאֵינֵם נְלוּיִם לָנוּ,

עֲשֵׂה literally denotes rise and act and is closely connected with the
 talmudic expression *לאו שניתק לעשה*, a negative law transformed into a positive

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely,
And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust.
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are

law, that is, the transgressor must repair the damage sustained through his violation of a negative law such as "you shall not steal."

According to the Mishnah (Makkoth 3:4), the transgressor of a negative law is not punished where he fulfills the positive law that is joined to it in the Torah. For instance, the Torah forbids the taking away of the mother-bird along with her young offspring, and immediately adds: "You must let the mother-bird go" (Deuteronomy 22:6-7). If he repairs the damage by performing the positive law, he is not liable for the transgression.

לְפָנֶיךָ הֵם גְּלוּיִם וִירוּעִים, בְּדָבָר שֶׁנֶּאֱמַר: הִנֵּסְתָּרְתָּ לִּי
 אֶל־הֵינוּ, וְחַנּוּלָת לָנוּ וְלִבְנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֶי
 הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלֶחַן לַיִּשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל
 בְּכָל יוֹר וָדוֹר, וּמַבְלֵעֵדֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא
 אַתָּה.

אֵלֹהֵי, עַד שֶׁלֹּא נִזְכַּרְתִּי אֵינִי כְּדָאִי, וְעָבָשׁוּ שְׂנוּכָרְתִּי בְּאֵלֹו
 לֹא נִזְכַּרְתִּי; עָפָר אָנִי בַּחַיִּי, קֵל וְחֹמֶר בְּמִיתָתִי; הֲרִי אָנִי
 לְפָנֶיךָ בְּכָלִי מֵלֹא בּוֹשָׁה וּבִלְמָה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֵלֹהֵי
 וְאֵלֹהֵי אֲבוֹתַי, שֶׁלֹּא אֶחְטֹא עוֹד; וּמֵה שֶׁחָטָאתִי לְפָנֶיךָ מִרַק
 בְּרַחֲמֶיךָ הַרְבִּים, אָבָל לֹא עַל יְדֵי יִסּוּרִים וְחִלּוּסִים רָעִים.

After the Amidah add the following meditation:

אֵלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מוֹדֵבֵר מִרְמָה, וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בָעֵפֶר לְכָל תּוֹהֵה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
 תִּפְרַע עֲצָתָם וְתִקַּל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
 יְמִינְךָ, עֲשֵׂה לִמְעַן קֶדְשְׁתֶּךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצוּן
 יִדְיָיִךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
 לְפָנֶיךָ, יְיָ, צוּרִי וְנוֹאֲלִי. עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
 שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֵלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם גִּבּוֹרְךָ
 בִּירָאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנוֹת. וְעֲרָבָה לִּי מִנַּחַת
 יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנוֹת.

indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."¹ Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy, cleanse the sins I have committed against thee, but not through severe sufferings.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

¹*Deuteronomy* 29:28. ²*Psalms* 60:7; 19:15. ³*Malachi* 3:4.

תּוֹרַת הַתּוֹפֵלָה לְשִׁלְיָה זָבוֹר

The ark is opened.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וַיָּבִיא נוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְסוֹד חֲכָמִים וְנְבוֹנִים, וּמַלְאָךְ דַּעַת מְבִינִים, אֶפְתָּחָה פִּי
בַתּוֹפֵלָה וּבִתְחִנּוּנִים, לְחַלּוֹת וּלְחַנּוּן פָּנֵי מַלְאָךְ מְלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

The ark is closed.

Congregation:

אֵיתָן הַכִּיר אֲמוֹנֶתָהּ, בְּדוֹר לֹא יָדְעוּ לְרַצוֹתָהּ; גָּהִץ בָּהּ
וַיַּדַּע יִרְאַתָּהּ, דָּץ לְהוֹדִיעַ לְכָל הַדָּרָתָהּ. הִדְרִיךְ תוֹעִים
בְּנִתִּיבָתָהּ, וְנִקְרָא אָב לְאַמֶּתָהּ; זָהָר לַעֲשׂוֹת דְּבָרָתָהּ, חֲפֵץ
לְחַסּוֹת בְּצֵל שְׂכִינָתָהּ. טַעַם לְעוֹבְדִים כָּל־כְּלָתָהּ, יָדַע לְשָׁבִים
כִּי אֵין בְּלָתָהּ; Reader כִּי הָאֱמִין בָּהּ לְחַלּוֹתָהּ, לַטַּע אֲשֶׁל
וּלְהַזְכִּיר גְּבוּרֹתֶיהָ.

Congregation:

צָדִיקָה תַּחֲשֹׁב לָנוּ, בְּצָדִיק אָב סֶלַח לָנוּ.

Reader:

לֹא כַחַטְאֵינוּ תַעֲשֶׂה לָנוּ, מְגַנְנוּ כִּי לָךְ יִחַלְנוּ.
זָכְרָנוּ לְחַיִּים, מַלְאָךְ חֲפֵץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֶפֶר הַחַיִּים,
לְמַעַנָּה אֱלֹהִים חַיִּים.

אֵיתָן הַכִּיר is an alphabetical acrostic by Rabbi Elijah ben Mordecai of the eleventh century, who is said to have been a native of Italy. The word נִחַץ is used in Midrash Rabba on Genesis (39) with regard to Abraham's rejoicing

AMIDAH CHANTED BY READER

The ark is opened.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Invoking the doctrines taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the merciful King who pardons and forgives iniquities.

*The ark is closed.**Congregation:*

The mighty champion Abraham discerned thy truth
In an age when all failed to know how to please thee.
Rejoicing in thee, he taught men to revere thee,
And cheerfully he proclaimed thy grandeur to all.
Those who had gone astray he led back to thy path,
Hence he bears the name of father of thy people.
He was careful in observing thy commandments,
Glad to shelter beside thy protecting presence.
The wayfarers he sustained with food of thy own,
Teaching the penitent that there is none but thee.
Because he believed in thee, he entreated thee
And planted a grove to acclaim thy mighty acts.
May this be ascribed also to our credit;
For the sake of the patriarch forgive us.

Reader:

Treat us not according to our sins;
Be thou our shield, for in thee we trust.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

ענין אברהם ושמו על דבור המקום over the command of the Lord to leave his home

לסע אשל refers to Genesis 21:33 concerning the tamarisk planted by Abraham. אשל has been defined as an orchard or an inn for the benefit of wayfarers.

מִלֶּדֶד עֲזָר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה, יְיָ, מִגֹּן אֲבֹתָהֶם.
 אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
 מוֹרִיד הַטָּל.

מִכֶּלֶד חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נוֹפְלִים, נִרְפָּא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנֵם אֲמוּנָתוֹ לְיִשְׁנֵי
 עָפָר. מִי בְמוֹד, בָּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מִלֶּדֶד מִמִּית
 וּמַחֲיֶה וּמַקְמִים יְשׁוּעָה.

Congregation:

מֵאַהֲב וַיַּחֲדִיד לְאֵמוֹ, נִפְשׁוֹ לְטַבַּח בְּהַשְׁלִימוֹ; שְׂרָפִים צָעֲקוּ
 מִמְּרוֹמוֹ, עוֹנִים חֹסֶה לְאֵל מְרַחֲמוֹ. פוֹדֶה וּמַצִּיל רַחֲמוֹ,
 צָנָה שָׁה תְּמוּדָה בְּמִקְוָמוֹ; קָשַׁב אֵל תִּשְׁפּוֹד דָּמוֹ, רַחֲפוֹ רַחוּם
 לְרוֹמָמוֹ. שִׁמְרוּ וְקִיְמוּ לְשִׁמוֹ, שִׁפְרֵה תִּפְאָרוֹ בְּנִגְנָה יוֹמוֹ. Reader
 תִּרְאֶהוּ הַיּוֹם בְּשָׂרוֹף בְּאוֹלָמוֹ, תִּזְכּוּר עֲקָדָתוֹ וְתַחֲנוּן עִמּוֹ.

Congregation:

לִפְנֵי יְקִימֵנוּ וְנַחֲיָה, בְּצִדֶּק אֵב נַחֲיָה.

Reader:

יְיָ מִמִּית וּמַחֲיֶה, בְּטָלְדֵּיו רְדוּמִים יִסְתֶּה.
 מִי בְמוֹד, אֵב הֶרְחָמִים, זוֹכֵר יִצְוֵיו לְחַיִּים בְּרַחֲמִים.
 וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַחֲיֶה הַמֵּתִים.

Congregation:

אֲרֵאֲלִים בְּשֵׁם תָּם מַמְלִיכִים, לְמִלֶּדֶד מַלְכֵי הַמְּלָכִים;
 יָפִיו לְשׁוֹר בְּכֶסֶם הוֹלְכִים, יִלְדֵּיו הַיּוֹם צָנִים בְּמִלְאָכִים.

(אליה בירבי מרדכי) contains an aerostie of the author's name. The phrase *בשם אביהם מברכים* refers to the familiar response, *Blessed be the name of his glorious majesty forever and ever*, which has been attributed to Jacob.

O King, Supporter, Savior and Shield! Blessed art thou,
O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead;
thou art powerful to save.

Thou causest the dew to fall.

Thou sustainest the living with kindness, and revivest the dead
with great mercy; thou supportest all who fall, and healest the
sick; thou settest the captives free, and keepest faith with those
who sleep in the dust. Who is like thee, Lord of power? Who
resembles thee, O King? Thou bringest death and restorest life,
and causest salvation to flourish.

Congregation:

When beloved Isaae, his mother's only son,
Did submit to be offered as a sacrifice,
The heavenly seraphim made supplication,
And to merciful God they cried: "O spare him!"
The redeeming God did have mercy upon him,
And commanded a ram be taken in his stead.
Abraham heard a voice calling: "Shed not his blood!"
The Merciful One was hovering over him,
Exalting and sustaining him for his name's sake,
And making him radiant like the light of the day.
Regard him as if offered in the Temple today,
Remember his binding and pity his people.
May God raise us to live under his care
Through the merits of Isaae our father.
May the Lord who brings death and restores life
Revive with his dew those who are asleep.

Reader:

Who is like thee, merciful Father? In mercy thou rememberest
thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord,
who revivest the dead.

Congregation:

Heavenly beings acclaim the supreme King of kings as the God
of Jacob, the perfect man. They come to see the beauty of Jacob,
whose image is engraved on God's throne. His children are stand-

המקדישים וְתַחַן עוֹרְכִים, בְּיוֹם זֶה אֵיכָּה מְשַׁלְּכִים; יַחַד
בְּשֵׁם אֲבִיהֶם מְבָרְכִים, רָם לְרִצּוֹת בְּדָבָרִים רַבִּים. בְּזִכּוֹת
הַתָּם יֵצִיץ מִחֲרָבִים, יֵה יָאִיר עֵינֵי הַשָּׂכִים; מִלֶּךְ נָצַב בַּעֲדַת
בְּרוּכִים, רוֹצֵה בַעֲמּוֹ יִפְאָר נְמוּכִים. דּוֹפְקִים בְּתַפְלָה
לְהַשְׁכִּים, כְּטוֹב וְסֶלַח עִמָּם יִסְכִּים. Reader יִשְׁמִיעַ לֹא תִבּוֹשׁוּ
רַבִּים, יֹאמֶר לָבֵן לְבֵית הַמְּחַכִּים.

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּהָ.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

Reader and Congregation:

אָמוּנַת אֵם נוֹטֶרֶת, לְמַעַנָּה עֶזְרָה לְנִשְׁאָרָתָהּ, זַעֲקָה רָצָה
נָא בְּקִטְרָתָהּ, קְדוֹשׁ.

יְכַפֵּר וְיִסְלַח, אֵל טוֹב וְסֶלַח, נוֹרָא וְקְדוֹשׁ.
תַּפְלָתֵנוּ מִמַּעֲוֹנוֹת, יְקַבֵּל בְּקִרְבָּנוֹת, הָאֵל קְדוֹשׁ.
מִיבָאֵל מִיָּמִין מְהֵרָה, וְנִבְרִיאֵל מִשְׁמָאל מִמְּלָהּ, בְּשָׁמוֹם
אֵין בָּאֵל, וּבְאֶרֶץ מִי בַעַמָּה יִשְׂרָאֵל.
וּבְבֵן שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ.

Congregation:

אֲרָאֵי הוֹד פּוֹצְחִים הַלּוֹלוֹ, בְּרִתָּת וְקִיעַ מִפְּאָרִים סֶלְסוּלוֹ
נָשִׁים וּבָאִים בְּשִׁנוֹן פְּלוּלוֹ.
שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ. מִיבָאֵל...

is derived from the midrashic work *Pirke d'Rabbi Eliezer*, chapter 4, where it is stated that four armies of angels sing hymns of praise to the Lord, the first being that of Michael at the right hand of God and the second being that of Gabriel at the left hand . . . מנחה ראשונה של מיכאל מימין, מנחה שניה של גבריאל על שמאלו . . .

ing like angels this day, sanctifying God and setting forth their pleas. They cast away enmity on this day and bless God in unison, in the manner of Jacob their father; they are seeking to reconcile the Most High with tender words. For the sake of Jacob the perfect man, may God look down from heaven and lighten the eyes that have grown dim. The King stands in the assembly of the blessed, delighting in his people and adorning the meek, who hasten to attend prayer early in the morning. Beneficent and forgiving, he grants their petition. May he proclaim: "You down-trodden shall not be put to shame!" May this be proclaimed to all who wait hopefully.

Reader:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!
Thou, holy God, art enthroned amidst the praises of Israel.

Reader and Congregation:

For thy own sake, help the remnant of a people that preserves its faith; accept its prayer that ascends like incense, Holy One.

Pardon and forgive, O thou who art beneficent and forgiving, revered and holy.

Holy God who art in heaven, accept our prayer as offerings.

Michael praises on the right hand, Gabriel acclaims on the left hand, saying: There is none like God in heaven! Who is like thy people Israel on earth?

Seraphim hover round him.

Congregation:

Glorious angels sing his praise;
In awe and dread they extol him;
They draw nigh unto him and pray.

Seraphim hover round him.

אֱלֹהֵינוּ, an alphabetically arranged Kedushah hymn by Rabbi Elijah ben Mordecai of the eleventh century, strikingly resembles the Kedushah hymn by Rabbi Elazar ha-Kallir of the eighth century which is recited in the Yom Kippur Musaf service. Both hymns are based on Isaiah 6:2-3, phrases of which appear at the end of three-line stanzas.

דגול מרִבָּה הוא בְּלִי כֶחֶד, הַמְבִיט לָאָרֶץ וְתַרְעַד
וְתַפְחֵד, וְעָמוּ צָבָא הַמְשַׁל וְנִפְחֵד.

שֵׁשׁ בְּנָפִים שֵׁשׁ בְּנָפִים לְאַחֵד. מִיכָאֵל...

זָקִים וּבָרָקִים מְרַעֲדִים לְפָנָיו, חֲרָדִים לְהִרְעִיד בְּכָל
פָּנָיו, טָסִים בְּאַרְבַּע פְּנוֹת מַצְפּוּנָיו.

בְּשִׁתִּים יִכְסֶה פָּנָיו. מִיכָאֵל...

יֵרָאִים וְחֲרָדִים גְּדוּדֵי חַיָּלָיו, כָּל מַלְאָכָיו וְחַיָּלֵי דְנָלָיו,
לְמוֹלֹךְ יְרוּצוֹ לְגִדְלֹךְ בְּשִׁכְרוֹלָיו.

וּבְשִׁתִּים יִכְסֶה רִגְלָיו. מִיכָאֵל...

מָיִם וְעַד יָם בְּרַגְעַ מְעוֹפָף, נוֹרָא בְּלִי יְכוּלִים לְשׁוֹר
וּלְצוֹפָף, סְבִיבוֹת כְּסֵא מְתַחֲוֹפָף.

וּבְשִׁתִּים יַעֲוִפָּף. מִיכָאֵל...

עוֹרְכִים עֲנָן עֲזִיזֵי לוֹמֵר, פֶּאֶר פִּקּוּד פִּקְלֵל לְנֹמֵר, צִפְצוּף
צָהָל צָדֵק בְּנֵי־מֵר.

וְקָרָא זֶה אֵל זֶה וְאָמַר. מִיכָאֵל...

קְלוֹס קְדָשׁוֹת קְדוֹשׁ קוֹרְאוֹת, רְבוּא רְבֹן עֵינִים מְלֵאוֹת,
שׁוֹכֵן עַד מְעֲרִיצִים בִּיצִאוֹת.

קְדוֹשׁ קְדוֹשׁ יֵי צָבָאוֹת. מִיכָאֵל...

Reader:

תְּקוּף מְרִבָּה מְפָאֲרִים לְסִדְרוֹ, תְּלִי תֵלִים עוֹמְדִים
לְכַבְדּוֹ, תִּבְלֵ וְכָל דְּרָגְתָּהּ מְקַדִּישִׁים הוֹדוֹ.
מְלֵא כָל הָאָרֶץ בְּבוֹדוֹ.

Afternoon Service for Yom Kippur

Supreme above myriads he stands;
He looks on the earth and it quakes;
Dominion and fear are with him.

Each one of them has six wings.

Flame-like beings tremble before him;
They hasten to stir all his foremost;
They fly about his inner chambers.

Two wings covering the face.

All his hosts are in fear and dread;
All his angels and countless bands
Dart to extol him in his shrines.

Two wings covering the feet.

From sea to sea they fly in a flash;
They cannot look at God revered
When they hover about the throne.

Two wings hovering in flight.

They set forth the theme of his might,
And praise the precept of prayer,
In joy recounting his righteousness.

They call to one another.

They recite the Kedushah hymn;
Numberless myriads, many-eyed,
Revere him who abides forever.

Holy, holy, holy is the Lord of hosts.

Reader:

They acclaim God who is supreme;
Many throngs stand to honor him;
The whole world hallows his majesty.

The whole earth is full of his glory.

Reader and Congregation:

מִיכָאֵל מִזְמִין מַחֲלָל, וְגַבְרִיאֵל מְשַׁמָּאֵל מְמַלָּל, בְּשִׁמּוֹן
אֵין כָּאֵל, וּבְאַרְצָא מִי כְעֻמָּה יִשְׂרָאֵל.

וּבְבֹן וְלֵךְ תַּעֲלֶה קִדְשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מְלֶכֶךְ מוֹחֵל וְסוֹלָח.
כִּי רְכוּבוֹ בְּעֶרְבוֹת, וְעֵזוֹ בְּשִׁחְקִים; וּזְרוּעוֹ בְּמַעֲוֹנָה,
וְקִדְוִשׁוֹ בְּזָבוֹל; וְאֵימָתוֹ בְּעֶרְפָּל, וּמוֹרָאוֹ בְּשָׁמַי שָׁמַיִם; וְנִקְשָׁתוֹ
בְּשִׁמּוֹן, וְקוֹלּוֹ עַל הַפָּנוֹם; וּמוֹשָׁבוֹ בְּרוֹם, וּמִבְּטוֹ בְּתַחַת;
מִמַּעַלָּה קִדְוֶשׁ, וּמִמַּטָּה בְּרוּךְ; מִמֶּנִּים אֲדִיר, וּמִנְהָרוֹת קוֹל;
וּמִבְּאֵרְצָא זָמַר, וּמִעֲצִים רָגַן; וּמִמְּהָרִים רָקַד, וּמִנִּבְעוֹת שִׁיר;
וּמִכָּל בְּרִיָּה תִקַּח. וּמִכָּל רֹאשׁ כְּפָף, וּמִכָּל עֵינִן רָמַז; וּמִכָּל
אֶזְנוֹ שָׁמַע, וּמִכָּל פֶּה הוֹדִיָּה; וּמִכָּל לָשׁוֹן שָׁבַח, וּמִכָּל גֵּרוֹן
רָן; וּמִכָּל לֵב רָחַשׁ, וּמִכָּל קֶרֶב הִנְיוֹן; וּמִכָּל בֶּרֶךְ כְּרִיעָה,
וּמִכָּל קוֹמָה הִשְׁתַּחֲוִיָּה; וּמִזִּקְנִים כְּבוֹד, וּמִאֲנָשִׁים וְנָשִׁים שִׁיר;
וּמִבְּחוּרִים וּבְתוֹלוֹת הֵלֵל, וּמִעוֹלָלִים וְיוֹנְקִים עֹז; וּמִדּוֹר
לְדוֹר גְּבוּרָה, וּמִעוֹלָם וְעַד עוֹלָם בְּרָכָה; כִּי כָלָם בְּרֵאתָ
לְמַעַנָּהּ. יִקְרָאוּ זֶה לָזֶה, וְיַעֲנוּ זֶה לָזֶה, וְיֹאמְרוּ זֶה לָזֶה, גִּשּׁוֹ
עוֹשֵׁי חַיִּימוֹ, וְנַעֲרִיץ לְמַלְכֶךְ הַכְּבוֹד, הָאֵל הַנֶּעְרָץ וְהַנִּקְדָּשׁ
בְּקִדְשׁ.

כְּתִיר יִתְנוּ לָךְ, יְיָ אֱלֹהֵינוּ, מִלְּאָכִים הַמּוֹנִי מַעַלָּה עִם עַמָּךְ
יִשְׂרָאֵל קְבוּצֵי מַטָּה. יַחַד כָּלָם קִדְשָׁה לָךְ יִשְׁלָשׁוּ, כְּדָבָר
הָאָמּוֹר עַל יַד גְּבִיאָה: וְקִרָא זֶה אֵל זֶה וְאָמַר:

by Rabbi Elijah ben Mordecai of the eleventh century, alludes to the seven heavens spoken of in the Talmud: ילון, רקיע, שחקים,

Reader and Congregation:

Michael praises on the right hand, Gabriel acclaims on the left hand, saying: There is none like God in heaven! Who is like thy people Israel on earth?

Let now our Kedushah ascend to thee,
For thou art our God and forgiving King.

His dominion is in the heavens, and his power in the skies; his might is in Meonah, and his holiness in Zevul; he is dreaded in Arafel, and revered in the highest heavens. His bow spans the firmament, his voice is above the waters. His throne is on high, yet he looks down below. He is acclaimed *Holy* on high, and *Blessed* on earth below. He is glorified, praised and adored, by the waters, the streams, the soil, the trees, the mountains, the hills; all creation acclaims his mighty power! Unto him every head bows low, every eye looks hopefully, every ear listens. Thanksgiving and praise come from every mouth, tongue and throat; prayer and meditation issue forth from every heart and inner being. Every knee bends, every one bows; hymns are chanted by men and women, young and old; babes and infants lisp out praise! From generation to generation, from eternity to eternity, he is acclaimed and worshiped, for he has formed all for his own sake. They call to one another, and keep saying to each other: Come, hasten, let us revere the King of glory, the God who is revered and acclaimed holy.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

מבין, מעין, מעין, וכול, (Hagigah 12b). Psalm 11:4 describes heaven as the dwelling-place of God, from which he looks down upon all the inhabitants of the earth. The term *heaven* came to be used as an equivalent for the name *God*, so that the expression מלכות שמים ("kingdom of heaven") denotes *sovereignty of God*. According to Maimonides (*Guide* 1:70), רבב is at times used figuratively in the sense of *dominion*.

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מִלֵּא עוֹלָם, מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה: אֵיזָה מְקוֹם
כְּבוֹדוֹ לְהַעֲרִיצוֹ. לְעַמְתָּם מִשְׁבָּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמָיו לְעַמּוֹ, וַיַּחֵן עִם הַמַּנְחָדִים שְׁמוֹ
עָרַב וּבָקֵר, בְּכָל יוֹם תְּמִיד, פַּעַמָּוּם, בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ; וְהוּא
יוֹשִׁיעֵנוּ וַיַּגְדֵּלנוּ שְׁנִית; וַיִּשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי,
לֵאמֹר: הֵן נִאֲלָתִי אֶתְכֶם אַחֲרִית בְּרֹאשִׁית, לְהִיּוֹת לָכֶם
לְאֱלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.

Reader:

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמָךְ בְּכָל הָאָרֶץ.
וְהִיא יְיָ לְמִלְךָ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ
אֶחָד.

וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר; הִלְלוּהָ.

Reader לְדוֹר וָדוֹר נִגִּיד נִדְרֶךָ, וּלְנִצָּחַת נִצְחִים קִדְשְׁתָּךְ
נִקְדִּישׁ, וְשִׁבְחְךָ אֱלֹהֵינוּ מִכִּינּוֹ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מִלְךָ נִדְרֹךְ וְקְדוֹשׁ אַתָּה.

לְדוֹר וָדוֹר הַמְלִיכּוֹ לָאֵל, כִּי הוּא לְבִדּוֹ מְרוֹם וְקְדוֹשׁ.

and the concluding words of the *Shema* were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the *Shema* was thus recited in an abridged form. *אני ה' אלהיכם* and *להיות לכם לאלהים* are from Numbers 15:41.

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."²

From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God; I am the Lord your God."⁴

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.⁵

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!⁶

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

¹Isaiah 6:3. ²Ezekiel 3:12. ³Deuteronomy 6:4. ⁴Numbers 15:41. ⁵Psalms 8:10; Zechariah 14:9. ⁶Psalms 146:10.

חמור על מעשיה, ותשמח במעשיה; ויאמרו לה חוסיה,
בצדקה עמוסיה, תקבש ארון על כל מעשיה. כי מקדושיה
בקדושתה קדושתה, נאה לקדוש פאר מקדושים.

באין מליץ ישר מול מויד פשע, תויד לנעלב דבר חק
ומשפט, וצדקנו במשפט, המלה המשפט.

עוד יזכר לנו, אחבת איתו, אדונינו, ובכן הנעמד בשבית
מדיננו, ובזכות התם יוציא איום לצדק דיננו, כי קדוש
היום לאדונינו.

ובכן יתקדש שמה, יי אלהינו, על ישראל עמך, ועל
ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית
דוד משיחך, ועל מכוני והיכלך.

ובכן תן פחדך, יי אלהינו, על כל מעשיה, ואימתך על
כל מה שבראת, ויראוך כל המעשים וישתחוו לפניך כל
הברואים, ויעשו כלם אגדה אחת לעשות רצונך כל כב שלם,
כמו שידענו, יי אלהינו, שהשלטון לפניך, עז בידך וגבורה
בימינך, ושמה נורא על כל מה שבראת.

ובכן תן כבוד, יי, לעמך, תהלה ליראך ותקנה טובה
לדורשיה, ופתחון פה למיחלים לה, שמחה לארצה וששון
לעירך, וצמיחת קרן לדור עבדך, ועריכת גר לבן-ישי
משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים
ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן
תכלה, כי תעביר ממשלת זרין מן הארץ.

ותמלה, אפה יי לבדך, על כל מעשיה, בחר ציון משכן

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

When there is no one to plead and ward off the accuser, do thou speak for Jacob in the matter of law and justice, and declare us not guilty, O King of Justice.

O Lord, remember still the love of faithful Abraham; clear us of accusers for the sake of his son Isaac who was ready to offer his life for thee. Revered One, vindicate our rights for the sake of Jacob the upright. This day is indeed holy to thee, our Lord.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou shalt reign over all whom thou hast made, thou alone, O Lord, on Mount Zion the abode of thy majesty, in Jerusalem thy

בבֹּדֶק, וּבִירוּשָׁלַיִם עִיר קֹדֶשׁ, בַּפְּתוּב בַּדְּבָרִי קֹדֶשׁ;
יִמְלֶךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹךְ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ, בַּפְּתוּב;
וַיִּנְיָבָה יי צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בַּחֲדָקָה. בְּרוּךְ
אַתָּה, יי, הַמְלִיךְ הַקְּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִבַּלְתָּנוּ
מִלִּבְּנוֹ לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִבֵּלְתָּ.

וְהַתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיעִת הַזֶּה) לְקֹדֶשׁ
וְלִמְנוּחָה, וְאֶת יוֹם (הַכַּפּוּרִים) הַזֶּה לְמִנְחִילָה וְלִסְלִיחָה
וְלִכְפָּרָה, וְלִמְחֹל־בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְּרָא
קָדֵשׁ, זָכַר לַיְצִיאת מִצְרַיִם.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה
וְיִשְׁמַע, וְיַפְקֹד וְיַזְכֵּר וְיַזְכֵּרנוּ וְיַקְדִּימוּנוּ, וְיַזְכְּרוּנוּ אֲבוֹתֵינוּ,
וְיַזְכְּרוּנוּ מְשִׁיחַ בְּיָדְךָ עֲבָדֶךָ, וְיַזְכְּרוּנוּ יְרוּשָׁלַיִם עִיר קֹדֶשׁ,
וְיַזְכְּרוּנוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. וְזָכַרְנוּ,
יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקַדְנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים טוֹבִים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלִיךְ חַנוּן וְרַחוּם אַתָּה.

זָכַר רַחֲמֶיךָ יי וְחֶסֶדֶךָ, כִּי מַעֲוָלִים הָמָּה. אֵל תּוֹכַר־לָנוּ
עֲוֹנוֹת רִאשׁוֹנִים, מִהֵר יִקְדָּמוּנוּ רַחֲמֶיךָ כִּי בְדָלוּנוּ מְאֹד. וְזָכַרְנוּ
יי בְּרָצוֹן עַמְּךָ, פָּקַדְנוּ בִּישׁוּעָתְךָ. זָכַר עֲדַתְךָ קִנִּית קָדֵשׁ,
וְאַלֶּת שֶׁבֶט נִחְלָתְךָ, הֵר צִיּוֹן זֶה שְׁכֻנָּתָ בּוֹ. זָכַר יי חֶבֶת
יְרוּשָׁלַיִם, אֲהַבַת צִיּוֹן אֵל תִּשְׁבַּח לְנֶצַח. זָכַר יי לִבִּי אֲרוּם

holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

O Lord, remember thy mercy and thy kindness; they are eternal.

Mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low.

O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.³

O Lord, remember the love of Jerusalem; never forget the love of Zion.

¹*Psalm* 146:10. ²*Isaiah* 5:16. ³*Psalms* 25:6; 79:8; 106:4; 74:2.

את יום יְרוּשָׁלַיִם, הָאֲמָרִים עָרוּ עָרוּ עַד הַסֹּד בָּהּ. אַתָּה
תָּקוּם תִּרְחַם צִיּוֹן, כִּי עַתָּה לְחֻנָּה, כִּי בָּא מוֹעֵד. זָכַר לְאַבְרָהָם
לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ, וַתְּדַבֵּר
אֲלֵהֶם: אֲרַבָּה אֶת זֶרְעֶכֶם בְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת
אֲשֶׁר אָמַרְתִּי אֲתוֹן לְזֶרְעֶכֶם, וְנָחֳלוּ לְעוֹלָם. זָכַר לְעֲבָדֶיךָ
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב, אֵל תִּפְּנֹן אֵל קָשִׁי הָעַם הַזֶּה וְאֵל
רָשָׁעוֹ וְאֵל חַטָּאתוֹ.

Reader and Congregation:

אֵל נָא תִשָּׁחַת עֲלֵינוּ חַטָּאת, אֲשֶׁר נִוְאלָנוּ וְאֲשֶׁר חָטֵאנוּ.

חָטֵאנוּ צוּרְנוֹ, סִלַּח לָנוּ יוֹצֵרְנוּ.

אֵל נָא, רָפָא נָא תַּחֲלוּאֵי גִפְּנֵי פוּרְיָה, בּוֹשָׁה וְחַפּוּרָה
וְאִמְלֵל פְּרִיָה, גִּאֲלָנָה מִשְׁחַת וּמִמָּכָה טְרִיָה. עֲנֵנוּ בְּשַׁעֲנִית
לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָה.

חָטֵאנוּ צוּרְנוֹ, סִלַּח לָנוּ יוֹצֵרְנוּ.

דִּגְלֵי עִם פְּדוּיֵי בְּזוּרְעַ חֲשׂוּף, הִצֵּל מִגֶּנֶף וְאֵל יְהוֹי לְשִׁסּוּף,
וְתַעֲנֶה קְרִיאָתָנוּ לְמַעֲשֵׂה יְדִידָה תִּבְסּוּף. עֲנֵנוּ בְּשַׁעֲנִית
לְאַבּוֹתֵינוּ עַל יַם-סוּף.

חָטֵאנוּ צוּרְנוֹ, סִלַּח לָנוּ יוֹצֵרְנוּ.

זְכוּת צוּר חֲצֵב הַיּוֹם לָנוּ תִּגְדֵּל, חֲשִׁבְנוּ מֵאֲנָף וְנִחְנוּ בִּישׁוּר
מִעֲגָל, טַהַר טְמֵאָתָנוּ וְלִמְאֹד תוֹרַתְךָ עֵינֵינוּ גֵּל. עֲנֵנוּ בְּשַׁעֲנִית
לְיְהוֹשֻׁעַ בֶּנְיָמִן.

חָטֵאנוּ צוּרְנוֹ, סִלַּח לָנוּ יוֹצֵרְנוּ.

אל נא רפא נא is an alphabetical acrostic reaching to the letter ש. Zunz quotes from the Polish ritual the verse תענה לקוראך, which completes the

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now. Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Reader and Congregation:

O do not punish us for the folly
And for the sin that we have committed¹
We have sinned against thee, our God;
Forgive us, O our Creator.

O God, pray heal the ailments of a nation likened to a fruitful vine; she is crushed and confounded, withering her fruit. O set her free from death and from bleeding wounds. Answer us as thou didst answer our father Abraham on Mount Moriah.

We have sinned against thee, our God;
Forgive us, O our Creator.

Save from disaster the people that were redeemed by sheer force; let them not be hacked to pieces. Answer our call, take delight in thy creation. Answer us as thou didst answer our fathers at the Red Sea.

We have sinned against thee, our God;
Forgive us, O our Creator.

Reveal to us today the merit of Abraham, the rock whence we were hewn; keep us back from thy wrath, and lead us in the right path. Cleanse our impurity, and open our eyes to the light of thy Torah. Answer us as thou didst answer Joshua in Gilgal.

We have sinned against thee, our God;
Forgive us, O our Creator.

חנו כמו שענית למרדכי ואסתר ותלו על העץ חמשים: האב עם הבנים (*Literaturgeschichte der synagogalen Poesie*, page 228).

¹*Psalms* 137:7; 102:14; *Exodus* 32:13; *Deuteronomy* 9:27; *Numbers* 12:11.

יְהִי, רֵאשׁוֹן עֶקֶד וְהַצְמַח לָנוּ תְרוּפָה, בְּלֵא שׁוֹד וְשֹׁבֵר
סֶעַר וְסוּפָה, לְמַדְנוּ וְחִבְּמֵנוּ אִמְרֵתָהּ הַצְרוּפָה. עֲנֵנוּ בְּשַׁעֲנִית
לְשִׁמוּאֵל בַּמִּצֵּפָה.

חֲטֵאֵנוּ צוּרְנוּ, סֶלַח לָנוּ יוֹצֵרְנוּ.

מִתָּמָם מִרְחֵם שְׂרָשׁוֹ אֵל תִּקְמָל, נִקְנוּ מִבְּתָם וְשִׁמְיָן וְלֹא
נֶאֱמָל, סֶעַדְנוּ וְנִשְׁעָה וְאַרְחוֹת חֲסִידֶיךָ נִגְמָל. עֲנֵנוּ בְּשַׁעֲנִית
לְאַלְיָהוּ בֶּהָר הַבְּרָמָל.

חֲטֵאֵנוּ צוּרְנוּ, סֶלַח לָנוּ יוֹצֵרְנוּ.

עוֹדְדְנוּ בְּצִדֶּק מְשׁוִי מַמְיִם וְכִפּוֹר זֶדוֹן וּמִשׁוּנָה, פָּדְנוּ
מִמְהוּמַת מָוֶת וְאַחֹר בֶּל נִסְוֶנָה, צִוָּה יִשׁוּעָתְנוּ וּבִעֲוֹנוֹתֵינוּ עַל
נִתְמוּנָה. עֲנֵנוּ בְּשַׁעֲנִית לְיוֹנָה בַּמַּעִי הַדָּגָה.

חֲטֵאֵנוּ צוּרְנוּ, סֶלַח לָנוּ יוֹצֵרְנוּ.

קָדְשֵׁת אִישׁ חֲסִידֶיךָ זְכוֹר לִיפַת פַּעַמִּים, רַחֲמֶיךָ תַּעֲוֹרֵר בִּי
לְקִינֵנוּ בְּכַפְלָיִם, שׁוּבְנוּ תִקְוָה לְיִרְאַתָּה וְלֹא נִחְשָׁה שׁוֹלָיִם.
עֲנֵנוּ בְּשַׁעֲנִית לְדָוִד וְלִשְׁלֹמֹה בְּנוֹ בִּירוּשָׁלָיִם.

חֲטֵאֵנוּ צוּרְנוּ, סֶלַח לָנוּ יוֹצֵרְנוּ.

זָכַר-לָנוּ בְּרִית אָבוֹת בְּאֶשֶׁר אָמַרְתָּ: וְזָכַרְתִּי אֶת בְּרִיתִי
יַעֲקֹב, וְאֶת בְּרִיתִי יִצְחָק וְאֶת בְּרִיתִי אַבְרָהָם אֲזָכֹר,
וְהָאָרֶץ אֲזָכֹר. זָכַר-לָנוּ בְּרִית רֵאשׁוֹנִים בְּאֶשֶׁר אָמַרְתָּ:

יַעֲקֹב begins with the youngest patriarch and ends with the eldest to convey, Rashi explains, the idea that Jacob is worthy that Israel he redeemed for his merits; if they are inadequate, then the merits of Isaac will be added, and so on.

O Lord, regard the ashes, as it were, of Isaac who was once bound as an offering; bring us forth thy bealing; make an end to havoc and ruin, tempest and storm. Instruct us, teach us thy purified word. Answer us as thou didst answer Samuel in Mizpah.

We have sinned against thee, our God;

Forgive us, O our Creator.

Perfect from birth was Jacob, let not his roots dry up; purify us from stain and fault, and let us not be stricken. Sustain us and we shall be saved; may we be shown thy lovingkindness. Answer us as thou didst answer Elijah on Mount Moriah.

We have sinned against thee, our God;

Forgive us, O our Creator.

Strengthen us for the sake of Moses who was drawn out of the water; forgive our conscious and unconscious failings; save us from a deadly panic, and let us not slide back. Command thou our salvation, and we shall not melt through our sins. Answer us as thou didst answer Jonah inside the fish.

We have sinned against thee, our God;

Forgive us, O our Creator.

For the holiness of Aaron thy godly one, remember those who walk uprightly; show us thy mercy, for we have received full punishment for all our sins. May we return to reverence thee; do not let us be exposed to shame. Answer us as thou didst answer David and Solomon in Jerusalem.

We have sinned against thee, our God;

Forgive us, O our Creator.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."

ברית ראשונים refers to the covenant made at Sinai. The people of that period are termed **ראשונים** in contrast with their descendants who went into exile (Ibn Ezra).

וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ
 מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיטֹת לָהֶם לְאֱלֹהִים, אֲנִי יְיָ. עֲשֵׂה עִמָּנוּ
 כְּמָה שֶׁהִבְטַחְתָּנוּ: וְאַף גַּם זֹאת, כִּהְיוֹתָם בְּאֶרֶץ אֲיִבֵיהֶם לֹא
 מֵאֲסֹתִים וְלֹא גַעְלָתִים לְבַלְתָּם, לְהַפֵּר בְּרִיתִי אִתָּם, כִּי אֲנִי
 יְיָ אֱלֹהֵיהֶם. רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ, כְּמָה שֶׁכָּתוּב: כִּי אֵל
 רַחוּם יְיָ אֱלֹהֵינוּ, לֹא יִרְפֶּה וְלֹא יִשְׁחִיתֵנוּ, וְלֹא יִשְׁבַח אֶת בְּרִית
 אֲבוֹתֵינוּ אֲשֶׁר נִשְׁבַּע לָהֶם. מוֹלֵךְ אֶת לִבְבָנוּ לְאַהֲבָה וּלְיִרְאָה
 אֶת שְׁמֶךָ, בְּכָתוּב בְּתוֹרָתְךָ: וּמֹלֵךְ יְיָ אֱלֹהֵינוּ אֶת לִבְבָנוּ, וְאֶת
 לִבֵּב זֵרְעֵנוּ, לְאַהֲבָה אֶת יְיָ אֱלֹהֵינוּ כְּכֹל לִבְבָנוּ וּכְכֹל נַפְשֵׁנוּ
 לְמַעַן חַיֵּינוּ. הִשָּׁב שְׁכוֹתֵנוּ וּנְרַחֲמֵנוּ כְּמָה שֶׁכָּתוּב: וְשֵׁב יְיָ אֱלֹהֵינוּ
 אֶת שְׁבוּתֵנוּ וְנִרְחַמֵּנוּ, וְשֵׁב וְקַבֵּץ מִכָּל הָעַמִּים אֲשֶׁר הִפִּיצְנוּ
 יְיָ אֱלֹהֵינוּ שְׁמָנוּ. קַבֵּץ נִדְחֵנוּ, כְּמָה שֶׁכָּתוּב: אִם יִהְיֶה נִדְחֵנוּ
 בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבֹּצֵנוּ יְיָ אֱלֹהֵינוּ, וּמִשָּׁם יִקְחֵנוּ. הַמָּצֵא
 לָנוּ בְּבִקְשָׁתֵנוּ, כְּמָה שֶׁכָּתוּב: וּבִקְשָׁתָם מִשָּׁם אֶת יְיָ אֱלֹהֵינוּ,
 וּמָצְאוּ כִּי תִדְרָשֻׁנוּ כְּכֹל לִבְבָנוּ וּכְכֹל נַפְשֵׁנוּ.

מִחָה פִּשְׁעֵינוּ לְמַעֲנֶה, בְּאֲשֶׁר אָמַרְתָּ: אֲנֹכִי אֲנֹכִי הוּא מִחָה
 פִּשְׁעֵינוּ לְמַעֲנִי, וְחַטֹּאתֵינוּ לֹא אֲזָכֵר. מִחָה פִּשְׁעֵינוּ כָּעֵב
 וּכְעֹנֵן, בְּאֲשֶׁר אָמַרְתָּ: מִחִיתִי כָעֵב פִּשְׁעֵינוּ, וְכְעֹנֵן חַטֹּאתֵינוּ,
 שׁוֹכָה אֵלֵי כִּי גְאֻלְתִּינוּ. הִלָּכְנוּ חַטֵּאֵינוּ בְּשִׁלְגַּי וּבְצִמְרִי, כְּמָה
 שֶׁכָּתוּב: לָכֵן נָא וְנִנְכַּחְהָ, יֹאמֵר יְיָ: אִם יִהְיֶה חַטֵּאֵיכֶם בְּשָׁנִים,
 בְּשִׁלְגַי יִלְבִּינוּ; אִם יֵאָדְמוּ בְּתוֹלָעַי, בְּצִמְרִי יִהְיוּ. זְרוּק עָלֵינוּ

מחכה פשעינו למענני... has been explained to mean that the people, having taken the initiative in returning to God, will receive his support in attaining purification of the heart. Their eyes will be opened, and they will abandon the errors which corrupted their heart. Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all the nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."¹

¹*Leviticus* 26:45, 44; *Deuteronomy* 4:31; 30:6, 3, 4; 4:29; *Isaiah* 43:25; 44:22; 1:18.

מִיָּס טְהוּרִים וְטָהָרְנוּ, בְּמָה שְׁכָתוֹב: וְזָרָקְתִּי עָלֶיְכֶם מִיָּס
טְהוּרִים וְטָהָרְתֶּם; מִכָּל טִמְאוֹתֵיכֶם וּמִכָּל נְדוּלֵיכֶם אֲטָהָר
אֹתְכֶם. בְּפֶר חֲטָאֵינוּ בַּיּוֹם הַזֶּה וְטָהָרְנוּ, בְּמָה שְׁכָתוֹב: כִּי
בַּיּוֹם הַזֶּה יִכְפֹּר עָלֶיכֶם לְטָהָר אֹתְכֶם, מִכָּל חֲטָאוֹתֵיכֶם לִפְנֵי
יְיָ תִּטְהָרוּ. הִבִּיאֵנוּ אֶל הַר קָדְשְׁךָ, וְשִׁמְחָנוּ בְּבֵית תִּפְלִתְךָ,
בְּמָה שְׁכָתוֹב: וַהֲבִיאוֹתִים אֶל הַר קָדְשִׁי, וְשִׁמְחֹתִים בְּבֵית
תִּפְלִתִּי, עוֹלוֹתִיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי
בֵּית תִּפְלָה יִקְרָא לְכָל הָעַמִּים.

Reader and Congregation:

שָׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תִּפְלִתְנוּ.

הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקָדְשׁ.

אֲמַרְנוּ הָאֵזִינָה יְיָ, בִּינָה הִנֵּיגָנוּ. יִהְיוּ לְרָצוֹן אֲמַרֵי פִינוּ
וְהִנְיֹן לִבֵּנוּ לִפְנֶיךָ, יְיָ צוּרֵנוּ וְנוֹאֲלָנוּ.

אֶל תִּשְׁלִיכֵנוּ מִלִּפְנֶיךָ, וְרוּחַ קָדְשְׁךָ אֶל תִּקַּח מִמֶּנּוּ.

אֶל תִּשְׁלִיכֵנוּ לָעֵת זְקֵנָה, בְּכָלוֹת בָּחֵנוּ אֶל תַּעֲזֹבֵנוּ.

אֶל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, אֶל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת
לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַתָּה יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ.

כִּי לָךְ יְיָ הוֹחֲלָנוּ, אַתָּה תַּעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֶל תַּעֲזֹבֵנוּ וְאֶל תִּשְׁשָׁנוּ, וְאֶל

תִּכְלִימָנוּ וְאֶל תִּפְרַר בְּרִיתְךָ אֲתָנוּ. קָרְבָנוּ לְתוֹרַתְךָ, לְמִדְרֹנוּ

מִצְוֹתֶיךָ, הוֹרֵנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ, וּמוֹלֵ

אֶת לִבֵּנוּ לְאַהֲבָתְךָ, וְנָשׁוּב אֱלֹהֵינוּ בְּאַמֻּת וּבְרָב שְׁלָם. וְלִמְעַן

שמע קולנו is taken from the daily *Shemoneh Esreh*; the remainder of this prayer is composed of verses from Lamentations 5:21; Psalms 5:2; 19:15; 51:13;

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Atone our sins on this day and purify us, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."¹

Reader and Congregation:

Lord our God, hear our cry, spare us;
Have mercy and accept our prayer.

Turn us to thee, O Lord,
Renew our days as of old.

Give heed to our words, O Lord,
Consider thou our meditation.

May our words and our meditation
Please thee, O Lord, our Protector.

Cast us not away from thy presence,
And take not thy holy spirit from us.

Do not cast us off in our old age;
When our strength fails, forsake us not.

Forsake us not, Lord our God,
And keep not far away from us.

Show us a sign of favor despite our foes;
Thou, O Lord, hast helped and comforted us.

For thee, O Lord, we are waiting;
Thou wilt answer us, Lord our God.

Our God and God of our fathers, do not discard us in disgrace; do not break thy covenant with us. Bring us near to thy Torah; teach us thy commandments. Show us thy ways; devote our heart to revere thy name. Open our mind to loving thee, that we may return to thee sincerely and wholeheartedly. For the sake of thy

71:9; 38:22; 86:17; 38:16. The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

¹Ezekiel 36:25; Leviticus 16:30; Isaiah 56:7.

שְׁמַח הַדּוֹר וְתַמְחֵל וְתַסְלַח לַעֲוֹנוֹ, בְּכַתוּב בְּדִבְרֵי קֹדֶשׁ:
לִמְעַן שְׂמֹחַ יְיָ, וְסַלַּחְתָּ לַעֲוֵי כִי רַב הוּא.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סַלַּח לָנוּ, מִחֵל לָנוּ, בְּפֶרֶר-לָנוּ.

אָנוּ עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ;	אָנוּ בְּנֶיךָ, וְאַתָּה אָבִינוּ.
אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ;	אָנוּ קֹהֲלֶיךָ, וְאַתָּה הֹלֵקֵנוּ.
אָנוּ נִחְלָתֶיךָ, וְאַתָּה נוֹרָלָנוּ;	אָנוּ צִאֲנֶיךָ, וְאַתָּה רוֹעֵנוּ.
אָנוּ בְּרַמְּךָ, וְאַתָּה נוֹשְׁרֵנוּ;	אָנוּ כְּעֹלָתֶיךָ, וְאַתָּה יוֹצֵרֵנוּ.
אָנוּ רַעֲיָתֶיךָ, וְאַתָּה דוֹקֵנוּ;	אָנוּ סִגְלָתֶיךָ, וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמְּךָ, וְאַתָּה מִלְכֵנוּ;	אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.

Reader:

אָנוּ עֲזִי פָנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֶרְף וְאַתָּה אֶרֶךְ
אָפִים. אָנוּ מִלֵּאֵי עוֹן, וְאַתָּה מִלֵּא רַחֲמִים; אָנוּ יָמִינוּ כְּצֶל
עוֹבֵר, וְאַתָּה הוּא וְשִׁנּוּתֶיךָ לֹא יִתָּמוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל
הַתַּעֲלֵם מִתַּחַתְּנוּ; שְׁאִין אָנוּ עֲזִי פָנִים וְקָשִׁי עֶרְף לֹאֵמַר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אָנַחְנוּ וְלֹא חָטָאנוּ;
אָבֵל אָנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

Congregation and Reader:

אֲשַׁמְנָה, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דִּפִּי; הִעֵינוּ, וְהִרְשַׁעְנוּ, וְדָנוּ,
חֲמִסְנוּ, טָפְלָנוּ שָׁקַר; יַעֲצֵנוּ רָע, בִּזְבָּנוּ, לָצָנוּ, מִקְרָנוּ, נֶאֱצָנוּ;
סָרְרָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁנוּ עֶרְף; רִשְׁעֵנוּ, שִׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲוֵנוּ, תַּעֲתֵעֵנוּ.

אשמנו, the confession is phrased in plural because it is made collectively by the whole community regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make

great name pardon our iniquities, as it is written in thy Holy Scriptures: "O Lord, for the sake of thy name pardon my iniquity, for it is great."¹

Our God and God of our fathers,
Forgive us, pardon us, clear us.

We are thy people, and thou art our God;
We are thy children, and thou art our Father.
We are thy servants, and thou art our Lord;
We are thy community, and thou art our Heritage.
We are thy possession, and thou art our Destiny;
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Keeper;
We are thy work, and thou art our Creator.
We are thy faithful, and thou art our Beloved;
We are thy chosen, and thou art our Friend.
We are thy subjects, and thou art our King;
We are thy worshipers, and thou art our exalting One.

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to avert to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
We have acted brazenly, viciously and fraudulently;
We have acted willfully, scornfully and obstinately;
We have acted perniciously, disdainfully and erratically.

us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

¹*Psalm 25:11.*

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ.
הִרְשָׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשָׁעְנוּ. וְהֵן בְּלִבֵּנוּ לַעֲזוֹב דְּרָךְ
רָשָׁע וַחֲיוֹשׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יָד נְבִיאָה: יַעֲזֹב רָשָׁע
דְּרָכּוֹ, וְאִישׁ אֲנוֹן מִחֲשַׁבְתּוֹ, וַיָּשֶׁב אֶל יְיָ וַיִּרְחַמְהוּ, וְאַל אֶל־הֵינוּ
כִּי יִרְבֶּה לִסְלֹחַ.

אֶל־הֵינוּ וְאַל־הִי אֲבוֹתֵינוּ, סָלַח וּמַחֵל לַעֲוֹנוֹתֵינוּ בְּיוֹם
(הַשְׁכֵּת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מַחֵה וְהַעֲבֵר פֶּשַׁעֵינוּ
וְחַטֹּאתֵינוּ מִגִּנּוּ עֵינֶיךָ, וְכַף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד־לָךְ, וְהַכְנַע
עֲרֻפָּנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקָדֶיךָ; וּמֹדֵל
אֶת לִבֵּבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתוּב בְּתוֹרַתְךָ: וּמֹדֵל
יְיָ אֱלֹהֶיךָ אֶת לִבֵּבְךָ, וְאֶת לִבֵּב זִרְעֶךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ
בְּכָל לִבֵּבְךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

הַזְדוּנוֹת וְהַשְׁגָּנוֹת אֶתָּה מְכִיר, הִרְצוֹן וְהַאֲנָס, הַגְלוּיִם
וְהַנִּסְתָּרוֹת; לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. מָה אָנוּ, מָה חַיֵּינוּ,
מָה חֲסִדֵּנוּ, מָה צַדִּיקֵנוּ, מָה יִשְׁעֵנוּ, מָה בְּחֵנוּ, מָה גְבוּרַתֵנוּ.
מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַל־הִי אֲבוֹתֵנוּ, הֲלֹא כָל
הַגְבוּרִים כָּאֵין לְפָנֶיךָ, וְאֲנָשֵׁי הַשֵּׁם כָּלֹא הָיוּ, וְחַכְמִים כְּבָלִי
מִדָּע, וְנִבְוִיִּם כְּבָלִי הַשִּׁבְלָה, כִּי רַב מַעֲשִׂיהֶם תָּהוּ, וַיְמִי
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הַכֹּל
הֶבֶל. מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה גֹסֶפֶר לְפָנֶיךָ שׁוֹכֵן
שְׁחָקִים, הֲלֹא כָל הַנִּסְתָּרוֹת וְהַגְלוּיִם אֶתָּה יוֹדֵעַ.

is considered to be one of the sublimest expressions in our prayerhook. God's help is invoked in the struggle against man's lower impulses so as to force human passions into the service of goodness. Even the lower impulses can be employed in the service of God. They are evil only when they are misused.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophet: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹

Our God and God of our fathers, forgive and pardon our iniquities (on this day of Sabbath and) on this Day of Atonement. Blot out and remove our transgressions and sins from thy sight. Bend our will to submit to thee; subdue our stubbornness, that we may turn back to thee; renew our conscience, that we may observe thy precepts. Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart, and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."²

Thou art aware of conscious and unconseious sins, whether committed willingly or forcibly, openly or secretly; they are thoroughly known to thee. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath; man is not far above beast, for all is vanity.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

¹*Isaiah* 55:7. ²*Deuteronomy* 30:6.

Reader:

שְׁמִי מְעוֹלָם עוֹבֵר עַל פֶּשַׁע, שׁוֹעֲתֵנו תַּאֲזִין בְּעִמְדָנוּ
לְפָנֶיךָ בְּתַפִּלָּה. תַּעֲבוֹר עַל פֶּשַׁע לָעַם שָׂבִי פֶשַׁע, תִּמְחָח
פֶּשְׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

אֵתָה יוֹדֵעַ רָצִי עוֹלָם, וְתַעֲלֹמֹת סִתְרֵי כֹל הִי. אֵתָה
חוֹפֵשׁ כֹּל חֲדָרֵי בָטָן, וּבוֹחֵן כְּלִיֹּת גָּלִב. אִין דָּבָר נַעֲלָם
מִמֶּנִּי, וְאִין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

וּבָכֵן יְהִי דָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ,
שֶׁתִּכַּפֵּר-לָנוּ עַל כָּל חַטָּאתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל פֶּשְׁעֵינוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִסָּס וּבְדָצוֹן,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָר,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיֹת.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַרְחוּר הַלֵּב,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹנָאֵת רַע.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִדּוּי פֶה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִעֲדַת זְנוּת.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

conveys the idea expressed by Maimonides that the names of God occurring in the Bible are derived from his actions (Guide 1:61).

Reader:

O thou, who art ever forgiving transgression, heed our cry when we stand in prayer before thee. Pardon the transgression of the people who are turning from transgression; blot out our wrongs from before thy sight.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession,
And for the sin we committed against thee by lewd association.

For the sin we committed willfully or by mistake,
And for the sin we committed against thee by contempt for
parents or teachers.

רַע includes the idea of defrauding a man in a transaction and that of wounding his feelings by unkind words. A wrong inflicted by means of words is worse than one inflicted in financial dealings. For example, one must not say to a penitent: "Remember your former deeds" (Baba Metsi'a 57b).

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹלּוֹל הַשֵּׁם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאֵת שְׁפָתַיִם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיגְצֵר הָרֶעַ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיזְדָּעִים וּבְלֹא יוֹדָעִים.
 וְעַל בָּרָם, אֵלּוּהַ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בִּפְרֹ-לָנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְוֹן.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָר וּבְמִשְׁתָּה.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁשָׁה וּבְמִרְבִּית,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתִּית גְּרוֹן.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינִי,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתַיִנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מַצָּח.
 וְעַל בָּרָם, אֵלּוּהַ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בִּפְרֹ-לָנוּ.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְאוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָעַ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינִי.

For the sin we committed in thy sight by violence,
And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk,
And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse,
And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,
And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander,
And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,
And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest,
And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances,
And for the sin we committed against thee by our manner of
speech.

For the sin we committed in thy sight by haughty airs,
And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility,
And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men,
And for the sin we committed against thee by sordid selfishness.

נֶשֶׁךְ and מִרְבִּית refer to Leviticus 25:36 ("If your brother becomes poor . . . you must sustain him; you shall take no interest from him in money or in kind").

צָרִית רֵעַ ill will towards a neighbor. צָרִיהָ signifies malicious intent (Numbers 35:20, 22).

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶךְ.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהִרְעָ,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכְלֹת.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשְׂבִיעַת שְׁנָא,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חָנָם.
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד,
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.
 וְעַל בָּרָם, אֱלֹהֵי סִלְיָחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי־לָנוּ.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם חֲטָאֵת.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם קָרְפֵּן עוֹלָה וַיּוֹרֵד.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם אֱשֶׁם וַדַּאי וְאֱשֶׁם תְּלוּי.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם מִכַּת מִרְדּוֹת.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם מַלְקוֹת אַרְבָּעִים.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם כְּרַת וְעִרְרִי.
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,
 סְקִילָה, שְׂרָפָה, הֶרֶג, וְחֶנֶק. עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא
 תַעֲשֵׂה, בֵּין שֵׁשׁ בָּהֶם קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶם קוּם עֲשֵׂה, אֵת
 הַגְּלוּיִם לָנוּ וְאֵת שְׁאֵינָם גְּלוּיִם לָנוּ. אֵת הַגְּלוּיִם לָנוּ בְּכָר
 אֲמָרָנוּם לְפָנֶיךָ, וְחֻדְרֵנוּ לָךְ עֲלֵיהֶם; וְאֵת שְׁאֵינָם גְּלוּיִם לָנוּ,
 לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים, בְּדָבָר שְׁנֵאֲמַר: הַנִּסְתָּרִית לִי
 אֵלֶּהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֵת כָּל דְּבָרֵי
 הַתּוֹרָה הַזֹּאת.

For the sin we committed in thy sight by levity of mind,
And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil,
And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely.
And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust,
And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,

And for the sins requiring a sin-offering.

For the sins requiring varying offerings,

And for the sins requiring guilt-offerings.

For the sins requiring corporal punishment,

And for the sins requiring forty lashes.

For the sins requiring premature death,

And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."¹

¹*על חטאים* points to a period when sacrifices were still offered in the Temple. *עולה חורר*, so called because the value of the required offering varied according to the means of the person presenting it. The expense was so small that poverty would not be a bar to any man's pardon; see Leviticus 5:11.

¹*Deuteronomy 29:28.*

וַיְדַבֵּר עִבְדְּךָ אָמַר לְפָנֶיךָ: שְׁמֵאוֹת מִי יְבִין, מִנְּסֻתוֹת נִקְנִי.
נִקְנִי יְיָ אֱלֹהֵינוּ מִכָּל פֶּשַׁעֵינוּ, וְשִׁהְרֵנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק
עָלֵינוּ מִיָּם טְהוֹרִים וְשִׁהְרֵנוּ, בְּכַתוּב עַל יַד נְבִיאָךְ: וְזָרְקוּ
עָלֵיכֶם מִיָּם טְהוֹרִים וְשִׁהְרֶתֶם; מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל
גִּלּוּלֵיכֶם אֲשֶׁהָר אֶתְכֶם.

אֵל תִּירָא יַעֲקֹב; שׁוּבוּ שׁוֹבְבִים, שׁוּבָה יִשְׂרָאֵל, הִנֵּה לֹא
יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, בְּכַתוּב עַל יַד נְבִיאָךְ: שׁוּבָה
יִשְׂרָאֵל עַד יְיָ אֱלֹהֶיךָ, כִּי כָשַׁלְתָּ בַעֲוֹנְךָ. וְנֹאמַר: קָחוּ עִמָּכֶם
דְּבָרִים, וְשׁוּבוּ אֵל יְיָ, אָמְרוּ אֲלֵיו כָּל תַּשָּׂא עֲוֹן, וְקַח טוֹב,
וְנִשְׁלַמָּה פָּרִים שְׁפָתֵינוּ.

וְאַתָּה רַחוּם מְקַבֵּל שָׁבִים, וְעַל הַתְּשׁוּבָה מֵרֹאשׁ הַבְּטָחָתְנוּ,
וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחֲלוֹת לָךְ.

וּמֵאַהֲבָתְךָ יְיָ אֱלֹהֵינוּ שְׂאֵהֲבֵת אֶת יִשְׂרָאֵל עַמָּךְ, וּמַחֲזִילְתָּ
מִלִּבְנוֹ שְׁחִמְלֵת עַל בְּנֵי בְרִיתְךָ, נִתַּת לָנוּ יְיָ אֱלֹהֵינוּ אֶת יוֹם
(הַשַּׁבָּת הַזֶּה לְקַדְּשָׁה וְלִמְנוּחָה, וְאֶת יוֹם) הַכּוֹפְרִים הַזֶּה
לְמַחֲזִילַת חַטָּא, וְלִסְלִיחַת עֲוֹן וּלְכַפֶּרֶת פֶּשַׁע.

יוֹם אֲשֶׁר הוּחַק לְכַפֶּרֶתְנוּ, הַיּוֹם תְּבַשְּׁרֵנוּ צוּרֵנוּ תִּתְּהֵרוּ,
בְּכַתוּב בְּתוֹרָתְךָ: וְהִיְתָה זֹאת לָכֶם לְחֻקַּת עוֹלָם, לְכַפֵּר
עַל בְּנֵי יִשְׂרָאֵל מִכָּל חַטָּאתָם אַחַת בַּשָּׁנָה.

יוֹם מְנַחֵל דָּת שְׁנֵע בְּעַד דּוֹר, הַיּוֹם נִשָּׂא לוֹ בְּבִקְשׁוֹ סֶלַח
נָא, בְּכַתוּב בְּתוֹרָתְךָ: סֶלַח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ,
וּכְאֲשֶׁר נִשְׂאָתָה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה. וְשֵׁם נֹאמַר:
וַיֹּאמֶר יְיָ סֶלַחְתִּי כְּדָבָרְךָ.

David thy servant said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless."¹ Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."²

Fear not, O Jacob; return, you backsliders; return, O Israel! The Guardian of Israel neither slumbers nor sleeps, as it is written by thy prophet: "Come back to the Lord your God, O Israel, for your guilt has made you fall. Take words and return to the Lord; say to him: Forgive all iniquity, and accept what is good; instead of bullocks, we will offer the prayer of our lips."³

Thou, Merciful One, dost receive those who repent; thou didst promise us in days of old concerning repentance, and because we repent we hopefully look to thee.

It was because thou, Lord our God, didst love thy people Israel—because thou, our King, didst show mercy to thy people of the covenant—that thou, Lord our God, didst grant us this (Sabbath for holiness and rest and this) Day of Atonement for pardon of sin, forgiveness of iniquity and atonement of transgression.

This day has been ordained for our atonement; O Creator, tell us that we are cleansed, as it is written in thy Torah: "This shall be an everlasting statute for you, to make atonement for all the sins of Israel once a year."⁴

This day Moses the lawgiver prayed for his generation, whose sin was pardoned when he pled "O forgive," as it is written in thy Torah: "Pardon the sin of this people, according to thy abundant kindness, even as thou hast forgiven this people ever since they left Egypt. And the Lord said, "I pardon them as you have asked."⁵

¹*Psalm* 19:13; *Ezekiel* 36:25. ²*Hosea* 14:2-3. ³*Leviticus* 16:34. ⁴*Numbers* 14:19-20.

בַּעֲבוּר כְּבוֹד שְׁמֶךָ הַמָּצֵא לָנוּ;
מוֹחֵל וְסוֹלֵחַ, סֵלַח נָא לְמַעַן שְׁמֶךָ.

יוֹם קוֹרְאֵי בְּשִׁמְךָ וּמַלְטֵנוּ, הַיּוֹם רַחֵם עָלֵינוּ כְּאִזְּךָא בְּשֵׁם,
בְּכַתוּב בְּתוֹרָתְךָ: וַיִּקְרָא יי בְּעֵנָו, וַיִּתְנַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא
בְּשֵׁם יי. וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא: יי יי, אֵל רַחוּם וְחַנוּן,
אֶרְךָ אֲפִים וְרַב חֶסֶד וְאֱמֶת. נָצַר חֶסֶד לְאֱלֹכִים נִשְׂא עוֹן,
וּפָשַׁע וְחַטָּאת וְנִקָּה.

בַּעֲבוּר כְּבוֹד שְׁמֶךָ הַמָּצֵא לָנוּ;
מוֹחֵל וְסוֹלֵחַ, סֵלַח נָא לְמַעַן שְׁמֶךָ.

יוֹם שְׁמֹמֹת הִיכָלְךָ תַּבִּיט, הַיּוֹם תַּעֲשֶׂה לְמַעַן שְׁמֶךָ בָּנִים
אִישׁ חֲמוּדוֹת, בְּכַתוּב בְּדִבְרֵי קִדְשְׁךָ: הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמֹעַ,
פָּקַח עֵינֶיךָ וּרְאֵה שׁוֹמְמוֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ;
כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל
רַחֲמֶיךָ הַרְבִּים. אֲדָנִי שְׁמַעַה, אֲדָנִי סִלְחָה, אֲדָנִי הַקְשִׁיבָה,
וַעֲשֵׂה אֵל תֹּאחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֶךָ נִקְרָא עַל עִירְךָ
וְעַל עַמְּךָ.

בַּעֲבוּר כְּבוֹד שְׁמֶךָ הַמָּצֵא לָנוּ;
חַנוּן וְרַחוּם, שְׁמַע נָא תַּפִּלָּתֵנוּ לְמַעַן שְׁמֶךָ.

כִּי אֵל בְּמוֹד.

Congregation:

מִי אֵל בְּמוֹד.

מִי אֵל בְּמוֹד.

מִי אֵל בְּמוֹד.

מִי אֵל בְּמוֹד.

Reader:

אֲדוֹן אֲבִיר

גּוֹלָה עֲמָקוֹת

הַצּוֹר תָּמִים

בּוֹבֵשׁ בְּעָסִים

בְּמַעֲשָׂיו בְּבִיר

דּוֹבֵר צְדָקוֹת

וּמֵלֵא רַחֲמִים

לְהַצְדִּיק עַמּוּסִים

For the sake of thy glorious name, be with us;

Gracious God, forgive us for the sake of thy name.

This day, when they are saved who call upon thy name, have mercy upon us as of old, at the proclaiming of thy name, as it is written in thy Torah: "The Lord descended in a cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."¹

For the sake of thy glorious name, be with us;

Gracious God, forgive us for the sake of thy name.

This day, when thou seest the ruins of thy Temple, act for thy name's sake, according to the utterance of beloved Daniel, as it is written in thy Holy Scriptures: "Incline thy ear, O God, and hear; open thy eyes and see our ruins, and the city which bears thy name; for it is not because of our righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action; do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."²

For the sake of thy glorious name, be with us;

Gracious God, hear our prayer for thy name's sake.

Responsively

O God, who is like thee?

Mighty Lord, thou art great in deeds.

O God, who is like thee?

Thou knowest all and speakest what is right.

O God, who is like thee?

Thou, merciful Creator, art perfect.

O God, who is like thee?

Thou dost suppress wrath to clear thy children.

O God, who is like thee?

¹Exodus 34:5-7. ²Daniel 9:18-19.

בפתוב על יד נביאך: מי אל כמך, נשא עון ועובר על פשע לשארית נחלתו; לא החזיק לעד אפול, כי חפץ חסד הוא. ישוב ירחמנו, יכבוש עונותינו; ותשליך במצולות ים כל חטאתם. וכל חטאת עמך בית ישראל תשליך במקום אשר לא יזכרו ולא יפקדו ולא יעלו על לב לעולם. תתן אמת ליעקב, חסד לאברהם, אשר נשבעת לאבותינו מימי קדם.

אלהינו ואלהי אבותינו, מחל לעונותינו ביום (השבת הזה וביום) הכפרים הזה. מחה והעבר פשעינו וחטאתינו מנגד עיניך, כאמור: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. ונאמר: מחיתי כעב פשעיך, וכענן חטאתיך; שובה אלי כי נאלתיך. ונאמר: כי ביום הזה יכפר עליכם לטהר אתכם, מכל חטאתיכם לפני יי תטהרו.

אלהינו ואלהי אבותינו (רצה נא במנוחתנו) קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטיבך ושמח נפשנו בישועתך. (והנחילנו, יי אלהינו, באהבה וברחון שבת קדשך, וינחנו בזה כל ישראל מקדשי שמך.) וטהר לבנו לעבדך באמת, כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל דור ודור, ומבדעך אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יי, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה, מלך על כל הארץ מקדש (השבת) וישראל ויום הכפרים.

רצה, יי אלהינו, בעמך ישראל ולתפלתם שעה; והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם מהרה

It is written by thy prophet: "Who is a God like thee? Thou dost forgive and condone transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt east all our sins into the depths of the sea."¹ Mayest thou east all the sins of thy people, the house of Israel, into a place where they shall never be remembered nor recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."²

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a eloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.³

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary;

^{1,2}*Micah* 7:18-20. ³*Isaiah* 43:25; 44:22; *Leviticus* 16:30.

בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל
עַמְּךָ.

וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,
הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

Congregation:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁהֵחַיֵּיתָנוּ
וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקְיָמָנוּ,
וְהַאֲסוּף גִּלְיֹתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאַנְחָנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
גּוֹדֵה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נְסִיָּה שְׂבָכְךָ יוֹם עַמּוּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְךָ
עַתָּה, עָרֵב וְנִבְקֵר וְצֹהֲרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ,
כִּי מַעֲוֹלָם קָרִינוּ לָךְ.

וְעַל בָּלָם וְתַבְרָךְ וְיִתְרוֹמָם שְׁמֶךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם
וָעֶד.

Congregation and Reader:

אֲבִינוּ מַלְכֵנוּ, זְכוֹר רַחֲמֶיךָ וּבָבוֹשׁ בַּעֲסָה, וּבִלְיָה רָבָר
וְחֶרֶב, וְרָעַב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וְשִׁמְד וּמִנְפָּה, וּפְגַע רַע
וְכָל מַחֲלָה, וְכָל תַּקְלָה וְכָל קִשְׁטָה, וְכָל מִינֵי פְרַעְנִיּוֹת, וְכָל
נִזְרָה רָעָה וְשִׁנְאוֹת חֲנָם, מַעֲלִינוּ וּמַעֲלֵךְ כָּל בְּנֵי בְרִיתְךָ.

speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

Congregation:

We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Congregation and Reader:

Our Father, our King, remember thy compassion and suppress thy anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred, for us and all thy people of the covenant.

מזדים דרבנן, recited by the Congregation in an undertone, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a). Hence the name *מזדים דרבנן*.

ובכתוב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

ובל החיים יודוך סֶלָה, ויהללו ויברכו את שְׁמֶךָ הַגָּדוֹל
בְּאֵמֶת, לְעוֹלָם כִּי טוֹב. הָאֵל, יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה, הָאֵל
הַטוֹב. בְּרוּךְ אַתָּה, יי, הַטוֹב שְׁמֶךָ, וְלֹךְ נָא לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה,
הַתְּנוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּנָה מִפִּי אֶהְרֹן וּבָנָיו,
בְּהִנִּים עִם קְדוּשָׁה, בְּאֲמֹר: יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. יֵאָר יי פָּנָיו
אֵלֶיךָ וִיחַנֶּךָ. יִשָּׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׁם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חַיִּים חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ, אֲבִינוּ, בְּלָנוּ בְּאַחֶד, בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבָה
חֶסֶד, וְצִדְקָה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וטוֹב יִהְיֶה
בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרְךָ אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ.

Congregation and Reader:

בְּסִפְרֵי חַיִּים, בָּרְכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לַחַיִּים טוֹבִים וְשָׁלוֹם. בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

(page 423) is recited if it is still broad daylight. אבינו מלכנו

שִׁים שָׁלוֹם refers directly to the priestly blessing which ends with the word שָׁלוֹם. This paragraph, which was recited daily in the Temple as part of the priestly blessing, has come down to us with occasional variations. In the ninth century Siddur of Rav Amram Gaon, for example, the reading is אהבה וחסד instead of חסד וחיים. In place of חסד וחיים, Maimonides and other authorities read חסד וחיים.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Our God and God of our fathers, bless us with the threefold blessing, written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and proteet you; may the Lord countenance you and be graecious to you; may the Lord favor you and grant you peace."

O grant peace and a life of happiness and blessedness, a life of grace, kindness and merey, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, merey, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times.

Congregation and Reader:

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Avinu Malkenu (page 424) is recited if it is still broad daylight.

ספר חיים, the book of life in which only the righteous are inscribed and from which the unrighteous are blotted out, is mentioned in Psalm 69:29. The Mishnah (*Avoth* 2:1) tells us that the deeds of every human being are recorded in a book. Rabbi Judah of Regensburg (*Sefer Hhasidim*, 33) points out that God is in no need of a book of records and that the "book of life" is used figuratively ("the Torah speaks the language of man").

Reader:

וַיִּתְחַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּתַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְזָא קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְכַרְךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.
יְתַכְרֵךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְהַרְוֵם, וַיְהַנְשֵׁא וַיִּתְחַדֵּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דְקִנְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא
מִכָּל בְּרַכְתָּא וְשִׁירְתָּא, הַשְׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירוֹן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תַּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

refers to the hymns of praise contained in the Psalms of David; compare the expression על כל דברי שירות ותשבחות דוד.

is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only לעלא is said. In some rituals לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

It has been suggested that the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmythical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The mourners' Kaddish, like קדוש ה' recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

JEWISH FAITH

Israel among the nations is like the heart among the organs of the body. Israel is at one and the same time the weakest and the healthiest of them all. Even as the heart may be affected by the disease of other organs, so Israel is affected by the troubles and wrongs of other nations. The tribulations which we experience are meant to cleanse us and to remove all taint of evil from us.

The function of divine laws will be incomplete unless social laws are perfected. If a person gives in to licentious desires, he blunts the edge of his mental keenness; if he leans toward violence, he injures some other faculty.

Our Torah is based on reverence, love and joy. Through any of these you may approach God. Your contrition on a fast day is not more effective in drawing you near to God than is your joy on the Sabbath and on holydays. Observance of the Sabbath is an acknowledgment of God's omnipotence as the Creator and Originator of all things.

The influence of divine power is not seen in choice phrases and raised eyebrows, in weeping and praying and uttering empty words, unsupported by charitable deeds. It is only made manifest by a pure heart and good works which, although difficult, are performed with utmost zeal and love.

The servant of God does not detach himself from secular contacts and does not despise life, which is one of God's bounties to him. On the contrary, he loves the world and desires a long life. The more good he does, the greater his claim to immortal life. Even philosophers, who love solitude in which to refine their thoughts, seek the society of disciples to stimulate their reasoning and research.

The man who desires ascetic solitude can count only on pain of soul and body. He is sick and miserable, living as a prisoner and hating life purely out of disgust with his solitude and pain. How could it be otherwise? He has not received prophetic light, nor has he acquired knowledge to stimulate his interest and enjoyment of life as the philosophers did.

Like a prince who is obeyed by his subjects, the godly man is obeyed by his mental and physical faculties, over which he has full control. *He* is fit to rule. If he were the prince of a country he would be as just to his people as he is to his own body and soul. He satisfies his desires moderately, restraining them from excess. He always acts and speaks in the realization that he is being observed by God, who rewards and punishes, calling man to account for everything objectionable in word or deed.

If God's providence and guidance were removed for even one instant, the whole world would perish. Deeply convinced of God's justice, the pious man finds in it protection and help from the world's woe and trouble. He knows that the Creator sustains and guides his creatures with wisdom surpassing our intellect.

The perfection of creation reveals the purpose of an all-wise God, who has endowed great and small with all their essential organs. Anyone who considers the formation and use of his own limbs, and their relation to the animal instinct, sees in them so perfect a proportion and so precise an arrangement that no doubt or uncertainty whatever can remain in his mind concerning the justice of the Creator.

Reason refutes those who see injustice in the fact that a hare falls prey to a lion and a fly to a spider. How can I charge the supremely wise Creator with injustice? Divine injustice is out of the question. I see only that this wise and just Master of the world has equipped the lion with ferocity and strength, with teeth and claws; that he has furnished the spider with cunning and designated the fly to be its food, just as some fish are food for other fish. I cannot but conclude that I am unable to fathom the wisdom and justice of the Almighty.

Everyone should therefore follow the example of Nahum of Gimzo who, no matter what happened to him, was in the habit of saying: "This too is for the best." The man who does this will live happily and bear lightly the tribulations of life.¹

¹From *Kuzari* by Rabbi Yehudah Halevi, poet-philosopher who lived in Spain (1085-1142). He made a pilgrimage to Jerusalem where, according to tradition, he was ridden down and killed by an Arab horseman.

FROM TALMUD AND MIDRASH

A single light will do for a hundred men as well as for one. He who studies but does not review his work is like one who sows but does not reap. He who knows that he knows nothing possesses knowledge indeed.

If a man says to you: "I have searched for wisdom but have not found it," do not believe him. If he says: "I have not searched for it but have found it anyhow," do not believe him then either. But if he says: "I have searched for wisdom and have found it," believe him, for he speaks the truth.

As iron whets iron, so mind sharpens mind. A teacher should give instruction concisely. Pay special attention to the children of the poor, for it is from them that knowledge will come. He who does not teach his son a trade is as guilty as though he teaches him to steal.

Love your wife as much as yourself; honor her more than yourself. Men should be careful not to give their wives any cause for tears, for God counts their tears. All the blessings of a home come through its mistress. If your wife is short, bend your head and take her advice. A man should eat and drink beneath his means, clothe himself within his means, and honor his wife above his means.

The noblest charity of all is that which enables the poor to earn their living. Adversity reveals man's inner strength, but prosperity weakens his will. No man should be held responsible for words uttered in his grief. Do not let care enter your heart, for care has killed many. No man dies with even half his desires realized.

No man sins unless a spirit of foolishness has entered into him. He who has committed a sin twice no longer considers it a sin. No one should taunt a reformed sinner about his past. A man notices the weaknesses of others but not his own. Adorn *yourself* before you adorn *others*.

He who seeks a friend without faults will remain friendless. Love the one who shows you your faults more than the one who praises you. Kindliness is the beginning and the end of the Torah. If two men ask for your help, and one of them is your enemy, help your enemy first.

Your friend has a friend, and your friend's friend has a friend, so be careful with what you say. A slanderous tongue kills three people: the slanderer, the slandered, and the one who listens to the slander. God turns away from four types of men: the scoffer, the liar, the hypocrite, and the slanderer.

He who neglects to visit a sick friend is as guilty as if he sheds his blood. A man should cast himself into a flaming furnace rather than embarrass someone in public. The man who can feel shame will not easily go wrong. There is a great difference between the man who can feel ashamed before his own conscience and the one who is only ashamed before his fellows.

The greatest commandment in the Bible is: "Love your neighbor as yourself." God loves three types of men: the one who does not get angry, the one who does not become intoxicated, and the one who is generous.

Do not weep in the presence of those who laugh, and do not laugh in the presence of those who weep; wake not among those who sleep, and sleep not among those who are awake; stand not while others sit, and sit not while others stand.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God. When good people die, they are not truly dead, for their example lives. Man enters the world with closed hands, as if to say: "The world is mine." He departs from it with open hands, as if to say: "I take nothing with me."

It is easy to acquire an enemy, but difficult to win a friend. He who turns his enemy into a friend is the bravest hero. He who hates a man is as if he hated God. Learn to receive blows, and forgive those who insult you. The greater the man, the humbler he is. Slander is as bad as murder. Gossipers begin with praise and end with abuse.

When trouble comes in the world, Israel feels it first. One empire comes and another passes away, but Israel continues forever. God loves the persecuted and hates the persecutors. In prosperity, people feel brotherly toward one another. Every man is a king in his home. When you come into a town, follow its customs.

HOPE AND STRENGTH

The Lord is my light and my aid;
Whom shall I fear?

The Lord is the strength of my life;
Of whom shall I be afraid?

Though a host should encamp against me,
My heart shall not fear;

Though war should rise against me,
Still will I be confident.

One thing I ask of the Lord,
One thing I desire—

That I may dwell in the house of the Lord
All the days of my life,

To behold the pleasantness of the Lord,
And to meditate in his temple.

O Lord, hear my voice when I call;
Be gracious to me and answer me.

Hide not thy face from me;
Turn not thy servant away in anger.

Teach me thy way, O Lord,
And lead me in a straight path.

I believe I shall see the goodness of the Lord
In the land of the living.

Hope in the Lord, be strong;
Let your heart be brave, hoping in the Lord.¹

¹ From Psalm 27.

ISRAEL

Thus says the Lord: I have answered you at a time of grace;
I have helped you when the day of deliverance did come.

I have fashioned you and made you a covenanted people
To restore the land, to populate its desolate places,

Saying to captives 'Go,' to those in darkness 'Show yourselves!'
They shall have food on the roads home and on the bare hills.

They shall not hunger, neither shall they thirst;
No hot wind nor sun shall ever plague them;

For he who has mercy on them leads them;
He guides them to fountains of water.

I will make a highroad of the mountains;
The highways shall be leveled for them.

Here they are coming from afar!
Some from the north and the west, some from China!

Sing, O heavens! Rejoice, O earth! Burst into song, O hills!
For the Lord has comforted his people and pitied his poor.

Zion says, 'The Lord has forsaken me, the Lord has forgotten me!'
Can a woman forget her infant, forget to pity her own child?

Already your children come in haste;
Those who ruined you withdraw from you.

Look round you and see, all of them are flocking to you!
All of them shall be your ornament, says the Lord.¹

¹*Isaiah* 49:8-18.

תַּפִּילַת נְעִילָה

אֲשֶׁר יוֹשְׁבֵי בֵיתָךְ; עוֹד יִתְלַלּוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שִׁפְכָה לוֹ; אֲשֶׁרִי הָעַם שֵׁנִי אֱלֹהָיו.

תהלים קכח

תְּהִלָּה לַדָּוָד

אֲרוֹמָמָךְ, אֱלֹהֵי הַמִּלָּה, וְאֶבְרַכָּה שְׁמוֹךְ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהְלֶלֶה שְׁמוֹךְ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֵלָל מְאֹד, וְלִגְדֶלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּה.
הַדָּר בְּבוֹד הַנֶּדֶךְ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדֶלְתְּךָ אֲסַפְּרָנָה.
זָכַר רַב טוֹבָךְ יִפְיֵעוּ, וְצִדְקַתְךָ יִרְנֶנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפָּיִם וְגִדֶל-חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִדְוֶךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מְלִכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הַדָּר מְלָכוּתוֹ.
מְלִכוּתְךָ מְלָכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל הַנִּפְלָאִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲבָלָם בְּעֵתוֹ.

נְעִילָה, the last of the five services held on Yom Kippur, is mentioned in the Mishnah (Ta'anith 4:1). Throughout the *Ne'ilah* service the word חָתַם ("seal us in the book of life") is substituted for כָּתַבנו ("inscribe us") which is used in

CONCLUDING SERVICE

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.

all services between Rosh Hashanah and Yom Kippur. This is in keeping with the tradition that the entry in the book of life is made during the ten days of repentance and is sealed at the conclusion of that period.

פִּתְחָה אֶת יְדֶךָ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צְדִיק יי בְּכָל דְּרָבָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יי אֶת כָּל אֱהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמֹד.
 תַּהֲלִית יי יַדְבֵּר-פִּי, וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 וְנִתְחַנְנוּ נִבְרָךְ יְהי מַעֲתָהּ וָעֶד עוֹלָם, הִלְלוּיָהּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבִי פָשַׁע בִּנְעֻקָּב, נָאִם יי. וְאֲנִי, זֹאת
 בְּרִיתִי אִתָּם, אָמַר יי: רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר שָׁמַעְתִּי
 בְּכִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע זֶרַע, אָמַר יי.
 מַעֲתָהּ וָעֶד עוֹלָם. וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקִרָּא
 זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֹא כָּל
 הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דֵין מִן דֵּין וְאִמְרִין: קִדִּישׁ בְּשֵׁמִי מְרוֹמָא
 עֲלֵאָהּ, בֵּית שְׂכִינְתָּהּ; קִדִּישׁ עַל אֲרֻעָא, עוֹבֵד גְּבוּרְתָּהּ; קִדִּישׁ
 לְעֵלְמָא וּלְעֵלְמִי עַלְמִיָּא יי צְבָאוֹת; מְלֵא כָּל אֲרֻעָא זֵיו יְקָרָהּ.
 וְתַשְׁאֲנִי רוּחַ, וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יי
 מִמְּקוֹמוֹ. וְנִשְׁלַחְנִי רוּחָא, וְשִׁמְעַת בְּתָרֵי קָל זֵיַע סִנְיָא דִּי
 מִשְׁבָּחִין וְאִמְרִין: בְּרִיךְ יְקָרָא דִּי מֵאַתֵּר בֵּית שְׂכִינְתָּהּ. יי
 יִמְלֹךְ לְעֵלְמָא וָעֶד. יי מְלִכּוּתָהּ (קָאִם) לְעֵלְמָא וּלְעֵלְמִי עַלְמִיָּא.
 יי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמָרָהּ זֹאת לְעוֹלָם,
 לְיָצֵר מַחֲשָׁבוֹת לִבָּב עַמָּךְ, וְהִכֵּן לְבָבָם אֱלֹהֶיךָ. וְהוּא רַחוּם,
 יִכְפֹּר עָוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעֲרִיר כָּל
 חֲמָתוֹ. כִּי אַתָּה, אֲדֹנֵי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קִרְאֶיךָ.

Thou openest thy hand
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And graeious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him;
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
 We will bless the Lord henceforth and forever. Praise the Lord!

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.

Thou, holy God, art enthroned amidst the praises of Israel. They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode." *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode."* The Lord shall reign forever and ever. *The Lord's kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness

**The words in italics are the Targum paraphrase of the preceding verse.*

made to precede the *Ne'ilah* service instead, so as to form a division between the two services. The reading from the Torah marks a similar division be-

צדקתך צדק לעולם, ותורתך אמת. תתן אמת ליעקב, חסד
לאברהם, אשר נשבעת לאבותינו מימי קדם. ברוך יי, יום יום
נעמס-לנו; האל ישועתנו, סלה. יי צבאות עמנו, משגב לנו
אלהי יעקב, סלה. יי צבאות, אשרי אדם בטח בך. יי,
הושיעה; המלך יענו ביום קראנו. ברוך הוא אלהינו שבראנו
לכבודו, והבדילנו מן התועים, ונתן לנו תורת אמת, ונתי
עולם נטע בתוכנו; הוא יפתח לבנו בתורתו, וישם בלבנו
אהבתו ויראתו, לעשות רצונו ולעבדו בלבב שלם, למען
לא ניגע לריק, ולא גלד לבקלה. יהי רצון מלפניך, יי
אלהינו ואלהי אבותינו, שנשמור חקך בעולם הזה, ונזכה
ונתנה ונראה, ונירש טובה וברכה, לשני ימות המשיח ולחיי
העולם הבא. למען וזמרה כבוד ולא ידם; יי אלהי, לעולם
אודך. ברוך הגבר אשר יבטח ביי, והיה יי מבטחו. בטחו
ביי עדי עד, כי ביה יי צור עולמים. Reader ויבטחו בך יודעי
שמה, כי לא עזבת דרשך, יי. יי חפץ למען צדקו, יגדיל
תורה ויגדיר.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעויה;
וימליך מלכותה, ויצמח פרקנה ויקרב משיחה, בתיכון
וביומיו ובחיי דכל בית ישראל, בעגלא ובזמן קריב.
ואמרו אמן. יהא שמה רבא מברך לעלם ולעלמי עלמא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתתדר,
ויתעלה ויתתהלל שמה דקדשא, בריך הוא, לעלא לעלא
מפל ברכתא ושירתא, תשבחתא ונחמא, דאמירן בעלמא,
ואמרו אמן.

tween *Musaf* and *Minhah* (*Kol Bo*, section 70). In order to eliminate possible delay of the *Ne'ilah* service, Rabbi Meir of Rothenburg (thirteenth century)

is eternal, and thy Torah is truth. Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old. Blessed be the Lord who day by day hears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will praise thee forever. Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

ordained that *הנרות מיימוניות* be omitted at the close of *Minḥah*.
 הנרות מאיר הנהיג שלא לומר אבינו מלכנו עד נעילה כדי שלא לאחר המנחה, להתפלל
 ונעילה ביום.

The Amidah is recited in silent devotion while standing, facing east.

כִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְלָ לְאַלְהֵינוּ.

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בַּחַיִּים, וְחַתֵּמְנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנֵי; מַחְיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מוֹרִיד הַטֶּל.

מְבַלְבֵּל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לְיִשְׁרָאֵל
עַד עַד. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָּךְ, מְלֶכֶךְ מֵמִית
וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יִצְרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיָה הַמֵּתִים.
אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִתְחַלְלוּ סְלָה,
כִּי אֵל מְלֶכֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

לְדוֹר וָדוֹר הַמְלִיכוּ לְאֵל, כִּי הוּא לְבָדוֹ מְרוֹם וְקְדוֹשׁ.
וּבְכֵן יִתְקַדֵּשׁ שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל
ירוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ, וְעַל מְכוֹנֶה וְהִיבָלְךָ.

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; seal our fate in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

¹Deuteronomy 32:3. ²Psalms 51:17.

ובכן תן פתחה, יי אלהינו, על כל מעשיה, ואימתה על כל מה שבראת, ויראונה כל המעשים וישתחוו לפניך כל הכרואים, ויעשו כלם אנדה אחת לעשות רצונה בלבב שלם, כמזו שאדענו, יי אלהינו, שהשליטן לפניך, עז בידך ונבורה בימינה, ושמה נזרא על כל מה שבראת.

ובכן תן פבור, יי, לעמך, תהלה ליראיה ותקנה טובה לדורשיה, ופתחון פה למיחלים לה, שמחה לארצה וששון לעירך, וצמיחת קרן לדור עבדך, נעריבת גר לבן-ישי משיחה, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו, ועולתה תקפיץ-פיה, וכל הרשעה בלה בעשן תכלה, כי תעביר ממשלת זרן מן הארץ.

ותמלה, אתה הוא יי אלהינו, מהרה לבדה, על כל מעשיה, בחר ציון משכן בבורה, ובירושלים עיר קדשה, בכתוב ברכרי קדשה: ימלה יי לעולם, אלהיה ציון לדר ודר; הלאיה.

קדוש אתה ונזרא שמה, ואין אלה מבלעדיה, בכתוב: ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך אתה, יי, המלה הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורציית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיה, וקברתנו מלפנינו לעבודתה, ושמה הגדול והקדוש עלינו קראת.

and the next two paragraphs are quoted by the renowned Hebrew poet Rabbi Yehudah Halevi of the twelfth century in his philosophical work *Kuzari* (2:44), where he says that evolution was designed to bring forth

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations. Praise the Lord!"¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

the highest essence of man, namely, prophets and saints. In his opinion, the gradation of man can be observed in this prayer which mentions first כל מעשיך, then לעמך, and finally צדיקים who represent the purest essence of humanity.

¹Psalm 146:10. ²Isaiah 5:16.

וַתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיט הַזֶּה לְקַדְשָׁה וּלְמִנוּחָה, וְאֵת יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחֲיֵלָה וּלְסִלִּיחָה וּלְכַפָּרָה, וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא קָדֵשׁ, זָכָר לִיצִיאַת מִצְרָיִם.

אֶלְחֵינוּ וְאֶלְהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְכָּה
וְיִשְׁמַע, וְיַפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ,
וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלָּיִם עִיר קְדֻשָּׁה,
וְזָכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל רַבְּכֵיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַפְּפוּרִים הַזֶּה. זָכְרֵנוּ,
יְי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים טוֹבִים; וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חֹסֵד וְחַנּוּן, וּרְחֹם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.

אֶלְהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, מִחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁמִיטָה
הַזֶּה וּבְיוֹם) הַכּוֹפְרִים הַזֶּה. מִחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ
מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מִחָה פְּשָׁעֶיךָ לְמַעַנִי,
וְחַטֹּאתֶיךָ לֹא אֲזַכֵּר. וְנֹאמַר: מִחִיתִי כְעַב פְּשָׁעֶיךָ, וְכַעֲנוּ
חַטֹּאתֶיךָ; שׁוּבָה אֵלַי כִּי גִאלְתִּיךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכְפֹּר
עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ וְתִטְהָרוּ.

אֶלְהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ (רַצָּה נָא בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ, שֶׁבָּעֵנֵינוּ מִטּוֹבְךָ וְשִׂמְחָת נִפְשָׁנוּ בִּישׁוּעָתְךָ.
(הַנְּחִילֵנוּ, יי אֶלְהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְּשָׁךְ, וַיְנוּחֻנוּ
בָּהּ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.) וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי
אַתָּה סֵלִיחַ לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָדוֹר,
וּמַבְלִעַרְיָה אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה,
יי, מִלֶּךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."¹

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it). Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel,

¹*Isaiah 43:25; 44:22; Leviticus 16:30.*

וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּךְ עַל כָּל הָאָרֶץ
מִקֹּדֶשׁ (הַשְּׁבֵת וְ)יִשְׂרָאֵל יוֹם הַבִּפְּרִים.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּלְתַפְלָתָם שְׁעָה; וְהָשִׁב
אֶת הָעֲבֹדָה לְדָבִיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם מִהֲרָה
בְּאַהֲבָה תִּמְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבֹדַת יִשְׂרָאֵל
עַמְּךָ.

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמִּמְחִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵּי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מֶגֶן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בִּינְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וְבִקְרָה וְצָהָרִים. הַטּוֹב
כִּי לֹא בָּלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ, כִּי
מֵעוֹלָם קִנִּינוּ לָךְ.

וְעַל בָּרָם יִתְבָּרֵךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ, מְלָכֵנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

נִחְתּוֹם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדִיךָ סֶלָה, וְיִהְיֶה לָנוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמֻּת לְעוֹלָם כִּי טוֹב. הָאֵל, יִשְׁעָתָנוּ וְעִזָּרְתָנוּ סֶלָה, הָאֵל
הַטּוֹב. בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְלָךְ נִאֲחָה לְהוֹדוֹת.

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עַלֵּינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכֵּנוּ, אֲבִינוּ, בְּלָנוּ בְּאַחֵד, בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת

and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in merey to Zion. Blessed art thou, O Lord, who restorest thy presenee to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy eare, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Mereiful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

O seal all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant peace and a life of happiness and blessedness, a life of graee, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy eountenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and

שֵׁם שָׁלוֹם, the prayer for peace, does not refer to the Temple service and the priests; yet it has been connected with the priestly benediction which ends with the word שָׁלוֹם.

חֶסֶד, וְצַדִּיקָה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב יִהְיֶה
בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרֵךְ אֶת כָּל עַמּוּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֻפֵּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת, נִזְכֵּר וְנִחְתָּם לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרֵי וְגִזְלֵי.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל
תַּתְעַלֶּם מִתַּחֲתֵנוּ; שְׂאִין אָנוּ עַיִן פָּנִים וְקוֹשֵׁי עֲרֹף לֹאמֹר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ;
אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

אֲשָׁמנוּ, בְּגִדְנוּ, נִזְלָנוּ, דִּבְרָנוּ דָּפִי; הִעֵוִינוּ, וְהִרְשָׁענוּ, וְזָדוּ,
חָמְסָנוּ, טָפְלָנוּ שָׁקָר; יַעֲצֵנוּ רָע, בּוֹזְנוּ, לָצָנוּ, מְרִדְנוּ, נֶאֱצָנוּ;
סָרְדָנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרְדָנוּ, קִשְׁינוּ עֲרֹף; רָשָׁעְנוּ, שַׁחֲתָנוּ,
הִעֲבָנוּ, הִעֵוִנוּ, תַּעֲתִיעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אִמָּת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעְנוּ.
מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפֹּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה נוֹתֵן יָד לְפּוֹשְׁעִים, וַיִּמְיֶנָּה פְּשׁוּטָה לְקַבֵּל שָׁבִים.
וְתַלְמִידֵנוּ יְיָ אֱלֹהֵינוּ לְהַתְּנוּחוֹת לְפָנֶיךָ עַל כָּל עֲוֹנוֹתֵינוּ, לְמַעַן
נִתְּנֵל מַעֲשֶׂק יְדֵינוּ, וְתִקְבְּלֵנוּ בְּחִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ בְּאֲשִׁים

blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and sealed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted willfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou dost reach out thy hand to transgressors; thy right hand is extended to receive repentant sinners. Lord our God, thou hast taught us to confess all our iniquities to thee and cease to do violence, so that thou mayest graciously receive us into thy presence

כִּסְפֵּי חַיִּים can be rendered: "In the book of life... may we be remembered; may we and all Israel thy people be sealed before thee for a happy life..." The seeming redundancy of the passage would thus disappear. However, all worshipers are in the habit of joining the words נוֹכַר תַּחֲתָם.

נֹתֵן יָד לַפּוֹשְׁעִים emphasizes the idea that God is always ready to welcome and pardon the sinners who repent. This passage is fully quoted in the ninth century *Siddur Rav Amram Gaon*.

ובניחוחים, לַמֶּעַן דְּבָרֶיךָ אֲשֶׁר אָמַרְתָּ. אֵין קִין לְאִשִּׁי
 חֹבֹתֵינוּ, וְאֵין מִסְפָּר לְנִיחֹחַי אֲשֶׁמֶתְנוּ; וְאַתָּה יוֹדֵעַ שְׂאֵתֵרִיתְנוּ
 רָמָה וְתוֹלָעָה, לְפִיכָךְ הִרְבִּיתָ סְלִיחָתְנוּ. מָה אָנּוּ, מָה תִּינּוּ,
 מָה חֲסָדְנוּ, מָה צֶדֶקְנוּ, מָה יִשׁוּעָתְנוּ, מָה בִּחְנוּ, מָה גְבוּרָתְנוּ.
 מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל
 הַגְּבוּרִים בָּאֵין לְפָנֶיךָ, וְאִנְשֵׁי הַשָּׁם כֻּלָּם הֵיוּ, וְחַכְמִים בְּכָלִי
 מִדָּע, וְגִבּוֹנִים בְּכָלִי הַשִּׁבְלִי, כִּי רַב מַעֲשֵׂיהֶם תְּהִי, וְיָמֵי
 תְּהִיָּהֶם הֶבֶל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי
 הֶבֶל הֶבֶל.

אַתָּה הַבְּדִלְתָּ אָנוּשׁ מֵרֹאשׁ, וְתִפְרַחְתָּ לַעֲמוּד לְפָנֶיךָ.
 כִּי מִי יֹאמַר לָךְ מָה תַּפְעֵל, וְאִם יִצְדַּק מָה יִתּוּ-לָךְ. וְתִתֵּן
 לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַכִּפּוּרִים הַזֶּה, קִין וּמַחֲלִילָה
 וּסְלִיחָה עַל כָּל עֲוֹנוֹתֵינוּ, לַמֶּעַן נִתְּחַל מַעֲשֶׂךָ יְדָנוּ, וְנָשׁוּב
 אֵלֶיךָ לַעֲשׂוֹת חֲסִי רְצוֹנָךְ בְּלִבְבִּי שָׁלֵם. וְאַתָּה בִּרְחֻמְךָ הִרְבִּיתָ
 רַחֵם עָלֵינוּ, כִּי לֹא תַחְפוֹץ בְּהִשָּׁחַתַּת עוֹלָם, שְׁנֹאמַר: דִּרְשׁוּ
 יְיָ בְּהִמְצָאוֹ, קִרְאוּ בְּהִיוֹתוֹ קְרוֹב. וְנֹאמַר: יַעֲזֹב רָשָׁע דַּרְכּוֹ,
 וְאִישׁ אֵין מִחֲשַׁבְתּוֹ, וַיָּשָׁב אֶל יְיָ וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ כִּי
 יִרְבֶּה לְסִלּוֹת. וְאַתָּה אֱלֹהֵי סְלִיחוֹת, חַנּוּן וְרַחוּם, אֲרָךְ אַפִּים,
 וְרַב חֶסֶד וְאַמֶּת, וּמִרְבֶּה לְהִיטִיב; וְרוֹצֵה אֶתָּה בְּתִשׁוּבַת
 רָשָׁעִים, וְאֵין אֶתָּה חֲפֵץ בְּמִיתָתָם, שְׁנֹאמַר: אֲמַר אֱלֹהִים,
 חִי אֲנִי, נֹאם אֲדֹנִי יְהוָה, אִם אֲחַפֵּץ בְּמוֹת הָרָשָׁע, כִּי אִם
 בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָתָה; שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים,
 וְלָמָּה תָּמוּתוּ בֵּית יִשְׂרָאֵל. וְנֹאמַר: הַחֲפֵץ אֲחַפֵּץ מוֹת רָשָׁע,
 נֹאם אֲדֹנִי יְהוָה, הֲלֹא בְּשׁוּבוֹ מִדַּרְכּוֹ וְחָתָה. וְנֹאמַר: כִּי לֹא
 אֲחַפֵּץ בְּמוֹת הַמֵּת, נֹאם אֲדֹנִי יְהוָה, וְהִשִּׁיבוּ וְחִי. כִּי אֶתָּה

through perfect repentance, as thou didst promise. Endless are the offerings required of us, countless our guilt-sacrifices; but thou knowest that our ultimate end is the worm, hence thou hast abundantly provided us with means of pardon.

What are we? What is our life? What is our goodness? What is our virtue? What our help? What is our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath. Man is not far above beast, for all is vanity.

Yet, from the first thou didst single out mortal man and consider him worthy to stand in thy presence. Who can say to thee: "What art thou doing?" Even though man be righteous, what can he give thee? Thou, Lord our God, didst graciously grant us this Day of Atonement, ending in the complete forgiveness of all our iniquities, that we may cease to do wrong, that we may turn to thee and observe thy pleasing laws wholeheartedly.

In thy abundant mercy have thou compassion upon us, for thou dost not desire the destruction of the world, as it is said: "Seek the Lord while he may be found, call to him while he is near. Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹ Thou art a God ready to pardon, gracious and merciful, slow to anger, rich in kindness and abundantly beneficent. Thou art pleased with the repentance of the wicked, and dost not desire their death, as it is said: "Tell them, says the Lord God, as I live, I have no desire for the death of the wicked, but for the wicked to turn from his course and live. O turn from your evil ways; why should you die, O house of Israel? Have I, says the Lord, any desire for the death of the wicked? If he turns from his evil ways, he shall live. I have no desire for anyone to die, says the Lord God; so repent and live."²

מה אנו מה חיית is quoted in the Talmud (Yoma 87b) and is inserted in the daily morning service. The expression ומותר האדם מן הבהמה אין has been interpreted to refer to the physical aspects of man and beast. The letters of the word אין are said to be the initials of אדם יש נשמה ("man has a soul").

¹Isaiah 55:7. ²Isaiah 55:6; Ezekiel 33:11; 18:23, 32.

סֶלְתָּנוּ לְיִשְׂרָאֵל, וּמָחֳלָנוּ לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר,
וּמִבְלַעֲדִיד אֵין לָנוּ מִלֶּדֶּה מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה.

אַל־הִי, עַד שֶׁלֹּא נִזְכַּרְתִּי אֵינִי כֹדֵאִי, וְעַכְשָׁיו שְׁנוּזַרְתִּי בְּאֵלֹו
לֹא נִזְכַּרְתִּי; עָפָר אָנִי בְּחַיִּי, קֵל וְחֶמֶר בְּמִיתָתִי; הֲרִי אָנִי
לְפָנֶיךָ בְּכָלִי מָלֵא בּוֹשָׁה וּבִלְמוֹה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי
יִאֲלֹהֵי אֲבוֹתַי, שֶׁלֹּא אֶחָטָא עוֹד; וּמִזֶּה שֶׁחָטָאתִי לְפָנֶיךָ מִרַק
בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּדִים וְהֶלָּם רָעִים.

After the Amidah add the following meditation:

אַל־הִי, נִזְכַּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר מִרְכּוּה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשִׁי בְּעָפָר לְכָל תַּהֲוָה. פָּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִזְהַרָּה
הִפֵּר עֲצָתָם וּמִלֶּקֶל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶיךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתֶּךָ, עֲשֵׂה לִמְעַן תוֹרַתְךָ. לִמְעַן יִחַלְצוֹן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרָצוֹן אֹמְרֵי פִי וְהִגִּינוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלֹם עַלְיָנוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרְבָה לִי מִנְחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

אַל נִזְרָא עֲלֶיךָ

אַל נִזְרָא עֲלֶיךָ

בְּשַׁעַת הַנְּעִילָה.

הַמֵּצֵא לָנוּ מַחֲיִלָּה

לילה אל נורא, attributed to Rabbi Moses ibn Ezra (twelfth century), is made up of seven stanzas containing the acrostic משה חוק. Each stanza consists of four lines with five syllables to the line. This hymn, chanted in the Sephardic liturgy, pleads for pardon "as the closing hour draws nigh." Rabbi

Thou art the Pardoner of Israel, the Forgiver of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I had not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy, cleanse the sins I have committed against thee, but not through severe sufferings.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

God of tremendous deeds,
 God of tremendous deeds,
 Do thou grant us pardon
 At the time of closing.

Moses ibn Ezra, one of the leading poets of the Spanish period, composed more

¹*Psalms* 60:7; 19:15, ²*Malachi* 3:4.

מִתִּי מִסְפָּר קְרוּאִים	לֵךְ עֵינֵי נוֹשְׂאִים
וּמִסְלָדִים בְּחִילָה	בְּשַׁעַת הַנְּעִילָה.
שׁוֹפְכִים לֵךְ נֶפֶשׁ	מִזֶּה בְּשַׁעַם וּבְהֶשֶׁם
הַמְצִיאִים מִחִילָה	בְּשַׁעַת הַנְּעִילָה.
הֵיחָל לָהֶם לְסִתְרָה	וְחִלָּצִים מִמָּאֲרָה
וְחִתָּמִם לְהוֹדֹר וּלְנִיֶּלָה	בְּשַׁעַת הַנְּעִילָה.
חֵן אוֹתָם וְרַחֵם	וְכֹל לִוְחֵץ וְלוֹחֵם
עֲשֵׂה בָהֶם פְּלִילָה	בְּשַׁעַת הַנְּעִילָה.
זְכֹר צְדָקַת אֲבִיהֶם	וְחִדָּשׁ אֶת יְמֵיהֶם
בְּקָדָם וּתְחַלָּה	בְּשַׁעַת הַנְּעִילָה.
קְרֹא נָא שְׁנַת רְצוֹן	וְהִשָּׁב שְׁאֲרִית הַצֹּאן
לְאַהֲלִיבָה וְאַהֲלָה	בְּשַׁעַת הַנְּעִילָה.

חֲזֹרֶת הַתְּפִלָּה לְשִׁלִּיחַ צַבּוּר

The ark is opened.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹתָם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

than three hundred *piyyutim* and prayer-poems known as *selihoth*, many of which found their way into the Sephardic prayerbooks. He is often referred to as *הסלח*, meaning: the author of *selihoth* par excellence.

Those named *few in number*
Raise their eyes unto thee,
And worship tremblingly
At the time of closing.

They pour their soul to thee,
O blot out their misdeeds;
Do thou grant them pardon
At the time of closing.

Be thou their protection,
Shield them from disaster;
Seal them to pride and joy
At the time of closing.

Be thou gracious to them;
On all tyrants and foes
Execute thou justice
At the time of closing.

Mind their righteous father,
And renew thou their days
As in the distant past,
At the time of closing.

Proclaim a year of grace,
And restore the saved flock
To the land of Israel,
At the time of closing.

AMIDAH CHANTED BY READER

The ark is opened.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

מסוד חכמים ונבונים, ומלמד דעת מבינים, אפתחה פי
בתפלה ובתחנונים, לחלות ולחנן פני מלך מלא רחמים
מוחר וסולח לעושים.

The ark is closed.

Congregation:

אב ידעך מנער, בתנחו בעשר בל עבור בראש תער.

Reader:

נש לחלותך בנער ולא בקער, דנליו לבא בזה השער.

Congregation:

אמונים גשו לנצחך איום, נצח כל היום.

Reader:

עבור כי פנה יום, גונגנו בצדק יושב ביום.
זכרנו לחיים, מלך חפץ בחיים, וחתמנו בספר החיים,
למענה אלהים חיים.

מלך עוזר ומושיע ומגן. ברוך אתה, יי, מן אברהם.
אתה גבור לעולם, אדני; מחיה מתים אתה, רב להושיע.
מוריד הטל.

מכלכל חיים בחדר, מחיה מתים ברחמים רבים, סומך
נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישגי
עפר. מי כמותך בעל גבורות, ומי דומה לך, מלך ממית
ומחיה ומצמיח ישועה.

אב ידעך, an alphabetical acrostic reaching only to the letter ל, was composed by Rabbi Simeon ben Isaac ben Abun of Mayence, one of the most prolific liturgical poets of the eleventh century. A contemporary of Rabbenu

Invoking the doctrine taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the supreme King who pardons and forgives iniquities.

The ark is closed.

Congregation:

Ever since youth did father Abraham know thee; though thou didst put him to the test ten times, he failed not by a hair-breadth.

Reader:

While young he entreated thee, not unwisely, to let his descendants enter through this gate.

Congregation:

The faithful have come to sing hymns of praise to thee, Revered One, praise proclaimed all the day.

Reader:

Now that the day has declined, shield us through the merits of Abraham who sat waiting for wayfarers in the heat of the day.

Remember us to life, O King who delightest in life; seal our fate in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Gershom Me'or ha-Golah, Rabbi Simeon is said to have used his prodigious political influence in warding off malicious persecutions and unfavorable laws inflicted upon his people.

Congregation:

הִנֵּקְרָא לָאֵב זָרַע, וְנִפְנָה לְסוּר מִמּוֹקְשֵׁי רָע.

Reader:

זַעַק וְחֲנָן וְשִׁיחָה לֹא גָרַע, חֶסֶן בְּרָכָה בְּאִשֶּׁר זָרַע.

Congregation:

יְהִי שְׁמֶךָ בָּנוּ יַעֲרֹב, וְיִשְׁעֶךָ לָנוּ תִקְרֹב.

Reader:

נֶאֱלַחֲנוּ לָנוּ תִקְרֹב, הִתְחַנְנוּ בְּטֵל כְּשֶׁחַ לִפְנוֹת עָרֹב.
מִי כְמוֹד, אֵב הֶרְחֵמִים, זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנִאֲמֹן אִתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מְסַמְּחַ הַמֵּתִים.

Congregation:

טָבַע זֵיו תְּאֻרָּה, יְהִי חֲקֻקוֹ בְּכֶסֶם יִקְרָה.

Reader:

כְּשֶׁר חָם מְקוֹם מֵה נּוֹרָא, לָעֵת קִיז הוּא נִיִּירָא.
יִמְלֹוד יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הִלְלוּתָהּ.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

Reader and Congregation:

שְׁמַע נָא, סִלַּח נָא הַיּוֹם, עֲבוּר כִּי פָנָה יוֹם,
וְנִתְּלַלְךָ נּוֹרָא וְאִיּוֹם, קְדוֹשׁ.

וּבְכֹן וּלְךָ תַעֲלֶה קְרִשָּׁה, כִּי אַתָּה אֱלֹהֵינוּ מְלֹךְ מוֹחֵל וְסוֹלָח.

Congregation:

שְׁעָרֵי אֲרָמוֹן	מִתְהַרָה תִּפְתַּח לְבוֹאֲרֵי רַח אָמוֹן.
שְׁעָרֵי גִנוֹזִים	מִתְהַרָה תִּפְתַּח לְדָתָהּ אַחֲזוּזִים.

שְׁעָרֵי אֲרָמוֹן, an alphabetical acrostic reaching to ל, is likewise by Rabbi Simeon ben Isaac ben Abun who wrote the preceding poem.

Congregation:

Isaac, named his father's heir, did turn away from the snares of evil.

Reader:

He cried, he pleaded, sparing no prayer; he was enriched by the blessings descending upon all his crops.

Congregation:

O God, let thy name ever be linked with us; speed thou thy deliverance to us.

Reader:

Grant us our freedom speedily; revive us with healing dew, as thou didst revive Isaac who offered prayer toward evening.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Congregation:

The dazzling countenance of Jacob has the Lord engraved on the throne of glory.

Reader:

Faithful Jacob saw the awe-inspiring place in a vision; when he woke up, he was filled with awe because of the vision he had seen.

The Lord shall reign forever.

Your God, O Zion, for all generations.

Praise the Lord!

Thou, holy God, art enthroned amidst the praises of Israel.

Reader and Congregation:

Hear us, we implore thee, forgive us this day, now that the day has declined; may we ever praise thee, who art most revered and holy.

Let now our Kedushah ascend to thee,
For thou art our God and forgiving King.

Congregation:

Speedily open the Temple gates
For those who cherish thy Torah.

Speedily open hidden gates
For those who cling to thy law.

שְׁעָרֵי הַיְכָל הַנְּחֻמָּדִים מִהֲרָה תִּפְתַּח לְנוֹעֲדִים.
 שְׁעָרֵי זְבוּל מִתְנִים מִהֲרָה תִּפְתַּח לְחַבְלֵי־לֵי עֵינֵינוּ.
 שְׁעָרֵי טְהָרָה מִהֲרָה תִּפְתַּח לְיָפָה וּבָרָה.
 שְׁעָרֵי כְּתֹר הַמִּיָּמָן מִהֲרָה תִּפְתַּח לֹא אֶלְמָן.

Reader:

וּבָהֶם תַּעֲרֹץ וְתִקְדֹּשׁ, בְּסוּד שֵׁיחַ שְׂרָפֵי קָדָשׁ, הַמְקַדִּישִׁים
 שְׁמֶךָ בְּקָדָשׁ.

בְּתֹר יִתְּנוּ לָךְ, יְיָ אֱלֹהֵינוּ, מְלָאכִים הַמוֹנִי מַעֲלָה עִם עַמֶּךָ
 יִשְׂרָאֵל קְבוּצֵי מִטָּה; יַחַד בְּלֵם קִדְשָׁהּ לָךְ יִשְׁלָשׁוּ, בְּדָבָר
 הָאֲמֹר עַל יַד נְבִיאָהּ; וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
 כְּבוֹדוֹ מְלֵא עוֹלָם; מְשַׁרְתּוֹ שׁוֹאֲלִים זֶה לָזֶה אֵיזֶה מְקוֹם
 כְּבוֹדוֹ לְהַעֲרִיצוֹ; לְעַמְתָּם מְשַׁבְּחִים וְאוֹמְרִים:
 בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמָיו לְעַמּוֹ, וַיַּחַן עִם הַמִּנְחָדִים שְׁמוֹ;
 עָרַב וּבָקֵר, בְּכָל יוֹם תָּמִיד, פֹּעֲמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
 שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלִכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
 יוֹשִׁיעֵנוּ וְיִנְאָלֵנוּ שְׁנִית; וַיִּשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי,
 לֵאמֹר: הֵן גָּאֲלֵתִי אֶתְכֶם אַחֲרִית בְּרֵאשִׁית, לְהוֹיֹת לְכֶם
 לְאֱלֹהִים—

אֲנִי יְיָ אֱלֹהֵיכֶם.

Reader:

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

Speedily open the Temple gates
Priceless to Israel thy people.
Speedily open heaven's gates
For those whose eyes are red from tears.
Speedily open the clear gates
For the beautiful and the bright.
Speedily open prayer gates
For Israel still unbereft.

Reader:

We revere and sanctify thee in the words of the assembly of holy seraphim who hallow thy name in the sanctuary.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaimed thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."

From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God; I am the Lord your God."

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the

וְהָיָה יי לְמַלְאָךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַזֶּה וַיְהִי יי אֶחָד וְשֵׁמוֹ
אֶחָד.

וּבְדַבְרֵי קִדְשָׁךְ כָּתוּב לֵאמֹר:

יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

Reader:

לְדֹר וָדֹר נִגִּיד נִדְלָךְ, וְלִגְזַח נִצְחִים קִדְשָׁךְ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפְּנֵי לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אַל מִלְּךָ נִדְוֹל
וְקָדוֹשׁ אַתָּה.

לְדֹר וָדֹר הַמְלִיכוּ לָאֵל, כִּי הוּא לְבָדוּ מְרוֹם וְקָדוֹשׁ.

חֲמוּל עַל מַעֲשֶׂיךָ, וְחֲשַׁמַּח בְּמַעֲשֶׂיךָ; וַיֹּאמְרוּ לָךְ חוֹסֶיךָ,
בְּצַדִּיקָךְ עֲמוּסִיָּה, תִּקְדֵּשׁ אֲדוֹן עַל כָּל מַעֲשֶׂיךָ. כִּי מִקְדִּישֶׁךְ
בְּקִדְשָׁתְךָ קִדְשָׁתְךָ, נָאָה לְקָדוֹשׁ פָּאָר מִקְדוּשִׁים.

בְּאֵין מַלְיָץ וְיֶשֶׁר מוֹל מִנִּיד פֶּשַׁע, תִּנִּיד לְיַעֲקֹב דְּבַר חֶק
וּמִשְׁפָּט, וְצִדִּיקוֹ בְּמִשְׁפָּט, הַמְלִיךְ הַמִּשְׁפָּט.

עוֹד יִזְכֹּר-לָנוּ, אֶהְבֵּת אִיתָן, אֲדוֹנֵנוּ, וּבִבֵּן הַנֶּעֱקָד וְשִׁבִּית
מְדִינָנוּ, וּבִזְכוּת הַתָּם יוֹצִיא אִיוִם לְצַדִּיק דִּינָנוּ, כִּי קָדוֹשׁ
הַיּוֹם לְאֲדוֹנֵינוּ.

וּבִבֵּן יִתְקַדֵּשׁ שְׁמֶךָ, יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל
יְרוּשָׁלַיִם עִירָךְ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָךְ, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחָךְ, וְעַל מְכוֹנָךְ וְהִיבָלָךְ.

וּבִבֵּן חֵן פַּחַדָּךְ, יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתָךְ עַל
כָּל מַה שִּׁבְרָאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל
הַבְּרוּאִים, וַיַּעֲשׂוּ כְלָם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנָךְ בְּלִבָּב
שְׁלָם, כִּמּוֹ שִׁיגְדָנוּ, יי אֱלֹהֵינוּ, שֶׁהִשְׁלַטָּן לְפָנֶיךָ, עוֹ בְּיָדְךָ
וּגְבוּרָה בִּימִינָךְ, וְשִׁמְךָ נִזְרָא עַל כָּל מַה שִּׁבְרָאתָ.

earth; on that day the Lord shall be One, and his name One.

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

When there is no one to plead and ward off the accuser, do thou speak for Jacob in the matter of law and justice, and declare us not guilty, O King of Justice.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

ובכן תן כבוד, יי, לעמך, תהלה ליראיך ותקנה טובה לדורשיך, ופתחון פה למנחלים לך, שמחה לארצך וששון לעירך, וצמיחת קרן לדוד עבדך, בעריכת נר לבן-ישי משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברונה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלך, אתה הוא יי אלהינו, מהרה לבדך, על כל מעשיך, בחד ציון משכן כבודך, ובירושלים עיר קדשך, בכתוב בדברי קדשך: ימלך יי לעולם, אלהינו ציון לדר נדר; הלא יזה.

קדוש אתה ונורא שמך, ואין אלה מבלעדך, בכתוב: ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ודומתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלכנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.

ותתן לנו, יי אלהינו, באהבה את יום השבת הזה לקדשה ולמנוחה, ואת יום הכפורים הזה למחילה ולסליחה ולכפרה, ולמחל-בו את כל עונותינו, (באהבה) מקרא קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויבא, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משים בורדוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day

ובכן צדיקים announces the ultimate victory of righteousness when all evil and tyranny shall vanish.

¹*Psalms* 146:10. ²*Isaiah* 5:16.

וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. וְכָרְנוּ,
 יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדְנוּ בּוֹ לְבָרָכָה, וְהוֹשִׁיעֵנו בּוֹ
 לְחַיִּים טוֹבִים; וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ
 וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וּרְחוּם אַתָּה.

Reader and Congregation:

פָּתַח לָנוּ שַׁעַר, בָּעֵת נְעִילַת שַׁעַר, כִּי פָנָה יוֹם.
 הַיּוֹם יִפְנֶה, הַשָּׁמֶשׁ יָבֹא וַיִּפְּנֶה, נִבּוֹאָה שְׁעָרֶיךָ.
 אָנָּה אֵל נָא, שָׂא נָא, סֶלַח נָא, מִחַל נָא, חַמּוּל-נָא,
 רַחֵם-נָא, כְּפָר-נָא, כְּבוֹשׁ חַטָּא וְעוֹן.

אֵל מְלֶכֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדִּיּוֹת, מוֹחֵל
 עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִרְבֵּה מִחִילָה לְחַטָּאִים,
 וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ; לֹא
 כְּדַעְתָּם תִּגְמוּל. אֵל, הוֹדִיתָ לָנוּ לֹמֶד שְׁלֹשׁ עֶשְׂרֵה; וְכִד-לָנוּ
 הַיּוֹם בְּדִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כְּמוֹ
 שֶׁכְּתוּב: וַיֵּדַד יי בָּעָנּוּ, וַיִּתְנַצֵּב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי.
 וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאַמֶּת. נִצֵּר
 חֶסֶד לְאַלְפִים, נִשָּׂא עוֹן נִפְשָׁע וְחַטָּאָה, וְנִקְהָה. וְסִלַּחְתָּ לְעוֹנֵינוּ
 וּלְחַטָּאתֵנוּ וְנִחַלְתֵּנוּ.

סֶלַח לָנוּ אֱבִינוּ כִּי חַטָּאנוּ, מִחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ.
 כִּי אַתָּה, אֱלֹהֵינוּ, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹדֵאכִיךָ.

of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Reader and Congregation:

Open for us the gate of prayer,
Even at the closing of the gate,
Even now that the day has declined.
When the day declines into sunset,
O let us enter into thy gates.
O God, we implore thee, forgive us!
Pardon and spare us, grant us mercy;
Clear us and suppress iniquity.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

¹*Exodus* 34:5-9.

בִּי עֲמֹד הַסְּלִיחָה לְמַעַן תִּתְּנָה. בִּי עֲמֹד מְקוֹר חַיִּים,
בְּאוֹרֶךְ נִרְאָה אֹר. שְׁמַע, יי, קוֹלֵנוּ נִקְרָא וְחַנּוּנוּ וְעֲנֵנוּ. רַחֲמֶיךָ
רַבִּים יי, בְּמִשְׁפָּטֶיךָ חַנּוּ. אֵל תָּבֵא בְּמִשְׁפָּט עֲמָנוּ בִּי לֹא
יִצְדַּק לְפָנֶיךָ כָּל חַי.

בְּרַחֲמִים אֲב עַל בָּנִים, בֶּן תְּרַחֵם יי עָלֵינוּ. לִי הוֹשִׁיעָה; עַל
עֲמֹד בְּרַכְתְּךָ סִלָּה. יי צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יִעֲקֹב,
סִלָּה. יי צְבָאוֹת, אֲשֶׁרִי אָדָם בְּטָח בְּךָ. יי הוֹשִׁיעָה; הַמְלִיךְ
נְעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

Reader:

סִלַּח נָא לַעֲזוֹן הָעַם הַזֶּה בְּגִדְל חֲסִידֶךָ, וּבְאִשֶּׁר
נִשְׁאַתָּה לָעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנּוֹה. וְשֵׁם נִאֲמַר:

Congregation:

וַיֹּאמֶר יְהוָה סְלַחְתִּי בְּדִבְרֶךָ.

הִטָּה אֱלֹהֵי אֲזִנֶּךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאָה שְׂמֹמְתֵינוּ וְהַעִיר
אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ; בִּי לֹא עַל צְדָקָתֵנוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, בִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנֵי שְׁמֶעָה, אֲדֹנֵי
סְלַחְתָּ, אֲדֹנֵי הִקְשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֲרֵךְ, לְמַעַנְךָ אֱלֹהֵי, בִּי
שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

וּמִי יַעֲמֹד חָטָא אִם תִּשְׁמֹר,

וּמִי יָקוּם דִּין אִם תִּגְמֹר,

הַסְּלִיחָה עֲמֹד סְלַחְתִּי לֵאמֹר,

הַרְחִמִים גַּם לָךְ מִדְּתָךְ לְכַמֹּר.

consisting of eleven stanzas with five words to a line, was in part composed by the tenth century liturgist, Rabbi Solomon ben Judah ha-Bavli, whose name (שלמה הקטן) is given in the acrostic of stanzas 4-5. Begin-

With thee there is forgiveness, that thou mayest be revered.
 With thee there is the fountain of life; in thy light do we see light.
 Hear us, O Lord, when we call; be gracious to us and answer us.
 Thy mercy is abundant, O Lord; revive thou us according to thy
 justice. Bring us not to trial, for none living can be cleared in
 thy sight.

Have mercy on us, O Lord, as a father has mercy upon his
 children. Deliverance comes from the Lord; may thy blessing be
 upon thy people. The Lord of hosts is with us; the God of Jacob
 is our stronghold. Lord of hosts, happy is the man who trusts in
 thee. O Lord, save us; may the King answer us when we call.¹

O pardon the sin of this people, according to thy abundant
 kindness, as thou hast forgiven this people ever since they left
 Egypt.

The Lord said: "I pardon them as you have asked."²

Incline thy ear, my God, and hear; open thy eyes and see our
 ruins, and the city which is called by thy name. Indeed, it is not
 because of our own righteousness that we plead before thee, but
 because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord,
 listen and take action, do not delay, for thy own sake, my God;
 for thy city and thy people are called by thy name.³

If thou shouldst record sin, who could live on?

If thou shouldst execute sentence, who could stand?

Forgiveness is thine, it is thine to say *I forgive*.

Thine also is the quality of tender compassion.

ning with the sixth stanza (מרבִּים צרכי עמך) there is an alphabetical acrostic
 from מ to נ. The last stanza yields the name יוסף as its acrostic. The entire
 poem, from א to ת, is found in the *Ne'ilah* service of Maḥzor Heidenheim (page
 19), where the initial words אדון כחַק מועֵד and the concluding stanzas bear
 the acrostic יוסף בר יצחק. Rabbi Joseph ben Isaac of Orleans of the twelfth
 century was a profound talmudic scholar and biblical exegete, a disciple of
 Rashi's grandson Rabbenu Jacob Tam, and is famous as one of the French
 Tosafists.

¹*Psalms* 103:13; 3:9; 46:12; 84:13; 20:10. ²*Numbers* 14:19-20. ³*Daniel*
 9:18-19.

דְּכִדּוּךְ דְּלוּתֵנוּ רְאֵה וְאַל תִּכְלֵם,
 דַּעַת נְתִיב דְּרַכֶּיךָ חֲפָצְנוּ הַשָּׁלֵם,
 גְּדוּל וְקִטּוֹן רוּחַ שְׁכָל הַחֵלֶם,
 גְּבוּרֵי כַח רְצוֹנְךָ חֹזֵק וְהַאֲלֵם.
 בְּצִלְךָ שֹׁכֵת שָׁבִים קִבֵּל נִרְבָּה,
 בִּיתְךָ יִפְרִיחוּ וְלֹא יוֹסִיפוּ לְדַאֲבָה,
 אוֹבֵד וְנִדָּח תִּשְׁבִּית נֹגֵשׁ וּמִדְּהֶבֶה,
 אֲזִי יַעֲלוּ וַיִּרְאוּ בְּרוּחַ נְדִיבָה.
 אַל מֶלֶךְ...

שְׁלוֹם פָּרִים שְׁפָתֵינוּ תִּבְנוֹן אֲמֵת,
 לְכַתְּנוּ אַחֲרֶיךָ בְּתֵם וַיֵּשֶׁר הַעֲמֹת,
 מְלִיץ יֵשֶׁר קִבֵּל וּמִלְשָׁנִי צִמֵּת,
 הֶחָפֵץ בְּחַיִּים וְלֹא בַּמּוֹת הַמֵּת.
 הַקִּימֵנִי בְּאוֹר פְּנִיךָ וְחֻשְׁבוֹן יִתְמַצֶּה,
 קִיּוֹם מִקְרָדֶת שְׁחַת כָּפָר יִמָּצֵא,
 טָרֶם נִקְרָא עוֹד דְּבוּר יֵצֵא,
 נִדְבוֹת פִּינוּ יִי רְצֵה.
 אַל מֶלֶךְ...

מְרַבִּים צָרֶכִי עֲמֹךָ וְדַעְתָּם קִצְרָה,
 מִחֲסוֹרָם וּמִשְׁאָלוֹתָם כֹּל יוֹכְלוּ לְסַפְּרָה,
 נָא בִּינָה הִיגִינֵנוּ טָרֶם נִקְרָא,
 הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא.

עד דכא (Psalm 90:3), the Midrash employs the expression עד דכוכה של נפש מקבלין, "up to the moment when life is crushed are repentant sinners received." דכדוך דלותנו is reminiscent of ראה עמדתנו דלים in the Kol Nidre service (page 527).

Look upon our sore distress, do not put us to shame;
 Fulfill our desire to attain knowledge of thy ways;
 Endow young and old with a spirit of intelligence;
 Strengthen, invigorate those who eagerly do thy will.

Graeciously aaccept and shelter all who repent;
 Let them flourish in thy house and no longer languish;
 Abolish the oppressors of the unhappy dispersed,
 That they may aseend and appear with willing spirit.

Reeeive our sineere prayer as an offering,
 Relating it to our following thee faithfully;
 Aeept our pleader and destroy our aeuser,
 O thou who hast no desire for anyone to die.

Raise us by thy light upon settling the aeount;
 Let ransom be found to save us from the grave;
 Before we eall, let thy promise issue forth;
 O Lord, aeept thou the offerings of our lips.

Many are the needs of thy people, they grow tired;
 Their wants and wishes they can seareely express;
 O give heed to our thought before we utter it,
 O thou who art the great, mighty and revered God.

מרהבה נוש, שבת נוש, שבתה מרהבה) Isaiah 14:4 alludes to מרהבה נוש and מרהבה is rendered in the sense of a tyrannical government that exacts gold from the oppressed ("On the day that the Lord grants you rest from your agony and misery and the slavery you have had to suffer, you shall take up this satire against the king of Babylon: How the tyrant is hushed; the exactress of gold has ceased").

מלפניך... שחתן לכל אחד ואחד כרי פרנסתו... ולכל ניה וניה די מחסרה צרבי עמך ישראל מרובין ורעתם קצרה, יהי רצון צרכי עמך מרובים צרכי עמך

סָפוּ וְגַם כָּלוּ יוֹדְעֵי פְּנִיעָה,
 סֵדֶר הַפְּלוֹת בְּמַעֲנֶה לְשׁוֹנָם לְהַבִּיעָה,
 עֲרָמִים נוֹתְרָנוּ וְרִבְתָּה הָרָעָה,
 עַל כֵּן לֹא הִשְׁגָּנוּ יִשְׁוּעָה.

פָּנִים אֵין לָנוּ פָּנִיךָ לְחִלּוֹת,
 פִּשְׁעֵנוּ וּמַרְדְּנוּ וְהַעֲוִינוּ מְסֻלוֹת,
 צָדָקָה לָךְ לְבַד נִבְקֵשׁ בְּמַעֲרָבֵי הַחִלּוֹת,
 הָעוֹמְדִים בְּבֵית יי בְּלִילוֹת.

קְדוֹשׁ רָאָה כִּי פֶסַח מְלִיץ בְּשׁוּרָה,
 קִבֵּל נִיבֵי כְּמַרְבִּית תְּשׁוּרָה,
 רָנַתִּי הַיּוֹם תְּהֵא בְּכַתְרֶךָ קְשׁוּרָה,
 אֵל נֶאֱזָר בְּגִבּוֹרָה.

שְׁוַעְתִּי שָׁעָה וְתַפְלָתִי תְּהֵא נְעִימָה,
 שָׁמַע פְּנִיעָתִי כַּפְּנִיעַת תַּמָּה,
 תַּחֲזֹקֵקֵנוּ לְחַיִּים וְהִטִּיב לָנוּ הַחֲתִימָה,
 תִּלְגָּה אֶרֶץ עַל בְּלִימָה.
 אֵל מְלֹךְ ...

יִדְךָ פִּשׁוּט וְקִבֵּל תְּשׁוּבָתִי בְּמַעֲמָדִי,
 סֶלַח וּמַחֲל רָע מַעֲבָדִי,
 פָּנֶה נָא נַעֲסוֹק בְּטוֹבַת מִשְׁתַּרְיָךְ דּוֹדִי וּמַעֲזוֹדִדִי,
 וְאַתָּה יי מִגֵּן בְּעָדִי.

יודעי פניעה refers to men like Rabbi Hanina ben Dosa who was famous for effecting cures by his prayer. Rabbi Yohanan ben Zakkai relied more on

Consumed and vanished away are those who knew
 How to utter prayer with fervent eloquence;
 We are left all drained while evil increases,
 Hence we have not as yet achieved deliverance.

We lack the courage to plead before thee,
 We have sinned, rebelled and gone astray;
 Only the faithful aid do we seek in hymns,
 O Lord, when in thy house nightly we stand.

Holy One, behold, the fitting pleaders have ceased;
 Accept my vocal expression as a vast offering;
 Let my song this day be attached to thy crown,
 Omnipotent God, who art girded with power.

O favor my plea, be pleased with my prayer;
 Hear my entreaty as if recited by the innocent;
 Inscribe us to a life of joyous happiness,
 O thou, who dost suspend the earth on empty space.

Extend thy hand and receive my repentance now,
 Graciously forgive my wrongdoing, thou my Beloved;
 Turn to those who beseech thee and grant them good,
 O Lord, who dost uphold me and art a shield to me.

Rabbi Hanina than on himself when prayers were required for his sick child (Berakhoth 34b). Rabbi Gamaliel sent messengers to Rabbi Hanina asking him to pray for his son. Ginzberg (*Legends*, V, 60) writes: "The great reverence for the pious, especially for those of biblical times, has not gone so far as to make them intercessors between God and Israel. In his prayers the Jew knows only his God, and thinks of no intercessors among the angels or the pious."

חַמַּת רַחֵל has been interpreted to mean *like the prayer of Rachel the wife of Jacob known as אִשָּׁה חַם*. The reference is to Genesis 30:22 ("God remembered Rachel and hearkened to her").

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנַּחֵג בַּחֲסִידוֹת, מוֹחֵל
עוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מְרַבֵּה מַחִילָה לַחַטָּאִים,
וּסְלִיחָה לַפּוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ; לֹא
בְּרַעְתָּם תִּגְמוֹל. אֵל, הוֹרִיתָ לָנוּ לֹאמַר שְׁלֹשׁ עֶשְׂרֵה; זָכַר-לָנוּ
חַיִּים בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָּעָנֹי מִקֶּדֶם, כְּמוֹ
שֶׁכְּתוּב: וַיֵּרֶד יי בָּעָנֹי, וַיִּתְנַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי.
וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נִצֵּר
חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן וּפְשַׁע וְחַטָּאת, וְנִקְהָ. וּסְלִחָתָ לַעֲוֹנוֹ
וּלְחַטָּאתָנוּ וְנִחַלְתָּנוּ.

סֶלַח לָנוּ אֲבִינוּ בִּי חַטָּאנוּ, מַחֵל לָנוּ מִלִּכְנוּ בִּי כְּשֶׁעָנֵנוּ.
בִּי אֲתָה, אֲדֹנִי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

זְכוֹר בְּרִית אֲבִרְהָם וְעִקְרֵת יִצְחָק,
וְהִשָּׁב שְׁבוֹת אֱהֱלֵי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ.

גּוֹאֵל חֶזֶק לְמַעֲנֶה פָּדֵנוּ, רָאָה בִּי אֲזִלַּת יָדֵנוּ, שׁוּר בִּי
אָבִדוּ חֲסִידֵינוּ, מִפְּנֵי אֵין בְּעֲדָנוּ;
וְשׁוּב בְּרַחֲמִים עַל שְׁאֲרֵית יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ.

עִיר הַקֶּדֶשׁ וְהַמְּחֻזָּזת, הִיוּ לְחֶרֶף וּלְבִזּוֹת, וְכָל מִחְמַדֶּיהָ
טְבוּעוֹת וְגִנּוּזוֹת, וְאֵין שׁוּר רַק הַתּוֹרָה הַזֹּאת;
וְהִשָּׁב שְׁבוֹת אֱהֱלֵי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ.

זכור ברית אברהם, by Rabbenu Gershom Me'or ha-Golah of the eleventh century, is part of a poem with a full alphabetical acrostic (see Davidson, *Thesaurus of Mediaeval Poetry*, I, 6). Rabbenu Gershom, founder of the French and German talmudic academies, stands out as the progressive Jewish social legislator of the Middle Ages. He was instrumental in prohibiting polygamy in European countries and provided for more kindly treatment of those who returned to Judaism after compulsory conversion.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Remember the covenant of Abraham
And the self-sacrifice of Isaac;
Restore the peaceful homes of Jacob,
And deliver us for thy own name's sake.

Mighty redeemer set us free for thyself.
See how powerless, how helpless we are;
Look, our godly men have ceased to exist,
And there is none to intercede for us.

Turn in mercy to Israel's remnant,
And deliver us for thy own name's sake.

The holy city and its environs
Are exposed to derision and plunder;
All its treasures are buried and hidden,
And nothing remains except this Torah.
Restore the peaceful homes of Jacob,
And deliver us for thy own name's sake.

¹*Exodus 34:5-9.*

Each stanza is recited first by the Reader and then by the Congregation:

אֲנִיכָת מְסַלְּחֶיךָ, תַּעַל לִפְנֵי כְּסֵא כְבוֹדְךָ, נִלְא מְשָׁאֲלוֹת
עִם מִיחָדְךָ, שׁוֹמֵעַ תְּפִלַּת בָּאֵי עֲרִידָה.

יִשְׂרָאֵל נוֹשֵׁעַ בֵּי תְּשׁוּעַת עוֹלָמִים, גַּם הַיּוֹם יִנָּשְׁעוּ מִפִּידָה
שׁוֹכֵן מְרוֹמִים, בִּי אֶתָּה רַב סְלִיחוֹת וּבָעַל הַרְחָמִים.

יַחְבִּיאֵנוּ צֶל יָדוֹ תַּחַת פְּנֵי הַשְּׂבִינָה, חֵן יָחַן בִּי יִבְחֵן לֵב
עֶקֶב לְהַכִּינָה, קוֹמָה נָא אֱלֹהֵינוּ עֲזֵה עֲזֵי נָא, יְיָ לְשׁוֹעֲתֵנו
הַאֲזִינָה.

יִשְׁמִיעֵנוּ סְלַחְתִּי יוֹשֵׁב בְּסֶהַר עֲלִיוֹן, בִּימִין יֵשַׁע לְהוֹשֵׁעַ
עִם עָנִי וְאֶבְיוֹן, בְּשׁוֹעֵנוּ אֱלֹהֶיךָ נוֹרָאוֹת בְּצִדִּיק תַּעֲנֵנוּ, יְיָ הַיָּה
עֲזֹר לָנוּ.

יְיָ אֵל רַחוּם וְחַנוּן, אֶרְךָ אֲפָיִם, וְרַב חֶסֶד וְאֱמֶת. נִצֵּר
חֶסֶד לְאֱלֹפִים, נִשָּׂא עֹן וְנִפְשַׁע וְחַטָּאָה, וְנִקְהָה. וְסְלַחְתָּ לְעוֹנֵנוּ
וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ.

אֲנִיכָת מְסַלְּחֶיךָ and the succeeding three stanzas are excerpts from various *seliḥoth* by four different authors. The first paragraph is from a poem recited on Erev Rosh Hashanah. The last three are taken from the *seliḥoth* contained in *אוצר התפלות*, II, 104, 120, 123.

אֲנִיכָת מְסַלְּחֶיךָ is by Rabbi Silano, who lived in Italy during the ninth century and is mentioned in the chronicle written by Ahimaaz ben Paltiel of the eleventh century.

יִשְׂרָאֵל נוֹשֵׁעַ is by Rabbi Shepbatiah ben Amittai of the ninth century, who composed this poem when he had secured for his native city Oria, Italy, the emperor's permission to practise Judaism in the open.

יַחְבִּיאֵנוּ is by Rabbi Isaac ben Samuel of Dampierre, France, one of the Tosafists and a great-grandson of Rashi. His name *יִצְחָק* is interwoven in the words *קִימָה חֵן, יָחַן, קוֹמָה*.

יִשְׁמִיעֵנוּ is by Rabbi Solomon ben Samuel of the thirteenth century.

שְׁלֹש עֶשְׂרֵה מִדּוֹת, the thirteen attributes of God referring to the actions emanating from him, are mentioned in Exodus 34:6-7, according to the follow-

Each stanza is recited first by the Reader and then by the Congregation:

May the cry of thy worshipers
Ascend to thy throne of glory;
Grant the request of the people
That ever proclaim thy Oneness,
O thou, who hearest all prayer.

Israel, ever saved by the Lord,
Shall today be saved by thy word,
O thou, who dwellest in heaven;
For thou art rich in forgiveness,
Thou art Master of all merey.

Grant us the shelter of thy hand,
Beneath the wings of thy Presence;
Be gracious when thou dost explore
Evil hearts to be set aright;
Lord God, give us strength, hear our cry.

Most High, let us hear "I forgive,"
Let a needy people obtain help;
When we in despair cry to thee,
Answer us with deliverance;
O Lord, be thou our deliverer.

The Lord, the Lord is a merciful and gracious God,
Slow to anger and abounding in kindness and truth.
He extends kindness to the thousandth generation,
Forgives iniquity, transgression and sin, and clears.
Pardon thou our iniquity and sin, and make us thy own.

ing traditional interpretation: 1-2) the repetition of the Lord's name signifies that God is merciful to one about to sin, and to the sinner who has repented; 3) אל *powerful* to act as his wisdom dictates.; 4) רחום *merciful* like a father to his ehildren, to prevent them from falling; 5) חנון *gracious* to assist those who have fallen and cannot rise; 6) ארך אפים *patient* and hopeful that the sinner will repent; 7) רב חסד *abounding in kindness* both to the righteous and the wiked; 8) אמת *truthful* and faithful to carry out his promises; 9) נוצר חסד *נוצר חסד* *keeping mercy for thousands* and plaicing the merits of the fathers to the

אֲזַכֶּרְהָ אֱלֹהִים וְאֶהְמָיָה,
 בְּרֹאוֹתַי כָּל עִיר עַל תִּלְהָה בְּנוּיָה,
 וְעִיר הָאֱלֹהִים מְשַׁפֵּלֶת עַד שְׁאוּל תַּחֲתֶיהָ,
 וּבְכָל זֹאת אָנוּ לָיָה וְעֵינֵינוּ לָיָה.
 מִדֶּת הַרְחָמִים עָלֵינוּ הַתְּגַלְגָּלִי,
 וּלְפָנֶי קוֹנֵה תַחֲנוּנֵנוּ הַפִּילִי,
 וּבְעַד עַמּוֹד רַחֲמִים שְׂאֵלִי,
 כִּי כָל לֵבָב נָדִי וְכָל רֹאשׁ לִחְלִי.
 תִּמְכָּתִי יִתְדוֹתַי בְּשִׁלֵּשׁ עֶשְׂרֵה תְּבוּת,
 וּבִשְׁעָרֵי דְמָעוֹת כִּי לֹא נִשְׁלָבוֹת,
 לָכֵן שִׁפְכָתִי שִׁיחַ פָּנֵי בּוֹחֵן לְבוֹת,
 בְּטוֹחַ אָנִי בְּאֵלֶּה וּבִזְכוּת שְׁלֹשֶׁת אָבוֹת.
 יְהִי רְצוֹן לְפָנֶיךָ שׁוֹמֵעַ קוֹל בְּכִיּוֹת,
 שֶׁתִּשְׁמַע דְּמָעוֹתֵינוּ בְּנֹאדְךָ לְהִיּוֹת,
 וְתַצִּילֵנוּ מִכָּל גְּזֵרוֹת אֲכַזְרִיּוֹת,
 כִּי לָךְ לְבַד עֵינֵינוּ תְּלוּיּוֹת.
 אֵל מֶלֶךְ...

Reader and Congregation:

רַחֵם נָא קָהֵל עֲדַת יִשְׂרָאֵל, סֶלַח וּמַחֲל עִוְנָם,
 וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל.

credit of the children; 10) *forgiving iniquity*, sins committed with premeditation; 11) *pardoning transgression*, sins committed in a spirit of rebellion; 12) *forgiving sins* committed inadvertently; 13) *acquitting* the penitent.

When I remember this, O God, I moan:
 When I see each town built on its site,
 While God's own city is down to the grave.
 And yet, we look hopefully to the Lord.

Divine Merey, intercede thou for us!
 Present our supplication before thy Lord;
 Implore compassion for thy people's sake;
 For each heart is sick, each head is ailing.

I rely on God's thirteen qualities
 And on repentant tears that are not stemmed;
 Hence I pour out complaints before God who probes hearts.
 In these I trust and in my father's rights.

O thou, who hearest the voice of weeping,
 May it be thy will to conserve our tears;
 Deliver us from all cruel decrees,
 For we hopefully look to thee alone.

Reader and Congregation.

Have merey upon the whole community of Yeshurun; forgive
 and pardon their iniquity; help us thou, our saving God.

אוכרה אלהים was composed by Rabbi Amittai ben Shepatiah who lived in Italy in the beginning of the tenth century. His name אמתאי forms the acrostic of the four stanzas.

מדת הרחמים, the attribute of merey, is personified in a Midrash quoted by Ginzberg (*Legends*, V, 73): When God gets ready to judge the world, Merey on his right and Justice on his left strive with one another. Justice says: "Judge the world with exact justice, and requite the sinners according to their actions"; but Merey replies: "If thou, O Lord, heedest sins, who shall be able to exist? . . ." This stanza, which forms part of the author's name-acrostic (אמתאי), has been "corrected" and in *Maḥzor Adler* it begins with the words מדת הרחמים עלינו התלנולי instead of the original מדת הרחמים עלינו ולנולי which is by far more poetic.

שַׁעֲרֵי שָׁמַיִם פֶּתַח, וְאִזְכְּרֶה הַטּוֹב לָנוּ תַּפְתָּח,
תוֹשִׁיעַ וְרִיב אֵל תִּמְתַּח, וְחוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַחֵג בְּחִסְדֹּת, מוֹחֵל
עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִדְּבַר מִחֲלָה לְחַטָּאִים,
וּסְלִיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא
בְּרַעְתָּם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ לֵאמֹר שְׁלֹשׁ עֲשָׂרָה, וְכָרֵם לָנוּ
חַיִּים בְּרִית שְׁלֹשׁ עֲשָׂרָה, בָּנוּ שְׁחוּרְעַת לַעֲנוּ מִקְדָּם, בָּנוּ
שָׁתוּב: וַיָּרֶד יְיָ בַּעֲנָן, וַיִּתְנַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.
וַיַּעֲבֹר יְיָ עַל פְּנֵי וַיִּקְרָא:

יְיָ, אֵל רַחֲמִים וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב חֶסֶד וְאֱמֻנָה. נֹצֵר
חֶסֶד לְאֱלֹפִים, נָשָׂא עוֹן וּפָשַׁע וְחַטָּאת, וְנִקְיָה.

וּסְלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ.

סְלַח לָנוּ אֱבִינוּ בִּי חַטָּאנוּ, מַחֵל לָנוּ מִלִּבְנוּ בִּי פֶשְׁעֵנוּ.

בִּי אַתָּה, אֲדֹנָי, טוֹב וְסֻלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סְלַח לָנוּ, מַחֵל לָנוּ, בִּפְרִי לָנוּ.

בִּי אָנוּ עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בְּנֶיךָ, וְאַתָּה אָבִינוּ.

אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדֹנֵנוּ; אָנוּ קְהִלָּתְךָ, וְאַתָּה חֲלֻקְנוּ.

אָנוּ נִחְלָתְךָ, וְאַתָּה גּוֹרְלָנוּ; אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.

אָנוּ כְּרֻמָּךְ, וְאַתָּה נוֹטְרָנוּ; אָנוּ פִּעֻלָּתְךָ, וְאַתָּה יוֹצְרָנוּ.

אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹרְנוּ; אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבָנוּ.

אָנוּ עַמְּךָ, וְאַתָּה מִלִּבְנוּ; אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירָנוּ.

ויעבר ה' is derived from Rosh Hashanah 17b, where "Were it not written in the text [Exodus 34:6] it would be impossible for us to say such a thing; this verse teaches us that God . . . showed Moses the order of prayer. He said to him: Whenever the

Open thou the gates of heaven; open thy goodly treasure for us; help us, and rebuke us not; help us thou, our saving God.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own. Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Our God and God of our fathers,
Forgive us, pardon us, clear us.

We are thy people, and thou art our God;
We are thy children, and thou art our Father.
We are thy servants, and thou art our Lord;
We are thy community, and thou art our Heritage.
We are thy possession, and thou art our Destiny;
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Keeper;
We are thy work, and thou art our Creator.
We are thy faithful, and thou art our Beloved;
We are thy chosen, and thou art our Friend.
We are thy subjects, and thou art our King;
We are thy worshipers, and thou art our exalting One.

people of Israel sin, let them carry out this service before me [that is, read from the Torah the passage containing the thirteen attributes], and I will forgive them."

Reader:

אָנוּ עַזִּי פָּנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֶרְךָ וְאַתָּה אֶרֶךְ
אֲפִים; אָנוּ מְלֹאֵי עוֹן, וְאַתָּה מְלֵא רַחֲמִים; אָנוּ יְמִינוּ בְּצַל
עוֹבֵר, וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ.

אֵלֵהֶינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל
תִּתְעַלֵּם מִתַּחֲנֻנָּנוּ; שְׁאִין אָנוּ עַזִּי פָּנִים וְקָשִׁי עֶרְךָ לֵאמֹר
לְפָנֶיךָ, יְיָ אֵלֵהֶינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ;
אֲבָר אֲנַחְנוּ וְאֲבוֹתֵינוּ חַטָּאנוּ.

Congregation and Reader:

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דָּבָר; הֶעֱוִינוּ, וְהִרְשָׁעֵנוּ, זָדְנוּ,
חֲמָסְנוּ, טָפְלָנוּ שָׁקָר; יַעֲצֵנוּ רָע, בּוֹבְנוּ, לָצֵנוּ, מִדְרָנוּ, נֶאֱצָנוּ;
סָרְרָנוּ, עִוְנוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁינוּ עֶרְךָ; רָשָׁעֵנוּ, שָׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אִמַּת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעֵנוּ.
מֶה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֶה נִסְפָּר לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים,
הֵלֵא כָּל חֲנֻסֹתָיו וְחִנּוּלֹת אֶתֶּה יוֹדֵעַ.

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים, וַיִּמְנָה פְּשׁוּטָה לְקַבֵּל שָׁבִים.
וְהִלַּמְדָנוּ יְיָ אֵלֵהֶינוּ לְהַתְנַדּוֹת לְפָנֶיךָ עַל כָּל עֲוֹנוֹתֵינוּ, לְמַעַן
נִחְדַל מֵעֶשֶׂק יָדֵינוּ, וְתִקַּבְלָנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ בָּאֲשִׁים
וּבְנִיחוּתִים, לְמַעַן דְּבָרֶיךָ אֲשֶׁר אָמַרְתָּ. אִין קִין לְאִשִּׁי
חֹבוֹתֵינוּ, וְאִין מִסְפָּר לְנִיחוּחֵי אֲשַׁמְתָנוּ; וְאַתָּה יוֹדֵעַ שְׁאֲחַרִּיתָנוּ
רָמָה וְתוֹלָעָה, לְפִיכָךְ הִרְבִּיתָ סְלִיחָתֵנוּ. מֶה אָנוּ, מֶה חֵינֵנוּ,

¹ אֲשַׁמְנוּ consists of twenty-four expressions alphabetically arranged, the round number being reached by the threefold employment of the letter n. The earliest commentators differ as to the meaning of the number 24. Some of

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
 We have acted brazenly, viciously and fraudulently;
 We have acted willfully, scornfully and obstinately;
 We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou dost reach out thy hand to transgressors; thy right hand is extended to receive repentant sinners. Lord our God, thou hast taught us to confess all our iniquities to thee and cease to do violence, so that thou mayest graciously receive us into thy presence through perfect repentance, as thou didst promise. Endless are the offerings required of us, countless our guilt-sacrifices; but thou knowest that our ultimate end is the worm, hence thou hast abundantly provided us with means of pardon.

them think that there are 24 sins enumerated in the second chapter of Jeremiah. Others find twenty-four sins mentioned in Ezekiel 22. Still others take it as an allusion to the twenty-four books of the Bible, the Israelites having transgressed all the laws contained therein. The opinion is also quoted that 24 is merely a round number, for which there are some analogies in the Talmud (Malter, Ta'anith, page 28).

מה חסדנו, מה צדקנו, מה ישועתנו, מה ברחמינו, מה גבורתנו. מה נאמר לפניך, יי אלהינו ואלהי אבותינו, הלא כל הגבורים כאין לפניך, ואנשי השם בלא היו, ונחמדים בבלי מדע, ונבונים בבלי השכל, כי רב מעשיהם תהו, וימי חייהם הכל לפניך; ומותר האדם מן הבהמה אין, כי הכל הכל.

אתה הבדלת אנש מלאש, ותבירהו לעמוד לפניך. כי מי יאמר לך מה תפעל, ואם יצדק מה יתן לך. ותתן לנו יי אלהינו באהבה את יום (השבת הנה ואת יום) הכפרים הנה, קץ ומחילה וסליחה על כל עונותינו, למען נהדל מעשק ידנו, ונשוב אליך לעשות חמי רצונך בלבב שלם. ואתה ברחמיך הרבים רחם עלינו, כי לא תחפוץ בהשחתת עולם, שנאמר: דרשו יי בהמצאו, קראו בהיותו קרוב. ונאמר: יעזב רשע דרכו, ואיש און מהשבתיו, וישב אל יי וירחמנו, ואל אלהינו כי ירבה לסלוח. ואתה אלה סליחות, חנון ורחום, ארך אפים, ורב חסד ואמת, ומרבה להיטיב; ורוצה אתה בתשובת רשעים, ואין אתה חפץ במיתתם, שנאמר: אמר אליהם, חי אני, נאם אדני יהוה, אם אחפץ במות הרשע, כי אם בשוב רשע מדרכו וחתה; שובו שובו מדרכיכם הרעים, ולקח תמיתו בית ישראל. ונאמר: החפץ אחפץ מות רשע, נאם אדני יהוה, הלא בשובו מדרכיו וחתה. ונאמר: כי לא אחפץ במות המת, נאם אדני יהוה, והשיבו וחיו. כי אתה סלחן לישראל, ומחלן לשבטי ישראל בכל דור ודור, ומבלעדיך אין לנו מלך מוחל וסולח אלא אתה.

What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath. Man is not far above beast, for all is vanity.

Yet, from the first thou didst single out mortal man and consider him worthy to stand in thy presence. Who can say to thee: "What art thou doing?" Even though man be righteous, what can he give thee? Thou, Lord our God, didst graciously grant us (this Sabbath day and) this Day of Atonement, ending in the complete forgiveness of all our iniquities, that we may cease to do wrong, that we may turn to thee and observe thy pleasing laws wholeheartedly.

In thy abundant mercy, have thou compassion upon us, for thou dost not desire the destruction of the world, as it is said: "Seek the Lord while he may be found, call to him while he is near. Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹ Thou art a God ready to pardon, gracious and merciful, slow to anger, rich in kindness and abundantly beneficent. Thou art pleased with the repentance of the wicked, and dost not desire their death, as it is said: "Tell them, says the Lord God, as I live, I have no desire for the death of the wicked, but for the wicked to turn from his course and live. O turn from your evil ways; why should you die, O house of Israel? Have I, says the Lord, any desire for the death of the wicked? If he turns from his evil ways, he shall live. I have no desire for anyone to die, says the Lord God; so repent and live."²

Thou art the Pardoner of Israel, the Forgiver of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives.

¹ *Isaiah* 55:7. ² *Isaiah* 55:6; *Ezekiel* 33:11; 18:23, 32.

אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, מִחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם (הַשָּׁמַיִם
הַזֶּה וּבְיוֹם) הַבִּפְּרִים הַזֶּה. מִחַל וְתַעֲבֹר בְּשַׁעֲנֵינוּ וְחַטֹּאתֵינוּ
מִנְּגֵד עֵינֶיךָ, בְּאִמּוּר: אָנֹכִי וְתוֹכָה הוּא מִחַל בְּשַׁעֲנֶיךָ לְמַעַנִי,
וְחַטֹּאתֶיךָ לֹא אֲזַכֵּר. וְנֹאמַר: מִחִיתִי בָּעֵבֶר בְּשַׁעֲנֶיךָ, וְכַעֲנוּ
חַטֹּאתֶיךָ; שׁוֹבָה אֵלַי כִּי גִאלְתִּיךָ. וְנֹאמַר: כִּי בְּיוֹם הַזֶּה יִכַּפֵּר
עַלְיֶיכֶם לְשֹׁמֵר אֶתְכֶם, מִכָּל חַטֹּאתֶיכֶם לִפְנֵי יְיָ תִּתְקַרֵּוּ.

אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ (רָצָה נָא בְּכַוְנָתְנוּ) קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֻלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבֶיךָ וְשִׁמּוּחַ נַפְשֵׁנוּ בִּישׁוּעָתְךָ.
(וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שֶׁכֵּן קִדְּשָׁהּ, וְנִגְוָחוּ
בָּהּ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמּוּת, כִּי
אַתָּה סֵלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וְדוֹר,
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלֶּא אַתָּה. בְּרוּךְ אַתָּה
יְיָ, מִלֶּךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּךְ עַל כָּל הָאָרֶץ
מִקִּדְּשׁ (הַשָּׁמַיִם וְ)יִשְׂרָאֵל יוֹם הַבִּפְּרִים.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעָה; וְהַשֵּׁב
אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתִפְלָתָם מִהֲרָה
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל
עַמְּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

יכפר, literally denoting *he will atone*, here indicates that the priest brings about atonement through his service and confession (Ibn Ezra). Rabbi

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

Obadiah Sforno (sixteenth century), who always endeavors to discover the ethical teaching implicit in the text of the Torah, writes in this connection: "The atonement effected by the priest's divine service merely signifies an abatement of sin and a preparation toward forgiveness; however, the attainment of complete purification and pardon can come only from God, who alone knows the sincerity of the sinner's confession and repentance" **אמנם הבק** בעבודתו יכפר בלבד, וענין הכפור הוא הקטנת החטא והכנתו לקבל סליחה; אבל השגת האמת והסליחה הנמורה תהיה לפני ה' בלבד, וזה בוידי ותשובה שהוא לבדו ידע אמתם.

When the Reader repeats the *She-moneh Esreh*, the Congregation responds here by saying:

(מוֹדִים אֲנֶחְנוּ לָךְ, שְׂאֵתָהּ
הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית,
בְּדִבּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁהִחְיִיתָנוּ
וְקִנְיָנוּ. בֵּן תַּחֲנוּן וְתַקְוָנוּ,
וְתַאֲסוּף לְצִיּוֹתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר הַקִּיף וְלַעֲשׂוֹת
רְצוֹנָךְ, וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלָם, עַל שְׂאֵתָהּ מוֹדִים לָךְ.
בָּרוּךְ אַתָּה הַהוֹדָאוֹת.)

מוֹדִים אֲנֶחְנוּ לָךְ, שְׂאֵתָהּ
הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, קִנְיָנוּ
יִשְׁעֵנוּ אֵתָהּ הוּא. לְדוֹר וָדוֹר
מִדָּה לָךְ, וְנִסְפָּר תַּהֲלִתְךָ, עַל
חַיֵּינוּ הַמְסוּרִים בְּגִידְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְקוּדוֹת לָךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצֹהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
כִּי מַעֲוֹלָם קִיְּנוּ לָךְ.

וְעַל כָּלֵם וְתַבְרִיךָ וְיִתְרוֹמֵם וְיִהְיֶה שְׁמוֹךְ, מְלֻכָּנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

Congregation and Reader:

אֲבִינוּ מְלֻכָּנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ בַּעֲסֶךָ, וְכֹלֶה דָּבָר
וְתִרְבֵּה, וְרַעֲב וּשְׂבִי, וּמִשְׁחִית וְעוֹן, וְשֹׂמֵד וּמִנְפָּה, וּפְגַע רָע
וְכָל מַחֲלָה, וְכָל תַּקְלָה וְכָל קִטְשָׁה, וְכָל מִינֵי פְרַעְנוּיוֹת, וְכָל
נִזְרָה רָעָה וְשִׁנְאוֹת חַנָּם, מַעֲלִינוּ וּמַעַל כָּל בְּנֵי בְרִיתְךָ.

Congregation and Reader:

נִתְחַתֵּם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיוּ וַיִּבָּרְכוּ אֶת שְׁמוֹךְ הַגָּדוֹל
בְּאַמָּת, לְעוֹלָם כִּי טוֹב. הָאֵל, יִשְׁעָתָנוּ וְעֲזָרָתָנוּ סֶלָה, הָאֵל
הַטוֹב. בָּרוּךְ אַתָּה, יי, הַטוֹב שְׁמוֹךְ, וְלָךְ נֶאֱדָה לְהוֹדוֹת.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Congregation and Reader:

Our Father, our King, remember thy compassion and suppress thy anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred, for us and all thy people of the covenant.

Congregation and Reader:

O seal all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה,
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבָנָיו,
בְּהִנָּם עִם קְדוּשָׁה, בְּאֲמֹר: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יְאֹר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. וַיֵּשֶׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חַיִּים חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ, אֲבִינוּ, בְּלָנוּ כְּאַחֵד, בְּאוֹר
פְּנִיָּה. בִּי בְּאוֹר פְּנִיָּה נִתְּתָה לָנוּ יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וַיְדַקֶּה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְטוֹב יִהְיֶה
בְּעִינֶיךָ לְבָרְכֵנוּ וּלְקַבֵּל אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ.

Congregation and Reader:

בְּסֶפֶר חַיִּים, בָּרְכָה וְשָׁלוֹם וּבִרְנָסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וּנְחֻמּוֹת, נִזְכָּר וּנְחַתֵּם לְפָנֶיךָ, אֲנַחֲנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The ark is opened.

אֲבִינוּ מֶלֶכְנוּ, חֲטֵאֵנוּ לְפָנֶיךָ.

אֲבִינוּ מֶלֶכְנוּ, אֵין לָנוּ מִלָּךְ אֱלֹא אַתָּה.

אֲבִינוּ מֶלֶכְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

אֲבִינוּ מֶלֶכְנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

אֲבִינוּ מֶלֶכְנוּ, בְּטֹל מַעֲלָנוּ כָּל גְּזֵרוֹת קִשּׁוֹת.

אֲבִינוּ מֶלֶכְנוּ, בְּטֹל מִחֻשְׁבוֹת שׁוֹנְאֵינוּ.

אֲבִינוּ מֶלֶכְנוּ, הִפֵּר עֲצַת אוֹיְבֵינוּ.

אֲבִינוּ מֶלֶכְנוּ, בִּלְעָה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.

אֲבִינוּ מֶלֶכְנוּ, סְתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטֵרֵינוּ.

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace."¹

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Congregation and Reader:

May we and all Israel thy people be remembered and sealed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

The ark is opened.

Our Father, our King, we have sinned before thee.
Our Father, our King, we have no King except thee.
Our Father, our King, deal with us kindly for the sake
of thy name.
Our Father, our King, renew for us a good year.
Our Father, our King, abolish all evil decrees against us.
Our Father, our King, annul the plans of our enemies.
Our Father, our King, frustrate the counsel of our foes.
Our Father, our King, rid us of every oppressor and adversary.
Our Father, our King, close the mouths of our adversaries
and accusers.

¹*Numbers 6:24-26.*

אָבינו מֶלֶכְנוּ, כִּלָּה דָּבָר וְחָרַב וְרָעַב, וְשָׂבִי וּמִשְׁחִית
וְעוֹן וְשָׂמַד, מִבְּנֵי בְרִיתְךָ.

אָבינו מֶלֶכְנוּ, מְנַע מִנִּפְחָה מִנִּחְלָתְךָ.

אָבינו מֶלֶכְנוּ, סִלַּח וּמַחֲל לְכָל עֲוֹנוֹתֵינוּ.

אָבינו מֶלֶכְנוּ, מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִפָּנֶיךָ עֲיִנֶיךָ.

אָבינו מֶלֶכְנוּ, מְחַזֵּק בְּרַחֲמֶיךָ הַרְבֵּים כָּל שְׂטָרֵי חַיֵּבוֹתֵינוּ.

Responsively

אָבינו מֶלֶכְנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

אָבינו מֶלֶכְנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמּוּךָ.

אָבינו מֶלֶכְנוּ, קַרַע רָע גִּזְרֵי דִינֵנוּ.

אָבינו מֶלֶכְנוּ, זַכְּרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

אָבינו מֶלֶכְנוּ, חַתֵּמְנוּ בְּסֶפֶר חַיִּים טוֹבִים.

אָבינו מֶלֶכְנוּ, חַתֵּמְנוּ בְּסֶפֶר גְּאֻלָּה וְיִשׁוּעָה.

אָבינו מֶלֶכְנוּ, חַתֵּמְנוּ בְּסֶפֶר פְּרִנָּסָה וְכֹל כְּלָה.

אָבינו מֶלֶכְנוּ, חַתֵּמְנוּ בְּסֶפֶר זְכוֹת.

אָבינו מֶלֶכְנוּ, חַתֵּמְנוּ בְּסֶפֶר סְלִיחָה וּמַחֲלָה.

אָבינו מֶלֶכְנוּ, הַצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.

אָבינו מֶלֶכְנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עַמּוּךָ.

אָבינו מֶלֶכְנוּ, הָרֵם קֶרֶן מְשִׁיחֶךָ.

אָבינו מֶלֶכְנוּ, מֵלֵא יְדֵינוּ מִבְּרִכוֹתֶיךָ.

אָבינו מֶלֶכְנוּ, מֵלֵא אֲסָמִינוּ שָׁבַע.

אָבינו מֶלֶכְנוּ, שְׁמַע קוֹלְנוּ, חוּס וְרַחֵם עָלֵינוּ.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Responsively

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, seal us in the book of a happy life.

Our Father, our King, seal us in the book of redemption and salvation.

Our Father, our King, seal us in the book of maintenance and sustenance.

Our Father, our King, seal us in the book of merit.

Our Father, our King, seal us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

אָבינו מֶלֶכְנוּ, קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

אָבינו מֶלֶכְנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתִפְלָתֵנוּ.

אָבינו מֶלֶכְנוּ, נָא אַל תִּשְׁיָבֵנוּ רִיקָם מִלְּפָנֶיךָ.

אָבינו מֶלֶכְנוּ, זְכוֹר כִּי עָפָר אֲנֵחָנוּ.

אָבינו מֶלֶכְנוּ, תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים

וְעַת רָצוֹן מִלְּפָנֶיךָ.

אָבינו מֶלֶכְנוּ, חַמּוּל עַלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְּשָׁךְ.

אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחִוּדֶךָ.

אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָּאֵשׁ וּבַמָּוִם עַל קִדּוּשׁ שְׁמֶךָ.

אָבינו מֶלֶכְנוּ, נָקוּם נִקְמַת דָּם עֲבָרֶיךָ הַשְּׁפוּדִּים.

אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן אִם לֹא לְמַעַנֵנוּ.

אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן וְהוֹשִׁיעֵנוּ.

אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן רַחֲמֶיךָ הַרְבִּים.

אָבינו מֶלֶכְנוּ, עֲשֵׂה לָמַעַן שְׁמֶךָ תִּגְדֹּל הַגָּבוֹר וְהַנּוֹרָא

שְׁיִקְרָא עַלֵינוּ.

אָבינו מֶלֶכְנוּ, חַנּוּן וְעֻנָּן, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

and the next two verses refer to martyrdom in the cause of religion. *Kiddush ha-Shem* ("sanctification of God's name") has always been the highest standard of Jewish ethics. The *Akedah*, the attempted self-sacrifice

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

The ark is closed.

of Isaac, is read on Rosh Hashanah as an example of martyrdom which Isaac offered to all his descendants. In the course of time, the term *Kiddush ha-Shem* assumed a wide meaning. Every act of humanity and generosity is considered in the Talmud as an act of sanctifying God's name. The deep feeling of responsibility for his people has inspired the Jew to show by noble deeds his allegiance to the God of his fathers.

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation (three times):

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Reader and Congregation (seven times):

יְיָ הוּא הָאֱלֹהִים.

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי בְּרָא בְרֵעוּתָהּ;
וְנִמְלִיד מַלְכוּתָהּ, וְנִצְמַח פְּרָקְנָה וְיִקְרַב מְשִׁיחָהּ, בְּתַנְיָבוֹן
וּבְיִמְיָבוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בָּרִידָהּ הוּא, לְעָלְמָא לְעָלְמָא
מְכַל בְּרַבְתָּא וְשִׁירְתָּא, הַשְׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

The *Shofar* is sounded once.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

תִּתְקַבֵּל צְלוֹתָהּ וּבְעוּתָהּ דְכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

שמע ישראל, the declaration of Israel's faith in One God, is recited once; whereas שם כבוד מלכותו is recited three times in allusion to the oft-repeated biblical expression *The Lord is King, was King, and shall forever be King*.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.

Reader and Congregation (three times):

Blessed be the name of his glorious majesty forever and ever.

Reader and Congregation (seven times):

The Lord is God!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Shofar is sounded once.

NEXT YEAR IN JERUSALEM.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ה' הוא האלהים was uttered twice by the people gathered to the scene at Mount Carmel to acknowledge the Lord and obey his prophet Elijah (I Kings 18:39). According to the *Tosafoth* (Berakhoth 34a), this line is repeated seven times in allusion to the seven heavens created by the Lord.

תקיעה is sounded to mark the close of the fast day. Abudarham quotes Rav Hai Gaon of the tenth century to the effect that the shofar is sounded as a memorial of the Jubilee which in Temple times used to be announced on the tenth day of *Tishri*. This is repeated each year because the reckoning of the Jubilee year is no longer definitely certain.

עֲרֵבִית לְמוֹצָאי יוֹם כַּפּוֹר

וְהוּא רַחוּם, יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית; וְהִרְבָּה לְהָשִׁיב אָפּוֹ,
וְלֹא יָעִיר כָּל חַמָּתוֹ. יְיָ, הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

Silent meditation:

Reader:

יִתְבַּרֵּךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשָּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים,

בִּרְכוּ אֶת יְיָ הַמְבָרָךְ.

Congregation and Reader:

הַקְדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְלָעָדָיו אֵין אֱלֹהִים. כֵּלֹ

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד.

לְרַבֵּב בְּעֶרְבוֹת, בְּנֵה שְׁמוֹ, וְעֲלוּזוֹ לְפָנָיו. וְשְׁמוֹ מְרוֹמֵם עַל כָּל בְּרָכָה וְתַהֲלָה. בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב
עֲרָבִים. בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מַשְׁנֶה עֵתִים,
וּמַחְלִיף אֶת הַזְּמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִּיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צַבָאוֹת שְׁמוֹ. Reader אֵל חַי וְנָקִים, תָּמִיד וּמְלוֹךְ עַלְיָנוּ,
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֲרָבִים.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עֲמֹה אֲהֲבַת; תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׁבְכֵנוּ
וּבְקִוּמָנוּ נִשְׁיחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חֲיֵינוּ וְאַרְצֵנוּ יְמֵינוּ, וּבָהֶם נִתְּנָה יוֹמָם וְלַיְלָה.
Reader וְאַהֲבַתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

EVENING SERVICE

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arrangeest the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel thy people with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

¹ *Psalms* 78:38; 20:10.

(אל מִלֶּדֶת נֶאֱמָן
(When praying in private, add:

דברים ו, ד-ט

שִׁמְעֵה יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבָתָא אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מַאֲדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל
לִבְבְּךָ. וְשָׁנַנְתָּם לְבִגְדֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ
בְּדֶרֶךְךָ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֶל מְצוֹתַי, אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לִבְבְּכֶם וּבְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאַסְפֹּת
דֶּגְגֶיךָ, וְתִירֹשֶׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבִהֲמֹתֶךָ, וְאָכַלְתָּ
וְשָׂבַעְתָּ. הַשְׁמֵרוּ לָכֶם פֶּן יִפְתָּה לִבְבְּכֶם, וְסִרְתָּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִיאֲדָמָה לֹא תִהְיֶה אֶת יְבוּלָהּ;
וְאֲבַדְתֶּם מִחֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם
אֶת דְּבָרֵי אֱלֹהֵי עַל לִבְבְּכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדֻתָּם אֹתָם אֶת
בְּנֵיכֶם לְדָבָר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ בְּדֶרֶךְךָ, וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-טז

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמְרָתָם

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of

אלהם, ועשו להם ציצת על בנפי בגדיהם לדרתם; ונתנו על ציצת הכנף פתיל תכלת. והיה לכם לציצת, וראיתם אתו וזכרתם את כל מצות יי, ועשייתם אתם; ולא תהיו אחרי לבבכם ואחרי עיניכם, אשר אתם זנים אחריהם. למען תזכרו ועשייתם את כל מצותי, והייתם קדשים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלהים; אני Reader יי אלהיכם—

אמת ואמונה כל זאת, וקיים עלינו כי הוא יי אלהינו ואין זולתו, ונאנחנו ישראל עמו. הפורנו מיד מלכים, מלכנו הנזאלנו מבך כל העריצים; האל הנפרע לנו מצרינו, והמשלם גמול לכל איבי נפשנו; העשה גדלות עד אין חקר, ונפלאות עד אין מספר; השם נפשנו בחיים, ולא נתן למוט רגלנו; המדריכנו על במות איבנו, ויהם קרננו על כל שנאינו; העשה לנו נסים ונקמה בפרעה, אותות ומופתים בארצות בני חם; המכה בעברתו כל בבורי מצרים, ויוצא את עמו ישראל מתוכם לחרות עולם. המעביר בנו בין גזרי ים סוף; את רודפיהם ואת שונאיהם בתחומות טבע. וראו בנו גבורתו; שבחו וחדדו לשמו, ומלכותו ברצון קבלו עליהם.

משה ובני ישראל לה ענו שירה בשמחה רבה, ואמרו בלם: מי כמכה באלם, יי; מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.

מלכותך ראו בניך, בוקע ים לפני משה; זה אלי ענו ואמרו: יי ימלך לעלם ועד.

ונאמר: כי פדה יי את יעקב, ונאלו מיד חזק מפניו. ברוך אתה, יי, גאל ישראל.

Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

“Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

“Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?”²

Thy children saw thy majesty as thou didst part the sea before Moses. “This is my God!” they shouted, and they said:

“The Lord shall reign forever and ever.”³

And it is said: “Indeed, the Lord has delivered Jacob, and rescued him from a stronger power.”⁴ Blessed art thou, O Lord, who hast redeemed Israel.

¹ Job 9:10; Psalm 66:9. ² Exodus 15:11. ³ Exodus 15:18. ⁴ Jeremiah 31:10.

השִׁבְיָנוּ, יי אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מִלְּכָנוּ, לְחַיִּים
טוֹבִים וּלְשָׁלוֹם; וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ, וְתַקְּנֵנוּ בַּעֲצָה
טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ מִחֶרֶד לְמַעַן שְׁמוֹךְ; וְהִנֵּן בַּעֲדֵנוּ,
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר וְחֶרֶב וְרָעַב וְיָגוֹן; וְהִסֵּר שְׁטָן
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל בְּנִפְיֶךָ תַּסְתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ
וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֶךְ תַּעֲזֹב וְרַחוּם אַתָּה. Reader
וּשְׁמוֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם, מַעֲתָה וְעַד עוֹלָם;
בְּרוּךְ אַתָּה, יי, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד.

בְּרוּךְ יי לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יי מַצִּיּוֹן, שֶׁבֶן יְרוּשָׁלָּיִם;
הַלְלוּהָ. בְּרוּךְ יי אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן
וְאָמֵן. יְהִי כְבוֹד יי לְעוֹלָם; יִשְׂמַח יי בְּמַעֲשָׂיו. יְהִי שֵׁם יי
מְבָרָךְ, מַעֲתָה וְעַד עוֹלָם. כִּי לֹא יִטַּשׁ יי אֶת עַמּוֹ בַּעֲבוּר שְׁמוֹ
הַגָּדוֹל; כִּי הוּאִיל יי לַעֲשׂוֹת אֲתָכֶם לוֹ לָעַם. וַיֵּרָא כָּל הָעָם
וַיִּפְּלוּ עַל פְּנֵיהֶם, וַיֹּאמְרוּ: יי הוּא הָאֱלֹהִים, יי הוּא הָאֱלֹהִים.
וַהֲיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ
אֶחָד. יְהִי חֲסִידֶךָ יי עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ. הוֹשִׁיעֵנוּ, יי
אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדֻשָּׁךְ, לְהַשְׁמִיכָם
בְּתַהֲלֻתָךְ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ, אֲדָנִי,
וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת; אַתָּה אֱלֹהִים
לְבַדְּךָ. וְאַנְחֵנוּ, עַמְּךָ וְצֹאן מִרְעִיתָךְ, נוֹדֶה לָךְ לְעוֹלָם, לְדוֹר
וְדוֹר נִסְפָּר תְּהַלְתָּךְ.

בְּרוּךְ יי בַּיּוֹם, בְּרוּךְ יי בְּלַיְלָה; בְּרוּךְ יי בְּשִׁבְכָנוּ, בְּרוּךְ
יי בְּקוֹמָנוּ; כִּי בְּיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בִּידוֹ נִפְשׁ
כָּל חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ. בְּיָדְךָ אֶפְקִיד רוּחִי; פְּדִיתָה אוֹתִי,

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to a life of goodness and peace. Spread over us thy shelter of peace and direct us with thy good counsel. Speedily save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our protecting and saving God, thou art the gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Blessed art thou, O Lord, who guardest thy people Israel forever.

Blessed be the Lord forever—Amen, Amen. Blessed from Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone does wonders. Blessed be his glorious name forever, and may the whole earth be filled with his glory—Amen, Amen. May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. Surely, the Lord will not forsake his people by virtue of his great name, for the Lord has determined to make you into a people of his own. When all the people saw it, they fell on their faces and exclaimed: "The Lord is God! The Lord is God!" The Lord shall reign over all the earth; on that day the Lord shall be One, and his name One. May thy kindness, O Lord, rest on us, as our hope rests in thee. Lord our God, save us; gather us from the nations, that we may give thanks to thy holy name, and triumph in thy praise. All the nations whom thou hast made shall come and bow down before thee, O Lord, and shall honor thy name; for thou art great and doest wonders; thou alone art God. We thy people, the flock of thy pasture, will ever praise thee; throughout all generations we will recount thy praise.¹

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, *as it is written*: "In his hand is the soul of every living thing, and the spirit of every human being."² Into thy hand I commit my

¹ *Psalms* 89:53; 135:21; 72:18-19; 104:31; 113:2; *I Samuel* 12:22; *I Kings* 18:39; *Zechariah* 14:9; *Psalms* 33:22; 106:47; 86:9-10; 79:13. ² *Job* 12:10.

יְי, אֵל אֱמֶת. אֱלֹהֵינוּ שְׁבַשְׁמִים, יַחַד שְׁמָךְ וְנָמִים מְלָכוּתְךָ
תָּמִיד, וּמְלֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בְּאַמֶּת,
בְּאֱמֶר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיהָ. יְי מֶלֶךְ, יְי מֶלֶךְ, יְי וּמֶלֶךְ לְעוֹלָם
וָעֶד. Reader כִּי הַמְּלָכוּת שְׁלֹךְ הוּא, וְלְעוֹלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד, כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה. בְּרוּךְ אַתָּה, יְי, הַמְּלֹךְ
בְּכָבוֹדוֹ תָּמִיד וּמֶלֶךְ עֲלֵינוּ, לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו.

Reader:

וְתִגְדַּל וְתִתְקַדַּשׁ שְׁמָהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וּמְלִיךְ מְלָכוּתָהּ, וְנִצְמַח פְּרָקְנָה וְיִקְרַב מְשִׁיחָהּ, בְּחִיבוֹן
וּבְיוֹמִיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנָלָא וּבְזָמַן קָרִיב,
וְאִמְרוּ אָמֵן.

וְהָא שְׁמָהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמִי עָלְמָא.
וְתִפְרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמָהּ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east.

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה, יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, נוֹמֵר חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵּי אֲבוֹת,
וּמְבִיא נוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְי, מְגִן אַבְרָהָם.
אַתָּה נְבוֹר לְעוֹלָם, אֲדֹנֵי; מִחַיָּה מַתִּים אַתָּה, רַב לְחוֹשִׁיעַ.

spirit; O Lord, faithful God, thou savest me.¹ Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no King except thee. Blessed art thou, O Lord, glorious King, who wilt reign over us and over thy entire creation forever and ever.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.¹

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield. Blessed art thou, Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

¹*Psalm 51:17.*

מזריד הטל.

מבֿלֿבֿל חיים בֿחֿסֿד, מִחִיָּה מִתִּים בִּרְתָּמִים רַבִּים, סוֹמֵךְ
נוֹבֵלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנֵם אֲמוּנָתוֹ לְיִשְׁנֵי
עֶפֶר. מִי בְּמוֹד, בַּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מַמְיֹת
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

וְנִאֲמָן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מִחִיָּה הַמֵּתִים.
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכֹל יוֹם יְהִלְלֶנְךָ סֶלָה,
כִּי אַל מְלֶכֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.
אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוֹשׁ בִּינָה.

אַתָּה חוֹנֵנֵתָנוּ מִדַּע תּוֹרָתְךָ, וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ;
וּתְבַדֵּל, יְיָ אֱלֹהֵינוּ, בֵּין קָדֹשׁ לְחֹל, בֵּין אֹרֶךְ לְחֶשֶׁךְ, בֵּין
יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לַשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אֲבִינוּ
מְלָכֵנוּ, הַחַל עֲלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׁוּבִים
מִכָּל חַטָּא, וּמִגָּנוּיִם מִכָּל עוֹן, וּמִדְּבָקִים בִּירְאָתְךָ.

וְחַנּוּן מֵאֲתָךְ דַּעַת, בִּינָה וְהַשְׁבֵּל. בָּרוּךְ אַתָּה, יְיָ, חוֹנֵן
הַדַּעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקַרְבֵּנוּ מְלָכֵנוּ לַעֲבוּדָתְךָ,
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה, יְיָ, הַרוֹצֵה
בְּתַשׁוּבָה.

סֶלַח לָנוּ אֲבִינוּ כִּי חָטְאֵנוּ, מַחֲל לָנוּ מְלָכֵנוּ כִּי פָשַׁעְנוּ, כִּי
אֵל טוֹב וְסֶלַח אַתָּה. בָּרוּךְ אַתָּה, יְיָ, חַנּוּן תַּפְּרָכָה לְסֶלַח.

רֵאה נָא בְּעֵינֵינוּ וְרִיבָה רִיבֵנוּ, וּנְאֻלֵּנוּ גְּאֻלָּה שְׁלֵמָה מִהֶרָה
לְמַעַן שְׁמֹךְ, כִּי אֵל גּוֹאֵל חֲזָק אַתָּה. בָּרוּךְ אַתָּה, יְיָ, גּוֹאֵל
יִשְׂרָאֵל.

Thou eausest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great merey; thou supportest all who fall, and healest the sick; thou settest the eaptives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and eausest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. Blessed art thou, O Lord, holy God.

Thou favorest man with knowledge, and teachest mortals understanding.

Thou hast favored us with a knowledge of thy Torah, and taught us to perform the laws of thy will. Thou hast made a distinction, Lord our God, between the holy and the prone, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Our Father, our King, grant that the approaching days may begin for us in peace; may we be withheld from all sin, eleansed from all iniquity, and devoted to the veneration of thee.

O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy serviee; eause us to return to thee in perfeet repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou art a good and forgiving God. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our eause; redeem us completely and speedily for thy name's sake, for thou art the mighty redeeming God. Blessed art thou, O Lord, Redeemer of Israel.

רָפְאֵנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנו וְנַשְׁעָה, כִּי תִהְלָתְנוּ אִתָּה; וְהַעֲלֵה רַפּוּאָה שְׁלָמָה לְכָל מְבוֹתֵינוּ, כִּי אֵל מֶלֶךְ רּוֹפֵא נֶאֱמָן וּבְרַחֲמָיו אִתָּה. בְּרוּךְ אַתָּה, יְיָ, רּוֹפֵא חַוִּלֵּי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֵת הַשָּׁנָה הַזֹּאת וְאֵת כָּל יְמֵי תְבוּאַתָּה לְטוֹבָה, וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, וְשַׁבְּעֵנוּ מִטּוֹבָה, וּבְרַךְ שְׁנֵתְנוּ בְּשָׁנִים טוֹבוֹת לְבְרָכָה, כִּי אֵל טוֹב וּמְטִיב אַתָּה וּמְבָרֵךְ הַשָּׁנִים. בְּרוּךְ אַתָּה, יְיָ, מְבָרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר נְדוּלָּה לְחֵירוֹתְנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ, וּקְבֹצֵנוּ יַחַד מִהֲרָה מֵאֲרָבַע כַּנְפוֹת הָאָרֶץ לְאַרְצֵנוּ. בְּרוּךְ אַתָּה, יְיָ, מְקַבֵּץ נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּכָרְאשׁוֹנָה, וְיוֹעֲצֵנוּ בְּבִתְחִלָּה; וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה; וּמִלֹּדַע עָלֵינוּ מִהֲרָה, אַתָּה יְיָ לְבִדְדָה, בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקוֹ בְּצֶדֶק וּבְמִשְׁפָּט. בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

וְלִמְלָשִׁינִים אֵל תִּהְיֶה תִקְוָה, וְכָל הַרְשָׁעָה כִּרְנֵעַ תֵּאבֵד, וְכָל אִיבֵי עַמּוֹךְ מִהֲרָה יִכְרֹתוּ; וְהַנֹּדִים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגַּר, וְתַכְלֵם וְתִשְׁפִּילֵם וְתַכְנִיעֵם בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אִיבִים וּמַכְנִיעַ זָרִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמּוֹךְ בֵּית יִשְׂרָאֵל וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעָלֵינוּ, יִהְיוּ נָא רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטָחִים בְּשִׁמְךָ בְּאַמְתִּי, וְשִׁים חֲלָקְנוּ עִמָּהֶם, וְלֹעֲזֵם לֹא נִבּוֹשׁ, כִּי בָךְ בְּטַחֲנוּ. וְעַל חֲסִידֶיךָ הַנְּדוּלָּה בְּאַמְתִּי נִשְׁעָנוּ. בְּרוּךְ אַתָּה, יְיָ, מִשְׁעֵן וּמִכְסָּח לְצַדִּיקִים.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our ills and wounds; for thou art the faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all its varied produce for the best; bestow a blessing upon the face of the earth. Satisfy us with its goodness, and bless our year with the prosperity of good years, for thou art the good and beneficent God who dost bless the years. Blessed art thou, O Lord, who blessest the years.

Sound the great shofar for our freedom; lift up the banner to bring our exiles together; assemble us speedily from the four corners of the earth into our land. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us speedily, O Lord, in kindness and mercy; clear us in righteousness and in justice. Blessed art thou, O Lord, King who lovest righteousness and justice.

May the slanderers have no hope; may all wickedness perish instantly; may all our enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a goodly reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust and on thy great kindness we faithfully rely. Blessed art thou, O Lord, who art the stay and trust of the righteous.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשָּׁבֹן בְּתוֹכָהּ בְּאֶשֶׁר
דִּבַּרְתָּ; וּבִנְיָה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּגֵן עוֹלָם; וְכִסָּא דָּוִד
עֲבֹדְךָ מִהֲרָה לְתוֹכָהּ תָּכִין. בְּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.
אֵת צֶמַח דָּוִד עֲבֹדְךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תִרְוַם
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם וּמוֹצָאִים לִישׁוּעָה.
בְּרוּךְ אַתָּה, יְיָ, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

אָב הַרְחֵמֵנוּ, שְׁמַע קוֹלֵנוּ; יְיָ אֱלֹהֵינוּ, הוּס נְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת
וְתַחֲנוּנִים אַתָּה; וּמִלִּפְנֵיךָ מִלְּכֵנוּ רִיקָם אֵל תִּשְׁיבֵנוּ. הִנֵּנוּ וְעַנְנוּ
וְשָׁמַע תְּפִלָּתֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה, עַמּוּךָ יִשְׂרָאֵל,
בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמּוּךָ יִשְׂרָאֵל וּלְתַפִּלָּתָם שָׁעָה; וְהָשִׁב
אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם מִהֲרָה
בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל
עַמּוּךָ.

וְתַחֲזִיגֵנָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לָדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכְךָ יוֹם עַמּוּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת, עָרֵב וּבֹקֶר וְצַהֲרַיִם. הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי
מִעוֹלָם קִוִּינוּ לָךְ.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David thy servant. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hopefully look to thee for deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Merciful Father, hear our voice; Lord our God, spare us, have pity on us, accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed. Be gracious to us, answer us, hearken to our prayer, for thou hearest in mercy the prayer of all thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

ועל בָּלֶם יתְּבַרַךְ וַיִּתְּרוֹמֶם וַיִּתְּנָשָׂא שְׁמָהּ, מִלְכָּנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיֶה וַיִּבְרָכוּ אֶת שְׁמֹךְ הַקָּדוֹשׁ
בְּאַמֶּת לְעוֹלָם כִּי טוֹב. הָאֵל, יִשְׁוּעָהֵנוּ וְעֲזָרָתֵנוּ סֶלָה, הָאֵל
הַטּוֹב. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמָהּ, וְלֵךְ נָא לַיהוּדוֹת.

שְׁלֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מִלֵּךְ אֲדוֹן לְכָל הַשְּׁלֹם, וְטוֹב יִהְיֶה בְּעֵינֶיךָ לְבָרְכֵנוּ וּלְבָרַךְ
אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בָּרוּךְ
אַתָּה, יְיָ, הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹם.

After the *Shemoneh Esreh* add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדִּבַּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוֹם, וְנַפְשִׁי בְּעַפָּר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמָךְ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצוֹן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְּנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִנְיֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרֵי וְנוֹאֲלֵי. עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה, כִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, כִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of peace. May it please thee to bless us and to bless all thy people Israel with thy peace at all times and at all hours. Blessed art thou, who blessest thy people Israel with peace.

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

Reader:

וַיַּעֲבֹד וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא בְרֵעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ, בְּחִיבוֹן
וּבְיוֹמִיכוֹן וּבְחֵי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עֲלָמָיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָא הוּא, לְעֶלְא מִן כָּל
בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וַיִּתְמַחָא, דְּאִמְיָרוּ בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְשָׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמָיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבְּחָא לְאֲדוֹן הַכֹּל, לְתַת גְּדָלָהּ לְיוֹצֵר בְּרָאשִׁית,
שְׁלֵא עֲשֵׂנוּ בְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שְׁמָנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שְׁלֵא שָׁם חָלַקְנוּ כְּהֵם, וְגִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מַלְכָּא מַלְכֵי הַמְּלָכִים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֶה שְׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מְפָעֵר, וְשׁוֹכֵנֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אַמֵּת מַלְכָּנוּ, אַפְסֵי זוּלָּתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְתִשְׁבַּח אֵל לְבָבָהּ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפָעֵר וְעַל
הָאָרֶץ מִתְחַת, אֵין עוֹד.

Reader

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."

ועל כן נקנה לך, יי אלהינו, לראות מהרה בהפארת עמך,
להעביר גלוילים מן הארץ, והאלילים פרות ופרתיו; לתקן
עולם במלכות שדי, וכך בני בשר יקראו בשמך, להפנות
אלך כל רשעי ארץ. נפירו ונדעו כל יושבי תבל, כי לך
תברע כל ברך, תשבע כל לשון. לפניה, יי אלהינו, יברעו
ויפלו, ולכבוד שמך יקר ותנו, ויקבלו כלם את על מלכותך,
ותמלוד עליהם מהרה לעולם ועד; כי המלכות שלך היא,
ולעולמי עד תמלוד בכבוד, בפתוב בתורתך: יי ומלך
לעלם ועד. Reader ונאמר: יהיה יי למלך על כל הארץ;
ביום ההוא יהיה יי אחד ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה;
וימליך מלכותה, ויצמח פרקנה ויקרב משיחה, בתיכון
וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב,
ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר,
ויתעלה ויתהדר שמה דקדשא, בריך הוא, לעלא מן כל
ברכתא ושירתא, תשבחתא ונחמתא, דאמרון בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים טובים, עלינו ועל כל
ישראל, ואמרו אמן.

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

¹*Exodus* 15:18. ²*Zechariah* 14:9.

הַבְּדִילָה

Recited on Saturday night over a cup of wine and fragrant spices

הִנֵּה אֵל יְשׁוּעָתִי, אֲבָטַח וְלֹא אֶפְחַד, כִּי עוֹי וְזִמְרָת נָה יִי,
וַיְהִי לִי לִישׁוּעָה. וְשִׂאבְתֶּם מִיָּם בְּשִׁטּוֹן מִמַּעַיְנֵי הַיְשׁוּעָה. לִי
הַיְשׁוּעָה; עַל עֲמֻד בְּרִכְתּוֹ סֵלָה. יִי צְבָאוֹת עֲמֻנִי, מוֹשִׁיב לָנוּ
אֱלֹהֵי יַעֲקֹב, סֵלָה. יִי צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּדִי. יִי,
הוֹשִׁיעָה; הַמִּלֵּךְ יַעֲנֵנוּ בְּיוֹם קְרָאָנוּ. לַיהוּדִים הִתְהַ אֲוֶרָה
וְשִׁמְחָה, וְשִׁטּוֹן וִיקָר. בֶּן תִּהְיֶה לָנוּ. בּוֹס יְשׁוּעוֹת אֲשָׁא, וּבְשֵׁם יִי
(אֶקְרָא).

Except on Saturday night, the *Havdalah* begins here:

סְבִרִי מָרְנוּ וְרִבּוֹתִי.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.
(בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים.)
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחֵל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי
לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה, יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֵל.

הַבְּדִילָה, marking the end of the Sabbath, is attributed to the men of the Great Assembly (Berakhoth 33a). The introductory passage וְהָאֵל יְשׁוּעָתִי, consisting of biblical verses, is of later origin. According to Maimonides, the symbolic use of fragrant spices during the recital of the *Havdalah* is to cheer the soul which is saddened at the departure of the Sabbath. When a festival follows immediately after the Sabbath the spices are omitted, because the soul then rejoices with the incoming holiday. The wine for the *Havdalah* is allowed to flow over as a symbol of the overflowing blessing expected in the coming week. It is customary to cup the hands around the candle and to gaze at the finger-nails. The reflection of the light on the finger-nails causes the shadow to

HAVDALAH

Recited on Saturday night over a cup of wine and fragrant spices

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance. It is for the Lord to bring help; my God, thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. The Jews had light and joy, gladness and honor. So be it with us. I will take the cup of deliverance, and will call upon the name of the Lord.¹

Except on Saturday night, the Havdalah begins here:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

(Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

Blessed art thou, Lord our God, King of the universe, who createst the lights of fire.)

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who hast made a distinction between the sacred and the profane.

appear on the palm of the hand, thus indicating the distinction "between light and darkness" mentioned in the *Havdalah*. A twisted candle of several wicks is used since the phrase *מאורי האש* ("lights of fire") is in the plural. The custom of dipping the finger in the wine and passing it over the eyes alludes to Psalm 19:9 where God's commands are described as "enlightening the eyes."

¹Isaiah 12:2-3; Psalms 3:9; 46:12; 84:13; 20:10; Esther 8:16; Psalm 116:13.

THE ESSENCE OF JUDAISM

What is the essence of Judaism? Is it not love of God and love of man intertwined? If men neglect the things of the spirit and have no love for their brother in their hearts, is it not because we have failed to stress the basic principles of our faith? Our whole educational system must undergo a complete transformation. It is only by perfecting the methods of our religious instruction, and by elevating the spirit of our public worship, that we can hope to attain into greater spirituality. The perfection of man is the chief aim of all existence. Every man, though subject to backsliding, becomes, when truly repentant, a veritable Moses, mounting the height where dwells the eternal God¹

Judaism imposes no severe restrictions on the flesh. We are not asked to walk barefoot on snow and sleet, to wear coarse garments next to the skin, to torture the body for the good of the soul. In Judaism the duties of religion are calculated to bring joy rather than pain. Even the Day of Atonement, on which we are enjoined to afflict ourselves, is ushered in with a festive meal.

Moderation in all things is with us an essential religious precept. The possession of too much money is superfluous and injurious. Great wealth has often been instrumental in alienating the Jew from his God and his people. Human happiness flows rather from a contented disposition than from the abundance of material possessions.

The aim of our religious discipline is to sublimate the pleasures of the senses, to strip them of their grossness and extravagance. Judaism does not spurn the material things of life; it only insists that they be made to serve the soul as well as the body. Judaism seeks to invest the smallest physical detail with purposefulness and sanctity.

¹*Olleloth Ephrayim by Rabbi Ephraim Luntshitz, who was born in Poland about the middle of the sixteenth century. He died in 1609, shortly after he had been relieved of his duties as chief rabbi of Prague.*

We have always regarded the Torah as the heritage of the entire people. Lack of time does not exempt us from study. Even one quarter of an hour devoted daily to the study of some ethical work will bring spiritual refreshment. The daily reading of a page or two from some inspiring book should present no difficulty to anyone, since some of these books are available in the vernacular.

Let us never forget that the nations who oppressed Israel have suffered extinction. Let us ever remember that we have an important role to play in the spiritual regeneration of the world. When a people never tires of affirming the truth for which it stands, an enlightened world cannot but feel impelled to probe the nature of that truth, and ultimately to vow allegiance to it. We must continue to face the world as a separate and indivisible group. Joined one to the other, we gain fullness of stature and become complete personalities.¹

Israel is like a single body, sensitive to the pain felt by any of its parts. One sinful Jew does harm to the entire body of his people. When a group of men are sailing in a boat, none of them has a right to bore a hole even under his own seat, for it might result in the sinking of all his companions.

Judaism emphasizes the duties, rights and privileges of every individual. All are equal before the majesty of justice: the weak and the strong, the poor and the rich, the native and the stranger. The decision of the judge must be rendered with utmost impartiality. The Sefer Torah is considered the most sacred possession of the Jew. Now, if the parchment is sanctified by what is written on it, how much more sanctified does a man become when his lifeblood absorbs the living words of the Torah. Knowledge of the Torah is the noblest human ideal. There is no joy greater, no contentment deeper than that gained by an understanding of the principles of the Torah.²

¹*Ya'aroth Dvash* by Rabbi Jonathan Eybeshitz (1690-1764), who was one of the wisest and most learned rabbis of his time, and extremely popular as a preacher. He became chief rabbi of three German communities in 1750.

²*Hafetz Hayyim* by Rabbi Israel Meir of Radun, Poland, who is best known as *Hafetz Hayyim* which is the title of one of his books. He was one of the principal interpreters of the religious and moral genius of Israel for many decades ending in 1932

YOM KIPPUR

1957	5718	Saturday	October 5
1958	5719	Wednesday	September 24
1959	5720	Monday	October 12
1960	5721	Saturday	October 1
1961	5722	Wednesday	September 20
1962	5723	Monday	October 8
1963	5724	Saturday	September 28
1964	5725	Wednesday	September 16
1965	5726	Wednesday	October 6
1966	5727	Saturday	September 24
1967	5728	Saturday	October 14
1968	5729	Wednesday	October 2
1969	5730	Monday	September 22
1970	5731	Saturday	October 10
1971	5732	Wednesday	September 29
1972	5733	Monday	September 18
1973	5734	Saturday	October 6
1974	5735	Thursday	September 26
1975	5736	Monday	September 15
1976	5737	Monday	October 4
1977	5738	Thursday	September 22
1978	5739	Wednesday	October 11
1979	5740	Monday	October 1
1980	5741	Saturday	September 20
1981	5742	Thursday	October 8
1982	5743	Monday	September 27
1983	5744	Saturday	September 17
1984	5745	Saturday	October 6
1985	5746	Wednesday	September 25
1986	5747	Monday	October 13
1987	5748	Saturday	October 3
1988	5749	Wednesday	September 21
1989	5750	Monday	October 9
1990	5751	Saturday	September 29
1991	5752	Wednesday	September 18
1992	5753	Wednesday	October 7
1993	5754	Saturday	September 25